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AN

ETYMOLOGICAL DICTIONARY

OF THE

SCOTTISH LANGUAGE:

ILLUSTRATING

THE WORDS IN THEIR DIFFERENT SIGNIFICATIONS,

BY EXAMPLES FROM ANCIENT AND MODERN WRITERS;

SHEWING THEIR AFFINITY TO THOSE OF OTHER LANGUAGES, AND ESPECIALLY THE NORTHERN;

EXPLAINING MANY TERMS, WHICH, THOUGH NOW OBSOLETE IN ENGLAND, WERE FORMERLY COMMON TO BOTH COUNTRIES;

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AND ELUCIDATING

NATIONAL RITES, CUSTOMS, AND INSTITUTIONS,

IN THEIR ANALOGY TO THOSE OF OTHER NATIONS:

TO WHICH IS PREFIXED,

A DISSERTATION ON THE ORIGIN OF THE SCOTTISH LANGUAGE:

By JOHN JAMIESON, D.D.

FELLOW OF THE ROYAL SOCIETY OF EDINBURGH, AND OF THE SOCIETY OF THE ANTIQUARIES OF SCOTLAND.

AX C9

IN TWO VOLUMES.

VOL. I.

——Quae vos a stirpe parentum
Prima tulit tellus——
——Antiquam exquirite matrem.——VIRG.

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BOT QUHAT DANGERE IS OCHT TO COMPILE, ALLACE!—
SUM BENE SA FRAWART IN MALICE AND WANGRACE,
QUHAT IS WELE SAYD THAY LOIF NOT WORTH AN ACE,
BOT CASTIS THAME EUIR TO SPY OUT FALT AND CRUKE,
AL THAT THAY FYND IN HEDDILDIS, HIRNE, OR NUKE,
THAY BLAW OUT, SAYAND IN EUERY MANNIS FACE,
LO HERE HE FAILYEIS, LO HERE HE LEIS, LUKE.

GAWINE DOUGLAS; BISHOP OF DUNKELD.

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TO

HIS ROYAL HIGHNESS

GEORGE, PRINCE OF WALES,

PRINCE AND STEWARD OF SCOTLAND,

DUKE OF ROTHSAY,

EARL OF CARRICK,

BARON OF RENFREW,

THIS WORK,

INTENDED TO PRESERVE AND ILLUSTRATE

THE LANGUAGE AND EARLY LITERATURE

OF A BRAVE PEOPLE,

WHOSE PATRIOTIC AND SUCCESSFUL EXERTIONS,

IN DEFENCE OF NATIONAL INDEPENDENCE,

WERE,

FROM THE EARLIEST PERIOD OF AUTHENTIC HISTORY,

INVARIABLY CONNECTED

WITH THE MAINTENANCE OF THE HEREDITARY CROWN

OF HIS ROYAL ANCESTORS;

IS BY PERMISSION

MOST RESPECTFULLY INSCRIBED.

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PREFACE.

Some affect to despise all etymological researches, because of their uncertainty. But many other branches of science are equally liable to this objection. Was it a clear proof of the wisdom conferred on our common parent, that he gave names to all the inferior creatures, according to their peculiar natures? And may we not discern a considerable vestige of his primeval state, in the propriety of many of the names imposed on things, even in modern languages? An inquiry into the reasons of these is not, therefore, a matter of mere unprofitable curiosity. It is no contemptible mean of investigating the operations of our intellectual powers.

The structure of language is, indeed, one important branch of that philosophy which so nearly interests man,—the philosophy of his own mind;—a branch which, although less attended to than many others, and often more obscured, than elucidated, by system, extends its influence through all nations; is, practically at least, as well known to the peasant as to the prince, to the savage as to the man of letters; in the most lively manner, in many instances, delineates the objects with which we are conversant, exhibiting to others a faithful copy of the impressions which these make on our own minds; forcibly illustrates, as far as the oblique signification of words are concerned, the singular associations of our

ideas; appears, by its striking analogies, as a grand link among the various individuals of the same species, how remote soever from each other as to situation; frequently affords a proof of the near affinity of particular nations; and, by the general diffusion of certain primitive terms, or by certain rules of formation universally adopted, assigns a common origin to mankind, although scattered "on the face of the whole earth."

Since the union of the kingdoms, how beneficial soever this event has been in other respects, the language of Scotland has been subjected to peculiar disadvantages. No longer written in public deeds, or spoken in those assemblies which fix the standard of national taste, its influence has gradually declined, notwithstanding the occasional efforts of the Muse to rescue it from total oblivion.

This decline may be traced still farther back. The union of the crowns, although an event highly honourable to Scotland, soon had an unfavourable influence on the ancient language of the country. She still indeed retained her national independence; but the removal of the court seems to have been viewed as an argument for closer approximation, in language, to those who lived within its verge. From this time forward, as living authors in general avoided the peculiarities of their native tongue, typographers seem to have reckoned it necessary to alter the diction even of the venerable dead. In thus accommodating our ancient national works to the growing servility of their times, they have in many instances totally lost the sense of the original writers.

In this manner, even the classical writings of our ancestors have been gradually neglected. The alterations, occasionally made by editors, although sufficient to disfigure them, were not carried so far as to keep pace with the ideal refinement of their contemporaries.

It is surprising, that no one has ever attempted to rescue the language of the country from oblivion, by compiling a Dictionary of it. Had this been done a century ago, it would most probably have been the means of preserving many of our literary productions, which it is to be feared are now lost, as well as the meaning of many terms now left to conjecture.—Till of late, even those who pretended to write Glossaries to the Scottish books which they published, generally explained the terms which almost every reader understood, and quite overlooked those that were more ancient and obscure. The Glossary to Douglas's Virgil formed the only exception to this observation.

Within these few years, a taste for Scottish literature has revived both in Scotland and England. Hence the want of an Etymological Dictionary has been felt more than ever, and it may well be supposed, that all who possess a genuine taste for the literary productions of their country, must feel disposed to encourage a work which is necessary, not

merely for illustrating their beauties, but in many instances even for rendering them intelligible. The use of such a work is not confined to our edited books, but may in a great measure prove a key to our ancient MSS. It must facilitate the progress of those, whose studies or employments lay them under the necessity of investigating the records of antiquity; and who, especially in their earlier years, are apt to be disgusted at their professions, from the frequent occurrence of terms, at the meaning of which they can only guess.

It is undeniable, indeed, that from the strange neglect of our vernacular language, the signification of some of our law terms is already lost; and that the meaning of others, on the interpretation of which not only private property, but public justice depends, is so doubtful, as to leave room for almost endless litigation.

Even these invaluable remains of antiquity, which record the valiant deeds of our ancestors, delineate their manners, or exhibit their zeal for religion, excite little interest in our time, because they are in a great measure unintelligible.

Those who possess old libraries, that have been handed down, perhaps through many generations, must be convinced of the necessity of a work of this kind; because the books which were perfectly familiar to their fathers, and which communicated instruction to their minds, or kindled up the flame of patriotism in their breasts, are now nearly as completely locked up to them, as if they were written in a foreign tongue.

Such a work is necessary for preserving, from being totally lost, many ancient and emphatic terms, which now occur only in the conversation of the sage of the hamlet, or are occasionally mentioned by him as those which he has heard his fathers use. It may also serve to mark the difference between words which may be called classical, and others merely colloquial; and between both of these, as far as they are proper, and such as belong to a still lower class, being mere corruptions, cant terms, or puerilities.

Many ancient customs, otherwise unknown or involved in obscurity, come also to be explained or illustrated, from the use of those words which necessarily refer to them. The importance of any thing pertaining to the manners of a nation, as constituting one of the principal branches of its history, needs not to be mentioned: and, as the knowledge of ancient manners removes the obscurity of language; by a reciprocal operation, ancient language often affords the best elucidation of manners.

Such a Dictionary, if properly conducted, should not only throw light on the ancient customs of Scotland, but point out their analogy to those of other Northern nations. So striking indeed is the coincidence of manners, even in a variety of more minute instances, between our ancestors and the inhabitants of Scandinavia, as marked by the great similarity or absolute sameness of terms, that it must necessarily suggest to every impartial in-

quirer, that the connexion between them has been much closer than is generally supposed.

Language, it is universally admitted, forms one of the best criterions of the origin of a nation; especially where there is a deficiency of historical evidence. Our country must ever regret the want, or the destruction, of written records. But an accurate and comparative examination of our vernacular language may undoubtedly in part repair the loss; as well as throw considerable light on the faint traces which history affords, with respect to the origin of those, who for many centuries have been distinguished from the Celtic race, as speaking the Scottish language.

I do not hesitate to call that the Scottish *Language*, which has generally been considered in no other light than as merely on a level with the different provincial dialects of the English. Without entering at present into the origin of the former, I am bold to affirm, that it has as just a claim to the designation of a peculiar language as most of the other languages of Europe. From the view here given of it to the public, in the form of an ETYMOLOGICAL DICTIONARY, it will appear that it is not more nearly allied to the English, than the Belgic is to the German, the Danish to the Swedish, or the Portuguese to the Spanish. Call it a dialect, if you will; a dialect of the Anglo-Saxon it cannot be: for, from the Dissertation prefixed to the Dictionary, it must appear to the unprejudiced reader, that there is no good reason for supposing, that it was ever imported from the southern part of our island.

How far the work proposed possesses the requisites mentioned above, the public must judge. I shall only say, that I have still kept these things in view, as necessary recommendations of a work of this kind. Particularly, as far as my opportunities led me, I have paid attention to the more ancient terms used in our laws; without unnecessarily encumbering the work with many words of Latin origin, as to the meaning and derivation of which there can be no difficulty.

Many of our nation, not only in the higher, but even in the middle, ranks of life, now affect to despise all the terms or phrases peculiar to their country, as gross vulgarisms. This childish fastidiousness is unknown not only to intelligent foreigners, but to the learned in South Britain. Well assured that the peasantry are the living depositaries of the ancient language of every country, they regard their phraseology nearly in the same light in which they would view that of a foreign people.

A learned and elegant writer of our own country seems to regret that the language of Scotland has been so much neglected. "If the two nations," he says, "had continued distinct, each might have retained idioms and forms of speech peculiar to itself; and these,

rendered fashionable by the example of a court, and supported by the authority of writers of reputation, might have been considered in the same light with the varieties occasioned by the different dialects in the Greek tongue; might have been considered as beauties; and, in many cases, might have been used promiscuously by the authors of both nations.' But, by the accession, the English naturally became the sole judges and lawgivers in language, and rejected, as solecisms, every form of speech to which their ear was not accustomed." Robertson's Hist. of Scotland, B. viii. ad. fin.

Our best writers have felt the disagreeable consequences of the national servility. No man, educated in Scotland, can entirely divest himself of its peculiar idioms. Even the learned writer quoted above, Hume, and many others, who have justly acquired celebrity in other respects, have not escaped censure, because they have been *found guilty* of using national *barbarisms*.

In consequence of the late publication of a variety of curious works of Scottish antiquity, and of some modern works of genius in this language, the English literati are now convinced, that a more extensive acquaintance with it is necessary for understanding many terms in their own ancient writings, which have formerly been common to both countries, but have become obsolete in South-Britain.

Even before the revival of a taste for Scottish antiquities, the great Lexicographer of England, although not partial to our country, expressed his wish for the preservation of its language. Boswell gives the following account of what Dr Johnson said to him on this subject. "October 19, (1769)——he advised me to complete a dictionary of words peculiar to Scotland, of which I shewed him a specimen. 'Sir, (said he,) Ray has made a a collection of north-country words. By collecting those of your country, you will do a useful thing towards the history of the language." Life of Dr Johnson, II. 86—87. Lond. edit. 1804.

It must be evident to every person of ordinary reflection, that a native of any country, or one at least who has long resided in it, can alone be qualified to compose a Dictionary of its language. There is a copiousness in the Scottish, of which the native of another kingdom can scarcely form an idea. Although I have spent my time in this quarter of the island, and devoted no inconsiderable attention to this subject; I find it necessary to acknowledge, that I have met with a variety of words and phrases, which, although in common use, I find it extremely difficult to explain.

On every word, or particular sense of a word, I endeavour to give the oldest printed or MS. authorities. I have had the best opportunities of doing so, not only from the kindness of my literary friends, but from the access I have had, in consequence of the liberali-

ty of the Faculty of Advocates, to their valuable Library, which contains a variety of Scottish books and MSS. not to be found elsewhere. I am not so fastidious, however, as to reject every word that cannot be supported by written authority. In this case, many of our most ancient and expressive terms would be for ever buried. Having resided for many years in the county of Angus, where the Old Scottish is spoken with as great purity as any where in North-Britain; I collected a vast number of words unknown in the Southern and Western dialects of Scotland. Many of these I found to be classical terms in the languages of Iceland, Sweden, and Denmark. I have also endeavoured, as far as I could, to collect the terms belonging to the different provinces of Scotland. It could not be expected that literary men would use such diligence, in preparing the way for a Scottish Dictionary, as was used with a view to the publication of the *Vocabulario della Crusca;* when books were composed, containing such words as had formerly occurred only in conversation, for the express purpose of supplying the compilers of that celebrated work with written authorities. I have therefore been obliged to give these words, as I found them, on the authority of the nation at large, or of particular provinces. This, I humbly apprehend, is fully as good authority as that of a variety of later writers, whose works have scarcely had any other claim to the attention of their countrymen, than as they tended to preserve the vernacular tongue. If the first compilers of Dictionaries had rejected all the terms which they did not find written, many that now pass for classical would never have appeared in print to this day.

This work is not professedly a Dictionary of old English words. But such as occur in Scottish works, or seem to have been common to both nations, are explained, as well as those that are peculiar to the North; while their sense is illustrated by references to the most ancient English writers, or to Vocabularies of Provincial terms. Notwithstanding the length of time that I have been habituated to researches of this kind, I do not, by reason of my local situation, think myself qualified to give a complete Dictionary of all the old words used by English writers, or of those that belong to different Provinces of England. I have endeavoured to compress the work as much as I could, without injuring it: yet, from the great variety of terms, either peculiar to the Scottish, or common to it with the English, had I pretended to give a complete view of all the ancient and provincial words of both languages, it must have far exceeded any reasonable bounds. The words explained, where it could be done with any degree of certainty, are exhibited in their relation to those which are allied to them, whether in the ancient or in the modern dialects of the Gothic, in the Latin, or in the languages derived from it. The correspondence of others with similar words occurring in the Welsh, Armorican, Gaelic or Irish, is

also pointed out. I have occasionally, although sparingly, made etymological references to the Greek, and even to some of the oriental languages.

I have been engaged in this work, often as a relaxation from professional labours, or studies of greater importance, for nearly twenty years. During this period, it has almost imperceptibly swelled far beyond any idea I had originally formed with respect to its size.

When I first engaged in this investigation, it was not with the remotest idea of publication. Even after proposals had been made to me on this head, I designed to keep the work on a small scale, and had therefore, in my notes in general, merely mentioned the name of the author who uses any word in a particular sense, without referring to the place. It was afterwards suggested, that the work would be less useful, if it did not contain authorities for the different significations; and less acceptable to the public, as they would have no criterion for judging, whether the sense of the writers referred to had been rightly understood or not. Fully convinced of the justness of this remark, I subjected myself to the drudgery of going over the same ground a second, and in various instances, a third time. After all my labour, I have not been able to recover some passages to which I had formerly referred; and have therefore been obliged merely to mention the name of the writer.

I have often quoted books which have neither acquired, nor have any claim to celebrity, and given extracts which, in themselves, scarcely merit, quotation. But from the plan adopted, I was under a necessity of doing so, or of leaving many words without any authority whatsoever.

I may have frequently erred with respect to provincial terms; in giving those as such, which are perhaps pretty generally used, or in assigning to one county, or district, what more properly belongs to another. The following rule has been generally observed. The county or district is referred to, in which, according to personal knowledge, or the best of my information, any term is used; while, in many instances, the reference is not meant to be understood exclusively.

There is reason to fear, that I may also have often erred even as to the sense. This can hardly occasion surprise, when it is stated, that words, to which I was a stranger, have been often explained to me in a variety of ways, and some of these directly opposed to each other; and that many, which are commonly used, are interpreted very differently, according to the peculiar ideas which are attached to them, from the humour or fancy of individuals, and in consequence of that indefinite character which marks terms only or principally oral.

I present this work, therefore, to the public, fully convinced that it has many of the imperfections which must necessarily attend a first attempt of this kind. At the same time, I flatter myself, that these will be viewed with a candid eye; and am assured, that I shall meet with the greatest share of indulgence from those, who from literary habits of a similar description, have learned the difficulty and labour inseparable from such multifarious investigation, in which the mind derives neither support nor animation from unity, but every distinct word appears as a new subject.

In case another edition of this work should ever be called for, I will reckon myself peculiarly indebted to any of my readers, who will take the trouble of pointing out any material errors into which I have fallen, or of transmitting to me such ancient national terms as may have been omitted, with the proper explanations.

To all, who have encouraged this work, some of them indeed in the most liberal manner, I owe a tribute of gratitude. My friends, who, in the progress of it, have favoured me with their advice, or assisted me by their communications, will be pleased to accept of my sincere acknowledgments. Some of the latter stand so high in the lists of literary fame, that their names, if mentioned, would do honour to the work. But lest I should subject myself to the charge of ostentation, or seem to seek a veil for covering my own defects, or wound the delicacy of any to whom I have thus been indebted; I shall rest in this general testimony of my sense of obligation.

AN ACCOUNT OF THE EDITIONS OF MOST OF THE BOOKS QUOTED IN THIS WORK.

Acts and Constitutiounis of the Realme of Scotland, Fol. Edin. 1566. (commonly called the *Black Acts.*)

—Acts of Sederunt, Fol. Edin. 1740, &c.

Acts of the Generall Assemblies of the Church of Scotland, from A. 1638. to 1649. 12mo. 1682.

Adam's Roman Antiquities, 8vo. Edin. 1792.

Aelfrici (Abbatis) Glossarium, ad calcem Dictionarii Somneri, Fol. Oxon. 1659.

Agrippa's (Cornelius) Vanitie of Sciences, 4to. London, 1569.

Alexandri ab Alexandro Genialium Dierum Libri Sex, 8vo. Hanoviae, 1610.

Altieri Dizionario Italiano, 2 Vol. 4to. Lond. 1727.

Anderson's Poets of Great Britain, 14 Vol. 8vo. V. Y.

Antiquaries of Scotland (Transactions of the Society of), 4to. Edin. 1792.

Apologeticall Relation of the Sufferings of the faithfull Ministers, &c. of the Church of Scotland, (by Brown of Wamphray,) 12mo. 1665.

Arii Frode (vel Polyhystor.) Schedae, 4to. Skalholt. 1688.

Arnold's German Dictionary, 2 Vol. 8vo. Leipsic, 1788.

Arnot's Hist. of Edinburgh, 4to. Edin. 1779.

B.

Baddam's Memoirs of the Royal Society, 10 Vol. 8vo. Lond. V. Y.

Bailey's English Dictionary, 8vo. Edin. 1800.

Baillie's (Principal) Letters and Journals, 2 Vol. 8vo. Edin. 1775.

Bale's Image of both Churches, 8vo. Imprynted at London, by Richarde Jugge.

Balnaves's (Henry) Confession of Faith, 8vo. Edin. 1584.

Banier's Mythology and Fables of the Ancients, 4 Vol. 8vo. Lond. 1739.

Bannatyne MS. 1568. Advocates' Library, Edin.

Barbour's Bruce, (written A. 1375) edited by Pinkerton, 3 Vol. 8vo. Lond. 1790, corrected from Fol. MS. by John Ramsay, 1489, Advocates' Library, Edin.

——— Andro Hart's Edition, 8vo. Edin. 1620.

——— 8vo. Edit. Edin. 1670.

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Barry's History of the Orkney Islands, 4to. Edin. 1805.

Bartholinus de Causis Contemptae a Danis adhuc gentilibus Mortis, 4to. Hafniae, 1689.

Basnage's History of the Jews, Fol. Lond. 1708.

Bassandyne's Bible, Fol. Edin. 1576.

Baxteri Glossarium Antiquitatum Britannicarum, 8vo. Lond. 1733.

Bedae Opera, cura Smith, Fol. Cantab. 1722.

Beknopte Historie van't Vaderland, 4 Deel. Harlingen, 1776.

Bellenden's Historie and Croniklis of Scotland, Fol. Edin. 1536.

Benson, Vocabularium Anglo-Saxonicum, 8vo. Oxon. 1701.

Bingham's Origines Ecclesiasticae, 10 Vol. 8vo. Lond. 1708.

Blount's Glossographia, or Dictionary of Hard Words, 8vo. Lond. 1674.

Bobbin's (Tim) Works, including a Glossary of Lancashire words, 12mo. 1793.

Bocharti Geographia Sacra, 4to. Francof. 1681.

Boethii (Hector.) Scotorum Historia, Fol. Bad. Ascens. 1526.

Boyd's (Zacharie) Last Battell of the Soule, 2 Vol. 8vo. Edin. 1629.

Boswell's Journal of a Tour to the Hebrides, 8vo. Lond. 1785.

Bourne's *Antiquitates Vulgares*, with Brand's Popular Antiquities, 8vo. Newcastle, 1777.

Brand's Description of Orkney, Zetland, &c. 8vo. Edin. 1701.

Brydson's Summary View of Heraldry, 8vo. Lond. 1795.

Bruce's (Robert) Sermons vpon the Sacrament of the Lord's Supper, 8vo. Edin. 1590.

——— Eleven Sermons, 8vo. Edin. 1591.

Brunne's (Robert of) Translation of Peter Langtoft's Chronicle (made in the reign of Edw. III.); 2 Vol. 8vo. Oxf. 1725.

Buchan's Domestic Medicine, 8vo. Lond. 1786.

Buchanani (G.) Historia Rerum Scoticarum, 8vo. Edin. 1727.

Buchanan's History, 2 Vol. 8vo. Edin. 1762.

——— Admonitioun direct to the Trew Lordis, 8vo. Striviling, 1571.

——— Detection of the Doingis of Marie Quene of Scottis, 8vo. Sanctandrois, 1572, also Lond. Edit. about the same time.

——— (J. Lane) Travels in the Western Hebrides, 8vo. London, 1793.

Bullet, Memoires sur la Langue Celtique, 3 Tom. Fol. Besançon, 1754.
Burnet's History of his own Times, 6 Vol. 12mo. Edin. 1753.
Burns's Works, 4 Vol. 8vo. Liverpool, 1800.
Busbequii Legatio Turcica, 18mo. Lugd. Bat. 1633.

C.

Caesaris Commentaria, cum Notis Davisii, 4to. Cantab. 1727.
Calderwood's True History of the Church of Scotland, Fol. 1678.
Callander's Ancient Scotish Poems, 8vo. Edin. 1782.
——— MS. Notes on Ihre's Glossarium, Advocates' Library, Edin.
Camdeni Britannia, 8vo. Amstel. 1617.
Camden's Remains concerning Britain, 8vo. Lond. 1674.
Cange (Du) Glossarium ad Scriptores Mediae et Infimae Latinitatis, 6 Tom. Fol. Paris. 1733.
Cant's History of Perth, 2 Vol. 8vo. Perth, 1774.
Cardonnel's Numismata Scotiae, 4to. Edin. 1786.
Carpentier, Glossarium Novum, seu Supplementum ad Du Cange, 4 Tom. Fol. Paris. 1766.
Casalius (Joan. Baptista) De Profanis et Sacris Veteribus Ritibus, 4to. Francof. 1681.
Casaubonii (Isaac.) Commentarius ad Persii Satiras, 8vo. Lond. 1647.
Caseneuve, Les Origines Françoise, Fol. Paris, 1694.
Chalmers's Caledonia, 4to. Lond. 1807.
——— Edition of Sir David Lyndsay's Poetical Works, 3 Vol. 8vo. Lond. 1806.
Chartularium Dunfermelin, Fol. MS. Libr. Fac. Jurid.
Chatterton's Poems, (published as Rowley's,) 8vo. Lond. 1777.
Chaucer's Works, by Speght, Fol. Lond. 1602.
——— Urry's Edition, Fol. Lond. 1721.
——— Tyrwhitt's Edition, 5 Vol. 8vo. Lond. 1775, with Glossary.
Churchyard's Worthines of Wales, 8vo. Lond. 1776.
Cleland's Collection of Poems, 8vo. 1697.
Cluverii Germania Antiqua, contracta Opera Bunonis, 4to. Guelferbyti, 1664.
Colvil's Mock Poem, 2 Parts, 8vo. Lond. 1681.
Complaynt of Scotland, written in 1548, 8vo. Edin. 1801; quoted *Compl. S.*
Cotgrave's French-English Dictionary, Fol. Lond. 1650.
Course of Conformitie, 4to. 1622.
Cowel's Law Dictionary, Fol. Lond. 1708.
Cragii Jus Feudale, Fol. Edin. 1732.
Crookshank's History of the Sufferings of the Church of Scotland, 2 Vol. 8vo. Edin. 1751.

D.

Dalrymple's (Sir James) Collections concerning the Scottish History, 8vo. Edin. 1705.
——— (Sir David, Lord Hailes) Annals of Scotland, 2 Vol. 4to. Edin. 1776.
——— Ancient Scottish Poems, 12mo. Edin. 1770; quoted in Dictionary by the name of *Bannatyne Poems.*
——— Specimen of Godly and Spiritual Sangs, 8vo. Edin. 1765.
Dalrymple's (Sir D.) Specimen of a Scottish Glossary, printed, but not published.
Dalyell's Fragments of Scotish History, 4to. Edin. 1798.
D'Arsy, Dictionaire François-Flaman, 4to. Amst. 1694.
Davies, Antiquae Linguae Britannicae Dictionarium, Fol. Lond. 1632.
Diallog betuix ane Clerk and ane Courteour, 8vo. Adv. Lib. *car. titulo.*
Discipline (Buiks of); in Dunlop's Collection.
Douglas's (Gawin, Bishop of Dunkeld) Virgil's Aeneis, Fol. Edin. 1710, finished by the author A. 1513. It is compared, in several places, with two MSS. in the Library of the University of Edin.
Douglas's (Alex.) Poems, chiefly in the Scottish Dialect, 12mo. Cupar-Fife, 1806.
Dunlop's Collection of Confessions of Faith, 2 Vol. 8vo. Edin. 1722.

E.

Edda Saemundar Hinns Froda, 4to. Hafniae, 1787.
Egeir (Sir), Sir Graham, and Sir Gray-Steel, (History of); from an imperfect printed copy in 8vo. In some instances, I have quoted from a modern MS. copy in the possession of Walter Scott, Esq.
Eliotae Bibliotheca, Fol. Lond. 1552.
Ellis's Specimens of the early English Poets, 3 Vol. 8vo. Lond. 1803.
Encyclopaedia Britannica, 4to. 18 Vol. 1797.
Epistle of a Christian Brother, 8vo. A. 1624.
Erskine's Institute of the Law of Scotland, Fol. Edin.
Exhortation, Kirks of Christ in Scotland to their Sister Kirk in Edinburgh, 8vo. 1624.

F.

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Fea's Grievances of Orkney and Shetland, 8vo. Edin. 1750.
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Fergusson's (of Kilwinning) Exposition of the Epistle to the Ephesians, 8vo. Edin. 1659.
——— (Robert) Poems, 2 Vol. 12mo. Perth, 1789.
Festi (Pompei) De Verborum Significatione Libri xx. ap. *Auctores Latinae Linguae, &c.* Fol. S. Gervas. 1602.
Flacii Illyrici Catalogus Testium Veritatis, 2 Tom. 4to. Lugdun. 1597.
Fleming's Fulhilling of the Scripture, Fol. Lond. 1726.
Forbes's (Bp.) Eubulus, a Dialogue, 4to. Aberd. 1627.
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DISSERTATION

ON THE

ORIGIN

OF THE

SCOTTISH LANGUAGE.

It is an opinion, which has been pretty generally received, and perhaps almost taken for granted, that the language, spoken in the Lowlands of Scotland, is merely a corrupt dialect of the English, or at least of the Anglo-Saxon. Those, who have adopted this idea, have assigned, some one era, some another, for the introduction of this language from the South; each preferring that which seemed to have the most plausible claim, without entertaining a single doubt as to the solidity of the hypothesis, which rendered it necessary to fix such an era. Having long adhered to this hypothesis, without any particular investigation, it is probable that I might never have thought of calling it in question, had I not heard it positively asserted, by a learned foreigner, that we had not received our language from the English; that there were many words in the mouths of the vulgar in Scotland, which had never passed through the channel of the Anglo-Saxon, or been spoken in England, although still used in the languages of the North of Europe; that the Scottish was not to be viewed as a daughter of the Anglo-Saxon, but as, in common with the latter, derived from the ancient Gothic; and that, while we had to regret the want of authentic records, an accurate and extensive investigation of the language of our country might throw considerable light on her ancient history, particularly as to the origin of her first inhabitants.

This assertion seemed to merit a fair investigation. On this, I entered, prepossessed with an opinion directly the reverse of that which I now embrace as by far most tenable.

I am far from saying, that it is attended with no difficulties. These I mean to submit to the public, in all the force which they appear to have; while at the same time I shall exhibit a variety of considerations, which, if they amount not to full proof, seem to afford as much as can well be expected on a subject necessarily involved in such obscurity, from the distance of time, and from the deficiency of historical testimony.

The learned Camden, Father Innes, and some other respectable writers, have viewed the Picts as Welsh; and have argued, of consequence, that their language must have been a dialect of the Celtic. I will not contend about the name of this people; although there is sufficient evidence, that it was written corruptly by the Romans. What particularly demands our attention, is the origin of the people themselves; and also their language, whether it was Gothic, or Celtic.

It would serve no good purpose, to enter into any disquistion as to the supposed time of their arrival in this country. As this dissertation is intended merely in subserviency to the following work, it will be enough, if it appear that there is good reason to view them as a Gothic race.

I. Historical Evidence.—The testimony of venerable Bede has been universally respected, except in as far as his credulity might be viewed as influenced by ecclesiastical attachment. It has been supposed, indeed, that many of the legendary stories, now found in his history, were not written by him; as, in a variety of instances, although they appear in the A.S. translation, they are wanting in the original. Being the earliest historian of this island, he must have been best qualified to give a just account of the Picts; and although we should suppose him to have been under ecclesiastical influence in matters of religion, he could have no end to serve in giving a false account of the origin of this people. Yet, on this subject, even the testimony of Bede has been treated as unworthy of regard; because it is directly eversive of system.

He says; Cum plurimam insulae partem, incipientes ab austro, possedissent [Brittones], contigit gentem Pictorum de Scythia, ut perhibent, longis navibus non multis oceanum ingressam, &c. Lib. i. 1. "When they [the Britons], beginning at the South, had made themselves masters of the greatest part of the island, it happened that the nation of the Picts, coming into the ocean from Scythia, as it is reported, in a few long ships," &c. After giving an account of their landing in Ireland, and of their being advised by the Scots of that country to steer towards Britain, he adds; Itaque petentes Britanniam Picti, habitare per septentrionales insulae partes coeperunt: nam austrina Brittones occupaverunt; Ibid. "The Picts accordingly sailing over into Britain, began to inhabit the northern parts of it, for the Britons were possessed of the southern."

There is not the slightest reason to doubt that, by the Britons, he means the Welsh; as this is the name by which he designs this people. It is well known, that Scandinavia had been called Scythia by Jornandes, two centuries before Bede's time. De Orig. Get. p. 595—597. Is it said that Bede lived too long after the settlement of the Picts, to know any thing certain as to their origin? It is sufficient to reply, that he undoubtedly gives the received belief of his time, which had been transmitted from preceding ages, and

which no writer, for nearly nine hundred years after him, ever ventured to controvert. If Bede could not know whence the Picts came, it can hardly be supposed that *we* should have superior means of information.

Bede was certainly well acquainted with the Britons, or Welsh. Now, although it should be supposed, that he had been misinformed as to the origin of the Picts, his assertion amounts to a full proof that they were quite a different people from the former. For had they been Welsh, or indeed Celts of any description, the similarity of language could not have entirely escaped his observation. If an intelligent Highlander can at this day, after a national separation of nearly fourteen hundred years, make himself understood by an Irishman; it is totally inconceivable, that the language of the Picts, if British, should have so far lost its original character in a far shorter period.

An attempt has lately been made, by a learned writer, to set aside this testimony of Bede, who, it is admitted "was contemporary with the Pictish government." "He speaks," it is said, "*doubtfully* of the Picts, as the second people, who came into this island, from Scythia; first to Ireland; and thence to North-Britain. But though Bede states all this, rather as what he had *heard*, than as what he *knew*, his authority has *deluded* many writers, who did not inquire whether what he had said *modestly* could possibly be true." Caledonia, p. 199. N.

But why is it said, that Bede speaks *doubtfully*, or, as it is afterwards somewhat softened, *modestly*, of the Picts? There can be no other reason for this assertion, than that he uses the phrase, *ut perhibent*. He therefore states all this, rather as what he had *heard*, than as what he *knew*. Doubtless, he could not *know* it, but by some kind of *relation*. For although "contemporary with the Pictish government," it has never been supposed that he could have ocular demonstration as to the landing of this people. Is it meant to be objected, that Bede does not quote his authorities, or that he refers only to traditionary testimony? In a matter of this kind, would it be surprising, that he could have referred to nothing else? Viewing it in this light, there is not the least evidence that it was not the general belief. Had it been merely the report of some, opposed by a different account of the origin of this people, he would in all probability have said,—ut *nonnulli* perhibent. Had he known any argument against this account, one, for example, from the diversity of language, would he not naturally have stated this?

But must *perhibent* necessarily be restricted to mere report? Has it never been used to denote historical narration? Or, as it occurs in the language of Bede, may it not rather be viewed as respecting the more circumstantial account which follows, concerning the size and number of the ships,—(ut perhibent, *longis navibus non multis,)* than as respecting what precedes, in regard to the migration of the Picts from Scythia? It is a singular circumstance, that Bede uses the very same verb with respect to the chiefs of the Anglo-Saxons. Duces fuisse *perhibentur* eorum primi duo fratres Hengist et Horsa. Lib. i. c. 15. Could Bede be in any *doubt*, whether these were the leaders of his ancestors, little more than 200 years before his own time?

If, however, Bede wrote *doubtfully*, how could his authority "*delude* many writers?" If he indeed mentions this only as a *modest* opinion, as a matter of mere *hearsay*, as a

thing about which he was himself in *hesitation;* whence is it, that none of these "many writers," during nearly ten centuries, ever adverted to this till now? Were they all, without exception, so very prone to *delusion?* This is undoubtedly the conclusion we are left to deduce. They were so blind as to mistake mere *doubt* for *authority;* and therefore "they did not inquire whether what he had said modestly *could possibly be true.*" Here the secret breaks out. Bede must necessarily be viewed as writing *doubtfully,* because he could not possibly be writing the truth. For although neither Bede, nor his followers, did *inquire,* "we now know, from more accurate examination, that the Picts were certainly Caledonians; that the Caledonians were Britons; and that the Britons were Gauls; it is the *topography* of North-Britain, during the second, and first centuries, as it contains a thousand facts, which solves all these *doubts,* and settles all controversy about the lineage of the Picts." Caled. ut sup.

Although Bede knew somewhat about the names of places in North-Britain, we, in the nineteenth century, can form a far more certain judgment: and so powerful is this single argument from topography, as to invalidate all other evidence arising from direct historical testimony.

Nennius, who wrote about the year 858, informs us, that "the Picts came and occupied the islands called Orkneys, and afterwards, from the adjacent islands desolated many large regions, and took possession of those on the left, i. e. the north, coast (sinistrali plaga) of Britain, where they remain even to this day." "There," he adds, "they held the third part of Britain, and hold it even until now." Cap. 5. ap. Gale, I. 99.

Mr Pinkerton has made a remark, the force of which cannot easily be set aside, that both Nennius and his coadjutor Samuel "were Welch," and that "therefore their testimony is conclusive that the Piks were not Welch, for they speak of the Piks, while the Pikish name was in full power." Enquiry, II. 161.

That the Picts were not Welsh, appears also from the testimony of Gildas, an earlier British writer, who calls them a *transmarine* nation, who came, *ab aquilone,* from the north. Ap. Gale, I. 12.

The Saxon Chronicle, which seems to have been begun about the year 1000, perfectly concurs with these testimonies. The account given of the Picts is so similar to that of Bede, that it would almost seem to have been copied from his history. It is more minute in one point; as it is said that they came, ex Australi parte Scythiae, "from the south of Scythia."

The northern origin of the Picts seems to have been admitted by Roman writers. I shall not urge the well-known testimony of Tacitus, with respect to the striking resemblance of the Caledonians to the Germans; for, notwithstanding the partiality of former ages for this ancient writer, as an accurate investigator and faithful historian, we are now told, that "*Tacitus* talked about the origin of the Caledonians, and Germans, like a man who was *not very skilful* in such investigations; and who preferred *declamation* to inquiry." Caled. p. 202. N.

The testimony of Claudian, who was coeval with the emperor Valentinian I., deserves our attention.

——Maduerunt, Saxone fuso,
Orcades. Incaluit Pictorum sanguine Thule.

Goodall, in his Introduction to Fordun, observes on this passage, that although the Romans slew the Saxons in the Orkneys, it does not follow that they were either the inhabitants of the Orkneys, or of Britain. But one consequence is unavoidable;—that even in this early period the Saxons were acquainted with the Orkneys. Hence, also, it seems highly probable, that they were in a state of confederacy with the Picts, as being a kindred race.

Stillingfleet's reasoning, concerning the testimony of Eumenius, is very strong. "In his Panegyrick," says the Bishop, "he takes notice of the different state of the Britons, when Caesar subdued them, from what they were in Constantius his time. 'Then,' saith he, 'they were a rude, half-naked people, and so easily vanquished; but now the Britons were exercised by the arms of the Picts and the Irish.' Nothing can be plainer, than that Eumenius here distinguishes the Picts from the Britons, and supposes them to be enemies to each other. Neither can we reasonably think this a name then taken up to distinguish the *barbarous Britons* from the *Provincial*. For that distinction had now been of a very long standing; and if it had been applied to that purpose, we should have met with it in Tacitus, or Dio, or Herodian, or Zozimus, who speak of the *Extrà provincial Britains*, under no other name but of *Britains*." Orig. Britann. p. 241.

It has indeed been said, that "the Picts of the third century—appeared to Roman eyes, under new aspects, and to the Roman understanding, under more formidable shapes." Caled. p. 215. By the reference to B. i. c. 6., the author seems to respect "their peculiar seclusion from the Roman provincials, on the south of the walls;" p. 191. But this gives no sort of satisfaction to the mind, as a reason for a new designation. Were they not formerly *extra-provincial*, as much as in the time of Eumenius? Did they assume a warlike aspect formerly unobserved? Was not their character, in this respect, abundantly well known to Agricola? The idea of Stillingfleet, that the ancient Caledonians, although of Gothic origin, were about this time joined by a new colony from the continent, is at least worthy of mature consideration. V. Orig. p. 246.

Ammianus Marcellinus having said, Pictos Saxonasque, et Scottos et Attacottos, Britannos aerumnis vexasse continuis; Goodall observes, that "it cannot be inferred that the Saxons were Scots or Picts, because these are spoken of as different nations." But from the classification observed by Marcellinus, *Pictos Saxonasque*, he seems to have viewed these as only different names given to contiguous and kindred nations.

I might refer to the general persuasion of Northern writers, that the Picts were Goths. Vidalinus, in his work, De Linguae Septentrionalis Appellatione, *Donsk Tunga*, affixed to Gunlaug. Saga, has cited Torfaeus, Ser. Reg. Dan. p. 200—203. Pontopiddan. Gest. Dan. T. 2. c. 2. p. 226, 227. Schoning, Norveg. Reg. Hist. Torfaeus, Hist. Norv. T.

3. p. 525. Run. Jonas, Element. Ling. Septent. Bussaeus, Vit. Arii Polyhist. c. 3. &c. V. Gunnlaug. Sag. p. 263.

But I shall not urge this as an argument; as it may be said, that these writers were all too late to know with certainty the origin of the Picts. While, however, we are assured that the Scandinavians were early acquainted with the northern parts of our island, and made frequent descents on them; it must appear singular indeed, had we reason to believe that they were universally mistaken with respect to the origin of the inhabitants. Had they spoken a dialect of the Celtic, it would have afforded sufficient evidence that there was no national affinity with their invaders.

Nor would it be less remarkable, if almost all our own ancient writers had been grossly mistaken as to the origin of a people, who make so distinguished a figure in our history, and who so long occupied by far the greatest part of Scotland. The general persuasion of the old English writers was the same with theirs.

But the learned gentleman, formerly referred to, views every species of evidence as of no weight whatsoever, when opposed to that of a topographical kind, arising from the names of places in the first and second centuries; especially as these are found in the work of Ptolemy the Geographer. It was my original intention, in this preliminary dissertation, to throw together, as briefly as possible, the various circumstances which indicate the Gothic origin of our ancestors, without entering into the wide field of controversy. But however unpleasant this task, with a gentleman especially, whose abilities and indefatigable industry I am bound to acknowledge, and who, whatever may be his mistakes, deserves well of his country for the pains he has taken to elucidate her ancient history; yet I find it indispensably necessary to investigate the grounds on which he proceeds, as otherwise any thing here exhibited, under the notion of argument, might be viewed as already invalidated.

In order to erect or support his system, that the Picts were Britons, or the same people with the Welsh, and that no language was spoken in Scotland, before the introduction of what is called the Scoto-Saxon, save the Celtic; the learned writer finds it necessary to assume certain *data* of a singular description. He either takes for granted, or flatters himself that he has proved, that, till a late period, there were none but Celts in Germany; that the Roman historians are not worthy of credit, in as far as they insinuate any thing opposed to this hypothesis; that the Goths were different from the Scythians; that the Belgic was merely a dialect of the Celtic; and that the stone monuments to be found in Britain were all constructed by Celts.

He assumes, that there were none but Celts in Germany, till a late period. He does not indeed fix the time of the first migration of the Goths into that country; but seems to think that it was scarcely prior to the Christian era. For, as far as I can perceive, the only proof which he appeals to, is that of there being "only two tongues (except the Greek) heard on the western side of the Euxine, the *Getic*, and the Sarmatic," when Ovid was banished to Tomi by Augustus. But, because there was a body of Goths at this time residing on the Euxine, it cannot amount to a proof, that none of this race had previously settled in Germany, or in the northern countries. The *Suevi*, who certainly were not

Celts, were inhabitants of Germany in the time of Julius Caesar, possessing the country now called Mecklenburg, and some neighbouring districts. The *Cimbri* extended to the Baltic. By many, indeed, they have been viewed as Celts. But the writers of the Universal History, whom Mr Chalmers often quotes with respect, observe on this head; "The learned Grotius, and after him Sheringham, and most of the northern writers, maintain, with arguments *which have not yet been confuted*, that the Cimbrians, Getes and Goths were one and the same nation; that Scandinavia was first peopled by them, and that from thence they sent colonies into the islands of the Baltic, the Chersonesus, and the adjacent places, yet destitute of inhabitants." Vol. XIX. 254.

A very able and learned writer, who has paid particular attention to the subject, contends that "the Cimbri, who, in junction with the Teutones, invaded Italy, and were defeated by Marius," were Goths. "The country," he says, "whence they proceeded, their close alliance with a Gothic tribe, and the description given of them by the Greek and Latin historians, who appear to have considered them of the same race with the Teutones, clearly prove them to have been of German origin. (Plut. in Mario. Livy, Epit. L. 68. Percy's Preface to Mallet's North. Antiq. p. 38. Mallet, Vol. I. 32.) To these considerations it may be added, that the name of their leader *Boiorix* is evidently of Gothic structure; and that Tacitus, who, in his description of Germany, particularly and expressly marks the few tribes who appeared not to be Germans, is entirely silent respecting the Celtic origin of the Cimbri; and in his account points out no difference between them and the other inhabitants. Tacit. Germ. 37." Edin. Rev. for July 1803, p. 367. 368.

The *Suiones* have never been viewed as Celts, but generally acknowledged as the more immediate ancestors of the Swedes, although some say, of the Danes. The *Sitones*, also a Scandinavian nation, were settled in these northern regions before the time of Tacitus. Caesar testifies, that the Teutones and Cimbri, before his time, *patrum nostrorum memoria*, after harassing all Gaul, had attempted to enter into the territories of the Belgae. Gall. Lib. ii. c. 4.

But when ancient writers insinuate any thing unfavourable to our author's hypothesis, he refuses to give them credit. We have seen with what freedom Tacitus is treated on another point. Here he meets with the same treatment, although in good company. "When J. Caesar, and Tacitus, speak of Celtic colonies proceeding from Gaul into Germany, they only *confound* those recent colonies with the ancient people, who appear to have been *unknown* to those celebrated writers. Strabo, *who was not well informed*, with regard to Western Europe, acquaints us, indeed, that the Daci *ab antiquo*, of old, lived *towards Germany*, around the fountains of the Danube. Vol. I. 446. If his notion of antiquity extended to the age of Herodotus, we might learn, from the father of history, that the Danube had its springs among the Celtae." Caled. p. 15. N.

Respectable as the testimony of Herodotus is, it cannot, in this instance, be preferred to that of Strabo; for it is evident that he knew very little of the Celts, and this only by report. The accurate and intelligent Rennell does not lay much stress on the passage referred to. "Our author," he says, "*had heard* of the Celtae, who lived beyond the columns of Hercules, and bordered on the Cynesiae or Cynetae, the most remote of all the nations,

who inhabited the western parts of Europe.—Who the latter were intended for, we know not." Geog. Syst. of Herod. p. 41. 42.

If the ancient inhabitants of Germany were *unknown* to Caesar and Tacitus, with what consistency is it said, only in the page immediately preceding, where the writer speaks of Mascou's work on the ancient Germans, that " the Gothic people," whom he " considers as the first settlers of his country,——obviously came in on the Celtic aborigines; *as we learn from J. Caesar and Tacitus?*" Caled. p. 14. N. Could these celebrated writers acknowledge the Celts as aborigines, although " the ancient people" who inhabited Germany, " appear to have been unknown to" them?

He also takes it for granted, that the Goths were a different people from the Scythians.

" Every inquiry," he observes, " tends to demonstrate, that the tribes who originally came into Europe, by the Hellespont, were remarkably different, in their persons, their manners, and their language, from those people, who, in after ages, migrated from Asia, by the more devious course, around the northern extremities of the Euxine, and its kindred lake. This striking variety must for ever evince the *difference between the Gothic and the Scythic hords,* however they may have been confounded, by the inaccuracy of some writers, or by the design of others." Ibid. p. 12.

This assertion seems to have at least the merit of novelty. It is probably hazarded by our author, because he wishes it to appear,—that the Goths did not enter Europe so early as he finds the Scythians did; and also, that the former were never so powerful a race as to be able to people a great part of Europe. But we need not spend time on it; as this passage contains all the proof that is exhibited. I shall only add, that, according to Rennell, the Scythia of Herodotus answers generally to the Ukraine,—its first river on the west being the Danube." Geog. Syst. p. 50. Our author admits, that, during the fifth century before our common era, the Goths " inhabited the western shores of the Euxine, on the south of the Danube." Caled. p. 12. 13. He places them so nearly on the same spot with Herodotus, that he cannot easily prove that those, whom he calls Goths, were not the same people whom " the father of history" calls Scythians.

The accurate Reviewer, formerly quoted, has shewn that, according to Diodorus Siculus, the Scythians settled beyond the Tanais, on the Borders of Thrace, before the time of Sesostris, who, it is supposed, flourished about 1400 A. C. Hence he considers the opinion, independently of its direct evidence, that " 500 A. C., they had advanced to the western extremity of Gaul, as by no means absurd or improbable." Edin. Rev. ut sup. p. 358.

He afterwards shews, that Strabo (Lib. vii. p. 295. Causab.) " evidently considers the Getae as a Scythian tribe;" adding, " Pliny says, ' From the Borysthenes, over the whole adjoining country, *all are Scythian* nations, different tribes of whom dwell near its banks: in one part the *Getae,* whom the Romans call the *Daci.*' Hist. Nat. Lib. iv. c. 12. Zamolzis is mentioned by Herodotus, Melp. p. 289; and by Strabo [ut sup.] as worshipped by the Getae; and the authors of the *Etymol. Mag.,* and Suidas, (in voc. *Zamolzis)* understand the Getae of Herodotus, whom they quote, to be Scythians." Ibid. p. 359.

Perhaps the strangest foundation of Mr C.'s theory, is his opinion with respect to the language of the Belgae. He is well aware, that if it appear from ancient history, that their speech was Gothic, his whole fabric must fall to the ground; because it is undeniable, that Belgic colonies were settled in Britain before the invasion by Julius Caesar. To me, the existence of the Belgae in Britain, when it was first visited by the Romans, had always appeared an irrefragable proof, that the Gothic language was very early spoken, if not in the northern, at least in the southern, parts of our island; and of itself a strong presumption, that it was pretty generally extended along the eastern coast. But our author boldly cuts the Gordian knot; finding it easier, doubtless, to do so than to loose it.

"The British Belgae," he says, "were of a Celtic lineage,"——"This inquiry with regard, both to the lineage and colonization of the Belgae, in Britain, has arisen, by inference, rather than by direct information, from J. Caesar, when he speaks of the Belgae, as occupying one third of Gaul, and as using a different tongue, from the other Gauls. De Bel. Gal. l. i. c. 1. Yet from the intimations of Livy, and Strabo, Pliny, and Lucan, we may infer, that J. Caesar meant *dialect*, when he spoke of language. He ought to be allowed to explain his own meaning, by his context. He afterwards says, 'that the Belgae were chiefly descended from the Germans; and, passing the Rhine, in ancient times, seized the nearest country of the Gauls.' Ibid. Lib. ii. c. 4. But Germany, as we have seen, was possessed by the Celtae, in *ancient times*," &c. Caled. p. 16. N.

It is evident, that the learned writer, notwithstanding the force of historical evidence to the contrary, is extremely unwilling to admit any distinct migration of the Belgae to Britain. For he adds; "It is even probable, that the Belgae of Kent *(Cantae)* may have obtained from their neighbours, the Belgae of Gaul, their Gaelic name; and even derived such a tincture, from their intercourse, both in their speech, and in their habits, as to appear to the undistinguishing eyes of strangers, to be *of a doubtful descent*."

It is asserted, that Caesar gives no *direct information* as to the Belgae using a different tongue from the *other* Gauls. He does not, indeed, give any information of this kind. For, although he uses the common name for the country, into which the Belgae had forced their way, calling it *Gallia*, he expressly distinguishes them from the Gauls. With respect to the difference of the language of this *different* people, he gives the most direct information. So little ground is there for the most remote idea, that he meant only a peculiar *dialect*, that he uses all those distinguishing modes of expression, which could be deemed necessary for characterizing a different race. He marks this difference, not merely in language, but in customs and laws. Hi omnes lingua, institutis, legibus inter se differunt. Lib. i. c. 1. After the lapse of many centuries, every traveller observes the strong attachment of the Celts, not only to their language, but to their customs; and can it be supposed, that they were so thoroughly changed by residing a few centuries in Belgium, although surrounded by kindred tribes? Caesar does not speak like a man who was only throwing out a vague opinion. For he elsewhere informs us, that, in consequence of particular inquiry, which he personally made at the deputies of the Rhemi, who of the Belgae were most contiguous to Gaul, "he found that the greatest part of the Belgae were sprung from the Germans, and that they had *anciently* crossed the Rhine, and taken up their abode there

because of the fertility of the country, and expelled the Gauls who inhabited these places." Lib. ii. c. 4.

Is it not evident from this language, that, not only Caesar considered the Gauls as a different race from the Germans, but that these deputies were fully persuaded of the same thing? Had they known, or even suspected, that the inhabitants of Germany were originally the same people with the Gauls, would they not naturally have said, that they had sprung from *the Gauls of Germany*, and not from those of Gallia? Does not the term *ortos* properly refer to the people or kindred, and not to any former place of residence?

If a single doubt can remain, with respect to the certainty of the migration of the Belgae to Britain, after it had been possessed by the Celts, it must be removed by attending to what the same historian says in another place. "The interior part of Britain is inhabited by those, who, according to tradition, were the *aborigines;* the maritime parts, by those, who, for the sake of war and spoil, passed over from Belgia, who are almost all denominated from these states from which they had their origin; and who began to cultivate the lands which they had conquered. The number of men is infinite," &c. Lib. v. c. 12.

An attempt is made to avoid the force of Caesar's testimony, concerning the origin of the Belgae from the Germans, when it is said; "But, Germany, *as we have seen*, was possessed by the Celtae, in ancient times." This, however, is fairly to beg the question. Mr Chalmers may persuade himself that *he* has seen this; but, to others, the proof must appear extremely deficient. Although Caesar asserts, that the Belgae differed from the Celts in language, customs and laws; yet we must believe that he meant nothing more than that there was some slight difference in *dialect*. Although he asserts, that they were mostly sprung from the Germans; we must believe, that by them he either meant Gauls, or was not acquainted with his subject. The reader may take his choice; for, in the course of two pages, both these assertions are made.

The learned gentleman seems, indeed, to have overlooked an historical fact, of the greatest importance in this inquiry, which has been stated in the clearest light by a well-informed writer, to whom I have had occasion to refer more than once. This respects the application of the name *Celts*, as used by ancient historians.

"The Greek authors appear to use Κελτικη and Γαλατια, and the corresponding names of the inhabitants, as strictly synonymous: they apply them sometimes to Gaul in general; at other times the context proves that they are used in their original sense. But Belgic Gaul and its inhabitants are most frequently denoted by the words, Κελτικη and Κελται. The Belgae appear to have attracted most of the attention of these historians; and their description of them is so uniform and accurate, that no doubt can be entertained that they mean the Belgic Gauls, although they call them Κελται. Strabo, speaking of the inhabitants of Britain, says, 'The men are taller than the Gauls (των Κελτων), and their hair less yellow.' Lib. iv. p. 194. 200. In his description of Germany, 'Immediately beyond the Rhine, to the east of the Celts, the Germans live, differing little from the Celtic race (τα Κελτικα), in their savageness, tallness, and yellowness of hair; and with respect to features, customs, and modes of life, very like the Gauls (τους Κελτους) whom we have already describ-

ed: wherefore it is our opinion that the Romans have given them very properly the name *Germani*, implying the common origin of the Gauls (Γαλατας) and them.' Lib. vii. p. 290. The faithfulness and exact information of this author are well known: we may, therefore, consider his description of the Gauls as accurate: but it will apply only to the German or Belgic Gauls. Yellow or red hair distinguished a German tribe. There was no resemblance between the Celts and Germans. Diodorus Siculus gives a very particular description of Gaul (Γαλαταια, Κελτικη); and it is evident, that these terms are frequently employed, when he is speaking of that part which Caesar, from whom he has taken his description, says was inhabited by the Belgae. He also expressly says—'The Gauls (Γαλαται) are tall, fair skinned, and naturally yellow haired.' Lib. v. p. 212. Polybius, our author asserts, describes the Gauls, who pillaged Rome under Brennus, as Celts: he certainly calls them Celts (Γαλαΐαι, Κελται); but his enumeration and description of their different tribes puts it beyond a doubt that they were German Gauls. He particularly names and describes the Veneti, Semnones, and Boii. Lib. ii. p. 42. Edit. Bas. 1549. We have the express testimony of Strabo, that the first were German Gauls, Lib. iv. p. 194.; and the others are enumerated by Tacitus among the tribes of Germany; Tacit. Germ. c. 38. 39. It may be objected, that Polybius mentions the Gauls as coming from a country very remote from any assigned to them by Tacitus and Strabo. But, in the time of the first historian, the Romans were entirely ignorant of Germany, and knew very little of Transalpine Gaul, and therefore could not mention the names or situation of the country whence the invaders originally came. Polybius says, they proceeded into Italy from the adjoining territory on the north: this would be directly on their rout from Germany: and as they had most probably occupied it for some time, Polybius, both from this circumstance and his want of information, would consider it as their original or permanent residence. Longolius, in his edition of *Taciti Germania*, shews that the appellations, Semnones and Boii, are evidently derived from the Gothic, and particularly applicable to the situation and manners of those tribes. Tacit. Germ. edit. Longol. c. 38. 39. Pausanias calls both the Celtic and Belgic inhabitants of Gaul, Γαλαΐαι and Κελΐαι; but as his authority is less important, and his descriptions not so full and definite, we shall only refer to him. Pausanias, Lib. i. p. 16. 62. 66. Lib. x. p. 644., &c. Edit. Sylbur. Hanov. 1613.

"It is still more evident that the terms *Gallia* and *Galli* are frequently employed by the Latin authors, when their observations and descriptions are applicable only to Belgic Gaul and its inhabitants. We need not illustrate this point by the examination of any particular passages, as it is generally admitted, and easily proved." Edin. Rev. ut sup. p. 366. 367.

But the assumptions of the learned writer, which we have considered, are merely preparatory to the *etymological* evidence, from TOPOGRAPHY, which he views as an irrefragable proof of his hypothesis. We shall first advert to what is said, in order to shew that the Belgae were Celts.

"The topography of the five Belgic tribes of Southern Britain," he observes, "has been accurately viewed by a competent surveyor, [Whitaker, Genuine Hist. of Britons, p. 83—145.] and the names of their waters, of their head-lands, and of their towns, have

been found, by his inquisitive inspection, to be only significant, in the Celtic tongue. Caled. p. 16.

Candour requires, that it should be admitted, that the Celtic dialects seem to excel the Gothic, in expressive names of a topographical kind. "The Celts" have undoubtedly discovered greater warmth of fancy, and a more natural vein for poetical description, than the Gothic or Teutonic tribes. Their nomenclatures are as it were pictures of the countries which they inhabit. But at the same time, their explanations, must be viewed with reserve, not only because of the vivid character of their imagination, but on account of the extreme ductility of their language, which, from the great changes which it admits in a state of construction, has a far more ample range than any of the Gothic dialects. Hence, an ingenious Celt, without the appearance of much violence, could derive almost any word from his mother-tongue. Our author has very properly referred to Bullet's Dictionnaire, in proof of "the great variety of the Celtic tongue;" Caled. p. 221. For any one, who consults that work, must see what uncertain ground he treads on, in the pursuit of Celtic etymons.

The learned gentleman asserts, that the names in the five Belgic provinces of South Britain are "only significant in the Celtic tongue." I dare not pretend to say, that I can give the true meaning of any of them, in another language; because there is little more than conjecture on either side. But if it can be proved, that they may have a signification, in the Gothic or Teutonic, as well as in the Celtic; and one at least fully as probable; this argument must appear inconclusive.

"The Belgic *Cantae*, in Kent," he says, "derived their significant name from the districts which they inhabited; being the British *Caint*, signifying the open country." This observation he applies, and it must apply equally well, to "the *Cantae* in North Britain;" p. 17. By the way, it may be observed, that this is a description of which our author seems peculiarly fond; although it is of a very general nature. For, as he says, p. 201., that the Picts received, from the British provincials, the descriptive appellation of *Peithw*, which "denoted the people of *the open country*;" in the very same page, explaining *Venta*, the name of a *town*, he derives it from "British *gwent*, which, in composition, is *went*, signifying *the open country*." This also shews the flexibility of the language; as the same word may be either *caint*, *gwent*, or *went*. But might not the *Cantae* receive their name from Alem. and Germ. *kant*, an extremity, a corner; margo, extremitas, angulus? Does not this more particularly describe the situation? Schilter, I find, vo. *Kant*, has made the same observation which had occurred to me. He refers to Caesar, who indeed describes *Kent*, as if he had viewed the name as descriptive of its situation; Cujus unum latus est contra Galliam: hujus lateris alter *angulus*—est ad Cantium. Bell. Gall. Lib. v. 13. It is also far more descriptive, than Brit. *gwent*, of the situation of the *Cantae* in North Britain, who inhabited the East of Ross-shire; and whose country, as our author observes, p. 66., "ran out eastward into the *narrow point*" now called Tarbet-ness. There is at least one river in Kent, the name of which is not British. This is the *Medway*, A. S. *Medwacge*, i. e. "the river which runs through the *middle* of the country, or holds the *mid way*. It is probable that this was the Belg. name, which the A.-Saxons retained, because the

Welsh call Maidstone, *Caer Medwag*, i. e. the city on *Medway*. V. Camden. The term *Waeg* or *way* appears indeed in the name given to it in the Itinerary of Antonine, *Vagniacas*.

Mr Chalmers derives the name of the Thames from Brit. *Taw*, *Tam*, &c. "signifying what expands or spreads, or what is calm." This river, which is one of the boundaries of Kent, has also been explained as *significant* in a Goth. dialect, by a writer who had no interest in the present question. "There are two rivers in England," he says, "of which the one is very rapid, and is called *Tif-ur*, whence *at tif-a*, praeceps ire: the other *Temsa*, which is almost stagnate, whence *at temsa*. He explains *eg tems-a*, paululum moveor. G. Andr. p. 237.

In Kent, according to Antonine's Itinerary, three towns have *Dur* as the initial syllable; *Durovernum*, *Durolenum*, and *Durobrivi*, or as Camden says, more correctly, *Durobrovae*. *Dur*, it has been said, in British and Irish, signifies water; Caled. p. 17. N. But the idea is too general and indefinite, to have given rise to so many names, as, in different counties, exhibit this as a component term; as Batavo*durum*, a Belgic town, now *Durstede*, &c. Schilter has observed, that, in composition, it signifies a door or mouth, ostium. Now, although the word occurs in Celtic compositions, it seems originally Teutonic. The primary idea is janua, a *door*, which sense it still retains in almost all the dialects of this language. Brit. *dor* has the same meaning. But the Teut. term is far more general.

The *Regni* of Sussex were another Belgic tribe. Baxter says, that Ptolemy wrote *Regni* for *Renci*; and derives the name from C. B. *rheng*, quivis longus ordo, as lying along the coast. He admits that Belg. *renc* has the same meaning, ordo, series; also flexus, flexus viarum, &c.; Kilian. It has therefore at least, an equal claim with the British. The only city mentioned by Ptolemy in this district is *Nouiomagus*. *Magus*, according to Wachter, is a Celt. word signifying a field, also a colony or town in a field. It frequently occurs in the composition of continental names, *en* being used for the Lat. termination *us*. But although *magus* should be originally Celt., the name seems to have been formed by a Teutonic people, *nouio* being evidently Teut. *nieuw*, new. C. B. *newydd* is synon., but more remote. This name is the very same with the ancient one of *Nimeguen*, Teut. *Nieuwmegen*. This is *Noviomagus*, i. e. the new colony or town.

The proper Belgae possessed at least part of Somersetshire, besides Hampshire and Wiltshire. *Bath* was the *Badiza*, or as Baxter reads, the *Badixa* of Stephanus. This the British call *Caer badon*. But it is evident, that the name is not Brit. but Belg. Germ. Franc. Belg. *bad*, A. S. *baeth*, Alem. *pad*, balneum; Alem. Franc. *bad-on*, Germ. *bad-en*, A. S. *baeth-an*, lavare. Ptolemy mentions *Uzella* aestuarium, which, Camden says, is now called *Euel-mouth*. Now Goth. *os* signifies the mouth of a river. Thus *Uzella* would seem exactly to correspond to the modern name; q. *os-euel*, the *mouth* of the *Euel*. To this day, *Oyse* in Shetland, where the Celtic never entered, signifies "an inlet of the sea;" Brand's Descr. p. 70.

As the names of many of the Belgic towns end in *Dun* or *Dinum*, Mr Chalmers attempts to shew that the Belgae must have been Celts, because "*Dunum* and *Dinum* are the latinized form of *Dun*, and *Din*, which, in the British, and Irish, *as well as in the an-*

cient Gothic, signify a fortified place;" Caled. p. 17. N. But if *dun* has this signification *in the ancient Gothic*, the argument proves nothing. From what he has stated, the presumption is, that it was originally a Goth. and not a Celt. term. For, as he says, that "*Dunum* is the name of the chief town of the *Caùci* in Ireland, which is asserted to be a Belgic tribe;" it is questionable if any of the other towns, having this termination, were *Celtic*. *Londinum* and *Camelodunum* were Belgic towns, being situated in the territories of the Trinovantes. *Maridunum*, according to Baxter, who reads *Margidunum*, is from Teut. *maerg* marl, which is copiously found in the neighbourhood, and *dun* town. He says that, in the *modern* British, *mer* signifies medulla. But in the old Brit. the term for *marl* is the same with that now used in English. It may be added, that Germ. *dun*, as signifying, civitas, urbs, is only the term, properly signifying an inclosure, locus septus, used in a secondary sense. It is derived from *tyn-en* sepire. V. Wachter, vo. *Dun*.

It has been asserted, that "there is a radical difference, in the formation of the Celtic, and Gothic names, which furnishes the most decisive test, for discriminating the one language from the other, in topographic disquisitions; and even in the construction of the two tongues: such vocables as are *prefixed*, in the formation of the British, and Gaelic names, are constantly *affixed*, in the composition of the Gothic, the Saxon, and English names.—Those tests are so decisive, as to give the means of discriminating the Celtic from the Saxon, or Gothic names, when the form of the vocables compounded *are* nearly the same." Caled. p. 491. Without disputing the propriety of this position, it is sufficient to observe, that, if this be *so decisive* a *test*, although the names of places *terminating* in *Dun*, *Dunum*, &c. are elsewhere (p. 17.) claimed as Celtic, it must be evident that the claim is unjust. *Londinum*, *Vindonum*, *Milsidunum*, *Camelodunum*, *Rigadunum*, *Maridunum*, &c. must all be Gothic names.

It is a strong assertion, which the learned writer has made, that "the topography of Scotland, during the two first centuries of our common era——contains not a particle of Gothicism;" p. 231. The Carnabii, Damnii, and Cantae, of Scotland are granted to have been Belgic tribes;" Ibid. p. 16. 17. N. The Carnabii, or with greater approximation to the orthography of Ptolemy, Cornabii, have been supposed to receive their name from the three great promontories which they possessed in Caithness, Noss-Head, Duncansby-Head, and the Dunnet-Head. For *corn* in Brit. is said to signify a promontory. But the name might be derived, in the same sense, from Belg. *koer*, specula, a watch-tower, and *nebbe* a promontory; q. the people who looked attentively from the promontories. Or, if it should be *Car*nabii, it may be from O. Goth. *kar* a man, whence Su.G. *karl*, A. S. *ceorl*, id. V. *Karl*, Ihre, and Verel. Ind. This most probably gives us the origin of a number of names, beginning with *Car*, which Mr Pinkerton has mentioned, without adverting to the use of the term in Gothic, (Enquiry, I. 226.); as the *Car*eni and *Car*nonacae of Scotland, the *Car*ini of ancient Germany, the *Car*bilesi and *Car*biletae of Thrace, the *Car*ni, &c. &c. The latter part of the word may be from *Nabaei* or *Navaia*, the river Navern. *Virvedr-um*, Duncansby-head, may be composed of Isl. *ver*, ora, and *vedr* tempestas, q. the stormy coast.

Concerning *Berubium*, Noss-head, it has been said, that "the word *Bery* would seem to have been a common appellation to such places, as Dungisbay Head, at those times [when Ptolemy wrote]. At this day, a similar promontory in the island of Walls in Orkney, is termed the *Bery*. The word is clearly of Norwegian derivation. It signifies a place of observation; or a principal station, for discovering the approach of an enemy by sea, when at a great distance." P. Canisbay, Statist. Acc. viii. 163. By mistake, however, the writer applies the name *Berubium* to Dungisbay Head. He says, that "there is not a place throughout the parish, whose name indicates the least affinity to" the Gaelic. *Tarvedr-um* may be from *taer-a* atterere, and *vedr*, tempestas; the promontory where the *storm rends* or *tears* ships.

We have already adverted to the meaning of the name *Cantae*. In the territory of this tribe was the *Vara Aestuarium*, or Murray Frith, into which runs the river Beaulie, anciently called *Farar*. Isl. *vara*, *voer* in Genit. *varar*, signifies ora, portus, a harbour, ubi appellant naves; G. Andr. p. 247. *Loxa*, the name given by Ptolemy to the Murray Frith, may be allied to Isl. *loka*, a small harbour, porta parva; Verel. These etymons have at least as much probability as those of Baxter; who deduces *Varar* from C. B. *gwar ar isc*, maris collum, the neck of the sea, and *Loxa* from *ael osc*, supercilium aquae, the brow of the water. Mr Chalmers says, that the latter "obviously derived its name —— from the British *Llwch*, with a foreign termination, signifying an inlet of the sea, or collection of water;" p. 66. N. But the Goth. dialects exhibit this word with far greater variety of use; Su.G. A. S. Alem. *log*, *laga* a lake, Isl. *log*, *laug*, *lug*, a sea, a collection of waters; Su.G. *loega*, profluente unda vel mare se proluere; Isl. *log-ast*, fluvium vel aquam tranare; Alem. *lauche*, collectio aquarum, &c. &c.

He thinks that the *Catini*, whose name is retained in Caithness, "probably derived their appellation from the British name of the weapon, the *Cat*, or *Catai*, wherewith they fought," q. *clubmen*; p. 67. But the *Cateia* was a weapon of the ancient Germans. If the testimony of Virgil merits regard, it belonged not to a Celtic but to a Teutonic people.

Teutonico ritu soliti torquere *cateias*. Aen. Lib. vii.

For this reason, the *Cateia* was also called *Teutona*. Hence Aelfric in his A. S. Gl. says, Clava vel *Cateia*, vel *Teutona*, *annes cynnes gesceot*, i. e. "a javeline of the same kind." Servius informs us, that spears were called *Cateiae* in the Teutonic language." Wachter says; "It is properly a javelin, denominated from *katt-en*, i. e. because of its being *thrown*."

This etymon pretty clearly indicates that they were Belgae. They might perhaps be the same people with the *Catti*, a German nation mentioned by Tacitus. Their name, according to Wachter, signifies *warlike*, from the Celt. word *cat*, war.

In the specimens which our author has given of the names of Promontories, Rivers, &c. in North Britain, it is granted that many are undoubtedly Celtic. It is not, however, a satisfactory proof of the British origin of the Picts, that many British names are yet retained in the country which they possessed. For, while it is said that the Scoto-Saxon afterwards prevailed over the Gaelic, it is admitted that the Celtic names of places, whe-

ther British or Gaelic, still kept their ground. It is also well known, that in various parts of England, where the descendants of the Anglo-Saxons have resided for upwards of thirteen centuries, the names of some rivers and mountains are still British. Lhuyd even goes so far as to assert, that the names of different rivers are not Welsh or Armorican, but of Irish or Gaelic origin: whence he infers, that those, who now speak the Irish language, possessed the southern parts of Britain before the Welsh, and that the latter were only a secondary colony from Gaul. Now, if this be the case as to the Welsh, who have possessed that country for nearly two thousand years, might not the same thing happen in the northern part of the island? V. Lhuyd's Lett. to the Welsh, Transl. p. 12. 17.

The very same process passes before our own eyes. Do not the British settlers in America very generally retain the Indian names of rivers, bays, mountains, villages, &c. May it therefore be justly inferred, a thousand years hence, that the British were an Indian people?

The author of *Caledonia* observes, p. 221. "In the subsequent progress of the Gothic tribes over Europe, wherever they occupied countries, which had been previously occupied by the Celts, the Gothic intruders not only adopted the names of the rivers, mountains, and other places, that the more lively genius of the Celts had imposed, from a more energetic and descriptive speech; but, the Gothic colonists borrowed many terms from the more opulent language of their Celtic predecessors.—The Saxons, who settled in Britain, were prompted, by the poverty of their speech, to follow the example of their Gothic fathers."

Is not this sufficient to invalidate the argument, in favour of the British origin of the Picts? If Goths, it is natural to suppose that, like the rest of their brethren, they would retain the Celtic names.

This assertion, however, must not be carried too far. For, notwithstanding the concession frequently made by Schilter and Wachter, that words, retained in Germany, to which they could not assign a Gothic origin, are Celtic; other learned writers have viewed the matter in a different light. Leibnitz concludes, from Boxhorn's Brit. Dict., that the Welsh have borrowed a great deal from the German. Oper. Vol. IV. P. I. Hist. p. 193. The truth seems to be, as Ihre candidly acknowledges, that some of the most ancient and primitive terms, common to the Gothic and Celtic dialects, are so nearly allied, that it is impossible to determine with certainty to which of them they have originally belonged.

Many of the words, indeed, which the learned writer has selected as exclusively British, appear in the Goth. dialects. *Cove*, it is said, signifies a creek, from C. B. *cof*, a hollow trunk, a cavity, a belly. But A. S. *cofe*, Isl. and Germ. *kofe*, seem to give the proper sense; spelunca, a cave. *Cove*-harbour, (St. Vigeans, P. Forfars.) is mentioned as confirming the other sense. But its proper name is *East-haven*. The *coves* in its vicinity, are not *creeks*, but caves. *Kyle*, p. 34, a strait, is not confined to Celt. V. Dict. in vo. *Heugh*, p. 35, a height on the sea-coast, is traced to C. B. *uch*, high, &c. But the term is strictly Goth. V. Dict. The words having *port*, a harbour, in their composition, are very oddly claimed as C. B. *Forth*, it is said, p. 36. N., is merely C. B. *porth*, a haven, being "the great haven of Edinburgh." Far more accurately might it be deduced from

Isl. *fiord*, Su.G. *fiaerd*, a firth. But more probably, the frith took the name of the river, a name which it bears far above Stirling. There is no necessity that *Ram*, as signifying a point, in a variety of names (p. 36.) should be traced to *ram* high, or in C. B. what projects. Su.G. and Germ. *ram* will answer fully as well; ora, margo; terminus. *Rin*, *Rynd*, *Rhind*, denoting a point, may be all traced to Isl. *rind-a* protrudo, whence *rind-ung*, protrusio; or may be the same with Alem. *rin*, terminus, limes, finis, from *rin-en*, separare. *Ross*, a promontory, p. 37., may be allied to Teut. *roetse*, *rootse*, rupes, petra, sive mons praeruptus; Franc. *roz*, id. Although C. B. *trwyn* signifies a nose, a snout, and Corn. *tron*, a nose, a promontory; they seem originally the same with Isl. *triona*, rostrum porrectum.

Among the *Rivers*, &c., p. 37., the first mentioned are White *Adder*, and Black *Adder*, the term being traced to C. B. *aweddur*, running water. But although written, in some of the Statist. Accounts, Whitt*ader* and Whitt*ater*, the vulgar pronunciation is merely given. In four instances, where the first of these denominations is explained, it is resolved, as all the South of Scotland knows it ought to be, into White *water*. *Allan*, *Alwen*, *Elwin*, and *Aln*, p. 38., are claimed as of Brit. origin. Alem. *ellende* denotes impetus, from *ell-en*, festinare. Sw. *elf*, however, signifies a river; in its inflected form, *elfwen* or *elven*. Hence, as has been supposed, the *Elb* in Germany, Lat. *Alb-is*. *Air* is traced to C. B. *air*, brightness, or *aer* violence. Isl. *aer* corresponds to the latter, furious; *aer-ast*, to rage, *aer-a*, to raise to fury. *Avon*, a river, may be allied to Su.G. *aa*, water, in general, a river, which assumes the inflected form of *aan*. V. Rudbeck. Atlant. II. 52. *Bannoc*burn does not appear to be a dimin. from Gael. *ban*, as in p. 39., but a Goth. name: V. BANNOCK in Dict. *Bello* (C. B. *bellaw* a tumultuous raging stream): Isl. *bell-a* to be driven with noise, and *aa* water. The name *Bran*, (O. Gael. a stream, C. B. what rises over, p. 39), may originate from its lucidity; Germ. *brand*, clear, bright.

The rivers, which have the name *Calder*, are derived from Brit. *caleddur*, the hard water, or *cell-dwr*, Ir. *coill-dur*, the woody water, p. 40. The latter is most natural; because, when this name was given, it must be supposed that the country was almost one wood. Isl. *kaelda* signifies an impure spring of water, or living water in putrid and marshy ground. V. G. Andr. The *Dean*, (p. 41,) might properly enough be traced to Germ. *dien-en* humiliare, as it is a very flat stream, that creeps along through Strathmore; as *den*, a small dale, seems to acknowledge the same origin, q. locus depressus. *Don* and *Doon* derived from C. B. *down*, Ir. *don*, dark, dusky, or *douin* deep, may be from Goth. *don-a* strepere, to make a noise. *Eden* (deduced from C. B. *eddain*, a gliding stream, p. 43), might be traced to A. S. *ea*, water, a river, and *den* a vale. The very prevalent name of *Esk*, notwithstanding its evident affinity to O. Gaul. *esc*, *wysc*, C. B. *wysg*, Is. *easc*, *uisg*, water, a stream, a river, cannot reasonably disclaim all Goth. affinity. For Isl. *wass* is the genitive of *wattn*, water, G. Andr. p. 248. 249, the form of which is retained in Germ. *wasser*, aqua, fluvius. Wachter observes, that Belg. *esch* or *asch* denotes a stream. This he indeed views as formed from Celt. *isca*. But this is at least very doubtful; for this good reason, that the Goth. dialects retain the obvious origin of the name for water, as well as the primary idea, in *vos*, perfusio aquae, &c. V. Dict. vo. WEEZE, *v.* For, as the learned

Hyde says, the reason why water has received this name, is plainly because it *ouseth out*. Hence he expl. *Oxford*, q. *ouse-fort*, either the *ford*, or the castle, on the water. Even the designation *Car-leon-ur-usc*, i. e. the city of the Legion on the river, is not exclusively Celt. For Wormius, in like manner, thus explains Dan. *ös* or *ois*; Ostium fluminis, vel sinum maris notat; Monum. Dan. p. 195. 196. The Runic letter *O*, or *Oys*, is thus defined; Sinus maris promontoriis acutioribus excurrentibus, nautis infestis: vel etiam ostium maris portum navibus praebens. Literat. Run. c. xvi. p. 87. V. also Jun. Gl. Goth. p. 22. To this day, Isl. *aros* signifies the mouth of the river; Verel.

Nothing can be inferred from *Ey*, in Eymouth; &c. p. 44. For it is unquestionably Goth. If it appears in Celt. in the forms of *aw*, *ew*, *ea*, *ey*, a river, we find Su.G. *a*, Su.G. Isl. *aa*, A. S. *ea*, pl. *aea*, Alem. *aha*, id. Germ. *ache* elementum aquae, MoesG. *aquha*, id. V. Ihre, vo. *Aa*, amnis. *Garry*, (derived from C. B. *garw*, Ir. *garbh*, what is rough, a torrent,) may be resolved into A. S. *gare*, *gearw*, expeditus, and *ea*, aqua, q. the rapid stream, S. the *yare* stream. *Lyne*, (C. B. what is in motion, what flows, p. 46.) may be allied to Isl. *lin-ur*, Germ, *lind*, mild, gentle. *Lunan*, is traced to Celt. *lun*, *lon*, *lyn*, what flows, water, a lake, a pool. Isl. *lon*, stagnum, lacuna. Now, it is admitted, that "the *Lunan* in Angus, from its tranquil flow, settles into a number of small pools." There is no necessity for deriving *Lid*, which indeed seems the proper name of the river vulgarly called *Liddal* or *Liddell*, from C. B. *llid*, "a violent effusion, a gush;" or "O. Gaulish *lid* hasty, rapid," p. 47. It may be traced to Teut. *lijd*, transitus, *lyd-en*, to glide; to Alem. *lid* liquor; to Isl. *lid*, a bending; *lid-a* to hasten, to pass with flight; or to A. S. *hlid*, *hlyd* tumult, noise, like *Lid* in Devonshire, whence *Lid*-ford, A. S. *hlyda-ford*, which Somner thinks denominated from its noisy motion. *Nid* is derived from C. B. *nidd*, *neth*, "a stream that forms *whirls* or *turns*," p. 47. A. S. *nithe* is used in a similar sense, *nithe cne* genibus flexis, with *bent* knees, from *nith-an* deorsum. *Nethy* and *Nethan* are said to be diminutives of the C. B. word. But *Nethan* is probably from A. S. *neothan*, downwards, q. what descends; and *Nethy* may be q. *neoth-ea*, the water which descends, or the stream that is lower, in respect of some other. On *Orr* in Fife, and *Orr*, *Urr*, in Galloway, Mr C. refers to C. B. *or* cold, *wyr*, signifying a brisk flow, Basque *ura*, water, a river, p. 48. Su.G. *ur* denotes stormy weather; Alem. *ur* a river, because by inundation it lays waste like a wild beast; Isl. *orra*, Martis impetus. *Pool*, in several compound words, is referred to C. B. *pooll*, Arm. *poull*, Gael. *poll*, a ditch, a pool; and it is said that A. S. *pol* is from the C. B., this word being "in all the dialects of the Celtic, but not in any of the pure Gothic dialects;" p. 48. But Teut. *poel* is *palus*, lacuna, stagnum; Su.G. *poel*, Isl. *poela*, and Germ. *pful*, id. *Tay* and *Tiviot* are both derived from C. B. *ta*, *taw*, "what spreads or expands; also tranquil." Isl. *teig-ia* also signifies to extend. G. Andr. deduces *Tif-r*, the name of a very rapid river, from *tyf-a*, praeceps pedare; Germ. *tav-en*, diffluere, to flow abroad. *Tweed*,——" C. B. *tuedd*, signifies what is on a side, or border; the border or limit of a country;" p. 49. This etymon is pretty consonant to modern ideas. But when the name was imposed, *Tweed* did not suggest the idea of a *border* any more than Tay, &c. Allied perhaps to Isl. *thwaette*, *twaetta* to wash, from *twaa*, id., as a river is said to wash a

country. A. S. *twaede* signifies double, and may denote something in reference to the river. This name being given to it in Annandale, we cannot well suppose it to originate from the junction of the *Tiviot*, and what is called *Tweed;* although these rivers are so nearly of a size, that one might be at a loss to say which of the names should predominate. *Tyne*,——" C. B. *tain*, a river, or running water". Isl. *tyn-a*, to collect, q. the gathering of waters. Hence perhaps Teut. *tyne*, lacus.

Yarrow, p. 50, to which the same origin with *Garry* is ascribed, may have been formed from *gearw*, as above; or from *ge* the A. S. prefix, and *arewa*, an arrow, as denoting its rapidity. According to Wachter, Germ. *arf*, id. is used in this figurative sense. For he says that *Arabo*, a river which joins the Danube, has its name from *arf*, an arrow, because of its rapid motion. *Ythan*, the *Ituna* of Richard, is deduced "from Brit. *eddain*, or *ethain*, which signifies gliding," as being "a slow running stream." Might it not be traced to A. S. *yth*, unda, *yth-ian*, to flow?

Among the names of *Miscellaneous Districts*, appears *Dal*, as signifying a flat field, or meadow, from Brit. *dol*, Ir. *dal*, id. p. 53. But this term appears in all the Goth. dialects, for a valley; MoesG. *dalei*, A. S. *dael*, Su.G. Belg. *dal*, Isl. *dal-ur*, Alem. *tal*, *tuol*, &c. Besides, this is the precise sense of C. B. *dôl*, as given by Lhuyd, vallis; and Ir. *dal* has no affinity, as explained by Obrien: For it signifies a share, a portion, evidently the same with Teut. *deel*, Su.G. *del*, &c. Nothing can be inferred from the names including *Eagles*, or *Eccles*, which our author derives from Brit. *eglwys*, Ir. *eaglais*, &c. a church. For they are merely the corruptions of the Lat. name, imposed by the monks. Thus the proper writing,—of one of the names mentioned is not *Eccles*-Magirdle, but *Ecclesia*-Magirdle. Nothing is done, unless it can be proved that the Gr. word εκκλησια was borrowed from the Celtic. If *Fordun* Kincardines., and *Forden*, Perths. be properly derived from Brit. *ford*, a passage, a road, the Goth. would have an equal claim; A. S. *ford*, a ford, *fore* iter, Su.G. *fôcre*, viae facilitas.

Rayne, Aberd. is traced to C. B. *rhann*, Ir. *rann*, *rain*, "a portion, a division, a division of lands among brothers;" p. 56. Isl. *ren* signifies the margin or border of a field; whence *rend*, ager limitatus; Verel.

Here I shall only add, that the learned writer goes so far as to assert that the very "name of the *Belgae* was derived from the Celtic, and not a Teutonic origin." "The root," he adds, "is the Celtic *Bel*, signifying tumult; havock, war; *Bela*, to wrangle, to war; *Belac*, trouble, molestation; *Belawg*, apt to be ravaging; *Belg*, an overwhelming, or bursting out; *Belgiad*, one that outruns, a ravager, a Belgian; *Belgæs*, the ravagers, the Belgae;" p. 17.

This, although it were true, would prove nothing as to the origin of the Belgae. For we might reasonably enough suppose that the name had been given them by the neighbouring Celts, who had suffered so much from them, as they invaded and took possession of part of their territories. But as our author commends the Glossaries of Schilter and Wachter as *elaborate*, p. 16. N. (b), as he justly acknowledges the writers to be "vastly learned" p. 12., their sentiments merit some regard. Schilter says; "That the name of he Belgae is German, certainly hence appears, that this people were of a

German origin, and having crossed the Rhine, vanquished the Gauls in these lands which they occupied." He then cites the passage from Caesar, formerly considered, adding; "This migration took place before the irruption of the Cimbri and Teutones, which was A. 111, before Christ; because Caesar says that this was, *Patrum memoria nostrum*, but the other must have been long before, because he uses the term *antiquitus*." He derives the name from Alem. *belg-en*, to be enraged, a term used by Notker, and still in Alsace and Belgium. Thus *Belgae* is explained as equivalent to, indignabundi et irritabiles.

Wachter seems to give the same etymon, vo. *Balgen*. He observes, that ancient writers every where mark the wrathful disposition of the Belgae; and particularly Josephus, Antiq. L. xix. c. 1. Bell. Jud. c. 16., when he calls the Germans "men naturally irrascible," and ascribes to them "fury more vehement than that of wild beasts."

II.—But besides the evidence arising from history, it certainly is no inconsiderable proof, that the northern parts of Scotland were immediately peopled from the North of Europe, by a Gothic race, that otherwise no satisfactory account can be given of the introduction of the VULGAR LANGUAGE.

It has been genetally supposed, that the Saxon language was introduced into Scotland in the reign of Malcolm Canmore, by his good queen and her retinue; or partly by means of the intercourse which prevailed between the inhabitants of Scotland, and those of Cumberland, Northumberland, Westmoreland, and Durham, which were held by the kings of Scotland as fiefs of the crown of England. An English writer, not less distinguished for his amiable dispositions and candour, than for the cultivation of his mind, has objected to this hypothesis with great force of argument.

"This conjecture," he says, "does not seem to be perfectly satisfactory; nor are the causes in themselves sufficient, to have wholly changed the language of the country. If, at the present moment, the Celtic language prevailed over the whole of Scotland, instead of being confined to the Highlands, such a testimony would compel us to admit, either that the Saxons and Danes had been prevented by some unaccountable cause, from attempting to form a settlement on the northern shores of this island; or that their attempts had been rendered abortive by the superior bravery and skill of the inhabitants. But, as the same Teutonic dialects are found to form the basis of the language, both in England and in the Lowlands of Scotland, Mr Hume has been induced, and apparently with great reason, to infer, from this similarity of speech, a similar series of successive invasions; although this success is not recorded by the historians of Scotland.

"If this conclusion be admitted, it is evidently unnecessary to refer us to the much later period of Malcolm's reign; or to seek in his marriage with an English princess, in his distributions of lands among his followers, or in the policy which induced him to change his place of residence, for the establishment of a language, which the Saxons and Danes could not fail of bringing with them; and which, if it had not been thus introduced, the inhabitants of the plains would probably have rejected as obstinately as those of the mountains." Ellis's Spec. Anc. Engl. Poet. I. 226, &c.

To suppose, indeed, that a few foreign adherents of a court, received as refugees, could change the language of a country, is to form the idea of something which would appear in history as a fact completely insulated. Whether the same elegant writer be right or not in his opinion, that William the Conqueror did not think of eradicating the Saxon language, his reasoning, abstractedly viewed, is certainly just. "William must have known that the Franks who conquered Gaul, and his own ancestors who subdued Neustria, had not been able to substitute the Teutonic for the Romance language, in their dominions; that the measure was not at all necessary to the establishment of their power; and that such an attempt, is in all cases, no less impracticable than absurd, because the patient indocility of the multitude must ultimately triumph over the caprice of their armed preceptors." Ibid. p. 38. 39.

It is undeniable, indeed, that the Norman-French, although it had every advantage, and retained its ascendancy at court for several ages, was at length even there borne down by the Saxon, which had still been spoken by the vulgar. The Romans, although they conquered the South-Britains, civilized them in a considerable degree, and introduced the knowledge of arts among them, seem scarcely to have made any impression on their language. The Goths, who subdued the Romans, and seated themselves in Italy, were in their turn subdued by the very people to whom they gave laws, as receiving their language from them. For it is well known, that, although a variety of Gothic words are retained in the Italian, by far the greatest proportion is Roman.

Can it be supposed, then, without directly contradicting universal experience, that a few Saxons, who were not conquerors, but refugees, could give language to the nation that afforded them protection? Has any change similar to this, taken place among the Welsh, who are viewed as the same people with the Picts; notwithstanding their intercourse with the English, during several centuries, since the cessation of national hostilities? Have the Celts of Ireland renounced their language, in compliment to the English of the *Pale*, as they have been called, who, in proportion, were certainly far more numerous than the Saxons belonging to the court of Canmore? Few nations have been more tenacious of the cutoms and language of their ancestors than the Celtic inhabitants of Scotland. We know how little progress has been made, for more than half a century past, in diffusing the English tongue through the Highlands; although not only the arm of power has been employed to dissolve the feudal attachments, but the aid of learning and religion has been called in. The young are indeed taught to read English, but often they read without understanding, and still prefer speaking Gaelic.

Had the Saxon found its way into Scotland, in the manner supposed, it would necessarily have been superinduced on the Gaelic. This has always been the case, where one language prevailed over another; unless the people, who spoke the original language, were either completely or nearly exterminated. Thus was the Norman gradually incorporated with the Saxon, as the Frankish had been with the Latinized Celtic of France. But the number of Gaelic words, to be found in what is called the *Broad Scots*, bears a very small proportion to the body of the language.

It is well known, that in many places, on the borders of the Highlands, where according to the hypothesis controverted, the one language should appear as it were melting into the other, they are kept totally distinct. This is particularly remarked in the account of the parish of Dowally in Perthshire. "It is a curious fact, that the hills of King's Seat and Craigy Barns, which form the lower bonudary of Dowally, have been *for centuries* the separating barrier of these languages. In the first house below them, the English is, and has been spoken; and the Gaelic in the first house, (not above a mile distant), above them." Statist. Acc. xx. 490. In some instances a rivulet forms as effectual a boundary, in this respect, as if an ocean intervened.

Malcolm Canmore, according to the testimony of Simeon of Durham and Brompton, in his incursions into England, carried so many captives with him, that they were afterwards seen, not only in every village, but in every house. Had this been literally the case, his army must have borne some resemblance to that of Xerxes. But although this had been literally the case, would captives or slaves overpower the language of their masters? Is it not admitted, at any rate, that after the death of Malcolm, they "were driven away by the *usual enmity* of the Gaelic people;" that "the Celtic inhabitants would not submit to" the authority of Duncan, till he had agreed never again to introduce Normans, or English, into their country; that "this jealousy of strangers continued under Donal Bane;" and that it "occasioned insurrections under William the Lyon?" Caled. p. 498.

It is evident that some Saxon Barons, with their followers, received lands in Scotland, during some of the succeeding reigns. But a few individuals could not produce greater effects in Scotland, than all the power of the Norman barons in England. It seems also undeniable, that the foreigners of distinction who settled in Scotland, particularly in the reign of David I., were mostly Normans, and therefore could not introduce the Saxon. According to Lesley, Hist. Scot. Lib. vi. p. 201., this was the case even in the time of Canmore.

It is very questionable, if, even during the reign of Edward the Confessor, French was not the language principally spoken at court. It has been asserted, indeed, that during this reign, "the Anglo-Saxon had ceased to be cultivated." V. Ellis's Spec. I. 39. Camden has said, that Edward the Confessor "resided long in France, and is charged by historians of his time to have returned from thence wholly Frenchified." Remains, p. 210.

It has been supposed, that this unparalleled change was partly owing to occasional intercourse with the northern counties of England, which were subjected to the Scottish crown. But this intercourse was by far too limited to have any influence in completely changing a language. It would be more natural to invert the idea; and to suppose that the inhabitants of these countries had received the peculiar terms, which they retain in common with the vulgar of Scotland, from the residence of the Scots among them, while the heir apparent of our crown was Prince of Cumberland.

It is certain that *Domesday-book*, a work compiled by order of William the Conqueror, from an actual survey of the whole of England, does not include any of the counties lying

to the North of the Humber; which is a proof, that, in that age, these counties were considered as belonging to Scotland.

Hardyng acknowledges, that all the country to the North of the Humber once pertained to Scotland. " He made the bye ways throughout Britain, and he founded the archflamynes, at London, one for Logres, another at Yorke for Albanye, that nowe is Scotlande; for that time from Humber north that was that tyme Scotland; and the thyrd at Carleon in Wales, for al Wales." Chron. Rubr. of c. 33. Fol. 29. a.

This indeed refers to a period long prior to the Christian era; and the account is evidently fabulous. But I mention it, because here it is admitted by the Chronicler, hostile as he was to the independence of Scotland, as a circumstance which could not be denied, that, in former times, the country to the North of the Humber was viewed as a part of Scotland.

But there is still a more natural account of the great similarity of language between Scotland and the North of England. To me it appears, that Mr Pinkerton has proved from undoubted testimony, that the Picts had possession of the North of England, for more than a century before that Ida founded the kingdom of Bernicia; and that, although for a time they were subjected to the power of the Angles, they afterwards regained their authority in this quarter. V. Enquiry, I. 321—335.

It may be viewed as a confirmation of this account, that, in the North of England, *th* is often changed into *d*. " In the N.," says Lambe,——" *th* is frequently changed into *d;* as, for *father*, we say, *fader;* for *girth, gird;* for *Rothbury*, a town in Northumberland, *Rodbury;* for *Lothian*, Loudon." Notes to the Battle of Floddon, p. 80.

This is a distinguishing characteristic of the dialect of Angus, which was undoubtedly a part of the Pictish territory. For *baith*, both, they still say *baid*, for *skaith*, injury, *skaid*, for *maith*, a maggot, *maid*, &c. Now, it is well known, that this is a peculiarity of the ancient Scandinavian. The Icelanders, at this day, pronounce the *th* as if it were *d;* they often, indeed, write *d*, where *th* occurs in A. S. and in the German dialects.

It has also been supposed, that the *Flemings*, a considerable number of whom occasionally settled in Scotland, contributed to the change of language. But, from all the evidence that we have of a Flemish colonization, the effect is evidently by far too great for the cause. Whatever influence, as tradesmen, they might be supposed to have in towns, it must have been very inconsiderable in the interior parts of the country. As it is said that —" Aberdeenshire was particularly distinguished, in early times, for considerable colonies of *Flemings;*" it has been inferred, that " we may thus perceive the true source, to which may be traced up the *Teutonic* dialect of Aberdeenshire, that is even now called the *Broad Buchan.*" Caled. p. 603. 604. But it will appear, from the following Dictionary, that many of these words are not Teutonic, but Scandinavian. At any rate, the fact is undeniable, that many of the terms common in S., and especially in the North, are not to be found in any Anglo-Saxon, Flemish, or Teutonic Lexicon, but occur in those of Iceland, Sweden, or Denmark. Were there only a few of this description, it might be supposed that they had found their way into our language by commercial intercourse, or by

some straggling settlers. But their number is such, that they cannot be ascribed to any adventitious cause.

Here I might refer the reader to the following words, under one letter only; *Bar, Bargane, v.* and *s. Barrat, Bathe, Bauchle, Beik, Beild, v.* and *s. Beirth, Bene, a. Beugh, Bike, Bilbie, Billie, Bismar, Blait, Blout, Bludder, Boden, Boldin, Boo, Boun, Brachen, Brade, v.* and *s. Brag, Braith, Brash, Break, v. Bree, s.* 2. *Brent, a. Breth, Brim, Broche, Brod, v.* and *s. Brogue, Broukit, Buller, v.* and *s. Burde.* I might also refer to *Dorder-meat, Emmis, Gleg, Ithand, (eident), Stanners,* and to a thousand of the same description.

Here I might also mention the remarkable analogies of idea, displayed in very singular figures, or modes of expression, common to our language with those of the North of Europe; even where the words themselves are radically different. Many of these occur in this work, which cannot reasonably be considered as merely casual, or as proceeding from any intercourse in later ages; but, in connexion with other evidence, may well be viewed as indications of national affinity. I may refer to the articles, LOUN'S PIECE, and POCKSHAKINGS, as examples of this coincidence.

One thing very remarkable is, that, among the vulgar, the names of herbs, in the North of S., are either the same with those still used in Sweden and other northern countries, or nearly allied. The same observation applies, pretty generally through S., to the names of quadrupeds, of birds, of insects, and of fishes.

The circumstance of the Scottish language bearing so striking a resemblance to the English, in its form, which has been undoubtedly borrowed from the French, and particularly in its becoming indeclinable, has been urged as a powerful proof that we borrowed our language from our southern neighbours. But Mr Ellis has manifested his judgment, not less than his candour, in the solution of this apparent difficulty. He shews, that "at the era assigned for the introduction of A.-Saxon into Scotland, as indeed it had not been previously mingled with Norman, although it had, the Saxon refugees would never have wished to introduce into that country, which afforded them an asylum, a language which they must have considered as the badge of their slavery." He also shews, that as the "influx of French words did not begin to produce a sensible change in the language of England, till the beginning, or perhaps the middle, of the thirteenth century, its importation into Scotland ought to be capable of being distinctly traced; and that, as the improvements of the common language would pass, by slow gradations, from the original into the provincial idiom, the compositions of the English bards would be clearly distinguished by superiority of elegance. He denies, however, that this is the case, quoting the elegiac sonnet, on the death of Alexander III., as superior to any English composition of that early period.

Upon the whole, he is disposed to conclude, that "our language was separately formed in the two countries, and that it has owed its identity to its being constructed of similar materials, by similar gradations, and by nations in the same state of society." He thinks that the Scots borrowed the French idioms and phrases, like the English, from the Norman Romance, "the most widely diffused and most cultivated language, excepting the Italian, of civilized Europe." He also ascribes a considerable influence to the early and

close union between the French and Scots, justly observing, that any improvements, borrowed from the former, would not be retarded in Scotland, as they were in England, by a different language being spoken in the country from that which was spoken at court; because "the dialect of the Scottish kings was the same with that of their subjects." Spec. I. 226.—233.

As it is evident, that the language could not have been imported into Scotland, by the Saxon refugees, with its French idioms; it is equally clear, that these were not borrowed from the English. For, in this case, the language in Scotland, must, in its improvements, still have been at least a century behind that of England. Although this had been verified by fact, it would scarcely have been credible, that our fathers had been indebted to the English for these improvements. The two nations were generally in a state of hostility; and it is never during war, that nations borrow from each other refinements in language, unless a few military terms can be viewedin this light. Too few of our early writers resided long enough in England, to have made any material change on the language of their country, when they returned. Besides, we have a great variety of French terms and idioms, that have been early introduced into our language, which do not seem to have been ever known in England.

Here, also, a circumstance ought to be called into account, which seems to have been hitherto overlooked on this subject. Many families are mentioned by our historians, as having come out of France and settled in Scotland, at different periods. It appears, indeed, that many families, of French or Norman extraction, had come into Scotland during the reign of Malcolm Canmore. Sub haec etiam tempora, (says Lesley) Freser, Sanchir, Monteth, Montgomery, Campbell, Brise, Betoun, Tailyefer, Bothuell, *ingens* denique nobilium *numerus*, ex Gallia venit. De Reb. Scot. Lib. vi. p. 201. It is natural to suppose that these would introduce many French terms and idioms; and, as Mr Ellis observes, the same language having been spoken at the court and in the country, there would be no resistance to them.

Here, perhaps, it may be proper to take notice of another objection to the derivation of our language from Scandinavia. This is its great affinity to the A.-Saxon. But this is of no weight. For, although it appears that a variety of terms were used in the Scandinavian dialects, which had not passed into the A.-Saxon and other Germ. dialects, the structure of both was so much the same, that ancient writers speak of them as one language, in the time of Ethelred the son of Edgar. Illa aetate eadem fuit lingua Anglica, Norwegica et Danica; mutatio autem facta est, occupata per Wilhelmum Nothum Anglia. Gunnlaug. Sag. p. 87. V. Peringskiold. Moniment. Upsal. p. 182. Seren. De Vet. Sueo-Goth. cum Anglis Usu. p. 14. 15.

Some have affected to view the celebrated Odin, as a fabulous character. The more intelligent northern writers indeed acknowledge that he, to whom great antiquity is ascribed, and who was worshipped as a god, must be viewed in this light. Yet they admit the existence of a later Odin, who led the Scandinavians towards the shores of the Baltic. While it is a presumption in favour of the existence of such a person, it is a further proof that, in an early age, the Saxons and Scandinavians were viewed as the same people; that both

Bede, and the northern writers, trace the lineage of Hengist and Horsa, the chiefs who conquered England, to Odin. Peringskiold has given the genealogy of Hengist, as the twelfth from Odin, which he collected from the most ancient documents, partly printed, and partly in MS. Bede acknowledges the same descent, Hist. Lib. xv. although he shortens the line by several generations.

III.—The Scandinavian origin of the Picts is illustrated by the history of the ORKNEY ISLANDS. We have seen, that, according to some ancient accounts, they first took possession of these. That they were, in succeeding ages, inhabited by Picts, is acknowledged on all hands.

Wallace published an authentic Diploma, concerning the succession of the Earls of Orkney, digested A. 1403, not only from the relation of their "faythfull antecessors and progenitors," but from books, writings and chronicles, both in the Latin, and in the Norwegian language; and attested by the Bishop, clergy, and all the principal people of these islands. In this they inform Eric, king of Norway, that, when the Scandinavians took possession of these islands, (which was in the ninth century) they were inhabited by two nations, the *Peti* and *Papé;* and that the country was not then called Orkney, but the land of the *Pets;* as yet appears from the name given to the sea that divides Orkney from Scotland, which is called the *Petland Sea.*" V. Wallace's Account, p. 129. This indeed is still called, in the Icelandic histories, *Petland Fiord.*

There is not the least ground to doubt that the *Picts* are here designed *Peti:* This is the name given, by Scandinavian writers, to the *Picts.* Saxo Grammaticus, who flourished in the twelfth century, calls Scotland *Petia;* Lib. ix. p. 154. It has been conjectured, with great probability, that the *Papé*, or *Papae*, were Irish priests; who, speaking a different language from the *Pets*, were viewed by the Norwegian settlers as constituting a different nation, although acting only in a religious character. For it appears from Arius Frode, that some of these *Papae* had found their way to Iceland, before it was discovered by the Norwegians.

It has been said, indeed, that "there is reason to believe that the Orkney islands were planted, during early ages, by the posterity of the same people, who settled Western Europe," i. e. by Celts; Caled. p. 261. The only proof offered for this idea is, "that Druid remains, and stone monuments exist; and that celts and flint arrow heads, have been found in the Orkney islands; while none of these have ever been discovered in the Shetland islands." "This," it is added, "evinces, that the Celtic people, who colonized South and North Britain, also penetrated into the Orkney, but not into the Shetland, islands; and this fact *also shews*, that those several antiquities owe their origin to the Celts, who early colonized the Orkney islands alone, and not to the Scandinavians, who equally colonized both the Orkney, and the Shetland, islands;" Ibid.

Whether what is here asserted, as to "Druid remains, &c." be true, I do not presently inquire. Let it suffice to observe, that such is the mode of reasoning, adopted by the learned gentleman, as plainly to shew how much he is here at a loss for argument. This

is indeed a complete specimen of what is called reasoning in a *circle*. The existence of some monuments in Orkney, contrasted with the want of them in Shetland, evinces that "the first settlers in Orkney were Celts; and *also shews* that these stone monuments were Celtic."

It is admitted, that "*scarcely any* of the names of places in Orkney or Shetland, are Celtic." "They are all," it is said, "Teutonic, in the Scandinavian form;" Ibid. Now, this is a very strong fact. We may, indeed, lay aside the limitation. For the most competent judges have not found *any*. If the Picts, who inhabited the Orkney islands, were Celts, whence is it that not a single vestige of their language remains? To this query, which so naturally arises on the subject, it is by no means a satisfactory answer, that, "owing probably to some *physical* cause, the original people seem to have disappeared, in some period of a prior date to our era." What could possibly give birth to so strange a conjecture? It is the solitary testimony of one writer, who lived in an age in which nothing could have been written that was not true, because it would not have been received had it been false. "During the *intelligent* age of Solinus, those islands were supposed to be uninhabited; and to be 'only the haunt of seals, and orcs, and sea mew's clang;" Ibid.

Are we then to view this as the *physical* cause of the disappearance of the original people? Were these Celts so harrassed by "seals and orcs, and sea-mews," that they forsook their abodes, and sought a place of repose on the continent? Or did these troublesome animals in fact swallow up the wretched inhabitants of Orkney?

But can this dream of Solinus be seriously mentioned? Or can it be received in an "intelligent age?" Ere this be the case, some cause, whether physical or moral, which has at least some degree of plausibility, must be assigned for the supposed disappearance of a people, who had been so regularly settled as to have stone monuments and buildings, and so well versed in the art of war as to be acquainted with the use of *celts*. But it is evident, that Solinus was very ill informed concerning the Orkney islands; as he says, they were only three in number. And in what he asserts as to their being uninhabited, (vacant homine), he gives not the remotest hint that the contrary had ever been the case; but seems indeed to consider them as uninhabitable; Lib. 25.

Since, then, the account given by Solinus is so directly contrary to all probability, to what purpose grasp at it? The reason is obvious. The great *topographical* test, of the genealogy of nations, is here pointed directly against the learned writer. He must either part with this, or devote all the Celts of Orkney to destruction. It is only by some such supposition as that which he makes, that any reason can be given, why the names of places in Orkney are *all Teutonic*. As the stone buildings must necessarily be ascribed to Celts; whence comes it, that there is not one topographical vestige of this race in Orkney, although the names imposed by the British, in Scotland, remained long after the people were lost? It is supposed, that the "original people" totally disappeared in some unaccountable manner; and of course, that their possessions were, for centuries perhaps, uninhabited.

But that no argument may be founded on the Teutonic names in Orkney, we are informed, that "the topography of Orkney, Shetland, and Cathness, is completely different from the Saxon topography of Scotland, which does not exhibit one Scandinavian name, that is distinct from the Northumbrian Dano-Saxon;" that "of the Scandinavian names *in Orkney*, and in Cathness, the great body terminates, according to the Gothic construction, *in Buster*, signifying a dwelling-place, in *Ster*, denoting a station or settlement, and in *Seter*, a seat, or settling-place.—But there is not a single instance of the *Buster*, the *Ster*, or *Seter*, in the topography of proper Scotland." Caled. p. 489.

Three terms are here mentioned, which do not occur, as far as I know, to the south of Caithness. They are most probably Norwegian; although perhaps it may be doubted, if they are to be accounted among the most ancient Scandinavian terms. G. Andreae is referred to: but I can find none of these terms in his Lexicon. Nor does it appear, that they are common in Orkney. Brand mentions Keb*ister* in Shetland, p. 110. But a variety of other terminations, common to Orkney and Shetland, and to Scotland, are quite overlooked by the author of *Caledonia;* as *Dale, Ness, Wick, Head, Ton, Bye*, so common in the South of S., and *Burgh*. V. Brand, and Statist. Acc. *Bow*, which is undeniably Scandinavian, is the name given, in Orkney, to the principal house on a farm, or on an estate. That this was not unknown in Scotland, appears from what is said in Dict. vo. Boo.

IV.—A pretty certain test of the affinities of nations, is their ARCHITECTURE. A variety of circular buildings in Scotland, and in the Orkney islands, are, traditionally ascribed to the Picts. They are found in different parts of the country, and are of two kinds. One of these is above ground, the other almost entirely under it. The first includes their circular spires and castles; as the spires of Abernethy and Brechin, and the castles of Glenbeg in Inverness-shire. V. Gordon's Itin. p. 166. Their subterranean buildings, or those which are nearly so, externally exhibiting the appearance of a tumulus or mound, are still more numerous. Many of these are described by Pennant, in his Tour, and by the writers of the Statistical Accounts.

These are almost universally ascribed to the Picts, whether appearing in the Lowlands, in the Highlands, or in the Islands of Orkney. In some instances, however, they are called Danish or Norwegian. Even this variation, in the voice of tradition, may perhaps be viewed as a proof of the general conviction, which, from time immemorial, has prevailed in this country, that the Picts were originally a Scandinavian people.

They are by far most numerous in those places where we are certain that the Scandinavians had a permanent abode; as in Sutherland and Caithness, on the coast of Rossshire, on the mainland, and in the Orkney and Shetland islands. In Sutherland, there are three in the P. of Kildonan, Statist. Acc. iii. 410; six in the P. of Far, Ibid. p. 543; almost every where in the P. of Rogart, Ibid. p. 567. There is a chain of Pictish buildings on each side of Loch Brura, P. of Clyne, Ibid. x. 304. In Caithness, P. of Olrick, there are six or seven, Ibid. xii. 163, a number in Wick, and "throughout the country in general," Ibid. x. 32; in Dunnet, &c.

The *names* of these buildings claim peculiar attention. It would appear that they are all Gothic. In the Orkneys they are called *Burghs* or *Brughs.* This word cannot reasonably be claimed as Celtic. Nor is it confined to the islands. It is given to one of these structures in Caithness, called the *Bourg* of Dunbeth. Pennant's Tour, 1769, p. 195. There is an evident affinity between this name, and that imposed on a fortification, in Angus, which tradition calls a Pictish camp. V. Dict. vo. BRUGH. As the *Burians* in the South of S. are generally viewed as Pictish, although the term may be rendered *burying-places,* it is not improbable that some of them were erections of the same kind with the *Burghs.* V. Dict. vo. BURIAN.

They are denominated *Picts' houses.* Now, as the Picts certainly had names for their fortresses in their own language, had this been Celtic, it is most natural to think that, in some instances, these names would have been preserved, as well as the Celtic designations of rivers, mountains, &c. ascribed to this people.

They are also called *Duns.* This term is mentioned as equivalent to the other two. "There is a range of watch-houses,—and many remains of burghs, *duns,* or Picts' houses." P. Northmaven, Orkney, Statist. Acc. xii. 365. Another name is also given to them by the vulgar. V. Dict. vo. HOWIE, CASTLE-HOWIE.

Even in those places where Gaelic is now spoken, they seem to have a Gothic designation. The valley in which Castle Troddan, Chalamine, &c. have been erected, is called Glen-*beg.* The final syllable does not seem Gaelic. It is probably corrupted from Goth. *bygg-a* to build, *bygd,* pagus; q. the glen of the *buildings* or *houses.* The Pictish castle, in the P. of Loth, Sutherland, is in like manner called *Loth-beg,* q. the *building* situated on the river *Loth.* The signification *little,* cannot well apply here. For what sense could be made of the *little Loth?* They are indeed, in one place, called *Uags.* "In Glenloch," says Mr Pope, "are three [Pictish buildings], ——— called by the country people *Uags.*" Pennant's Tour, 1769. Append. p. 338. This may be from Gael. *uaigh,* "a den, grave, cave;" Shaw. In the P. of Liff, they have the synonymous designation of *Weems* or caves. But these are obviously names imposed by the ignorant people; because they knew neither the use, nor the origin, of these buildings.

I am informed, that in Inverness-shire, the foundations of various houses have been discovered, of a round form, with spots of cultivated ground surrounding them; and that when the Highlanders are asked to whom they belonged, they say that they were the houses of the *Drinnich* or *Trinnich,* i. e. of the *labourers,* a name which they give to the Picts. By the way, it may be observed, that this implies, that, according to the tradition of the country, the Picts were cultivators of the soil, while the Celts led a wandering life. This seems to confirm the sense given of the name *Cruithneach,* imposed by the Irish on the Picts, q. *eaters of wheat.*

It has always appeared to me a powerful proof of the Gothic origin of the Picts, that they had left their names to structures apparently unknown to the Celtic inhabitants of Britain. But, of late, this argument has been pointed the other way. Mr King, a writer of considerable celebrity, contends that all these are Celtic monuments. The proof he gives, is the existence of some buildings of a similar kind in Cornwall and South Wales.

It appears, however, that the remains of what are accounted similar buildings, in South-Britain, are very scanty. "There are still *some vestiges*," he says, "to ascertain the fact. For in the parish of *Morvah* in Cornwall, are the remains of a most remarkable structure, called *Castle Chun*, that, as it appears to me, cannot well be considered in any other light, than as one of the first sort of very rude imitations of the mode of building round castles, according to hints given by the Phenicians, and before the Britons learned the use of cement. It bears a no small resemblance to the *Duns*, near *Grianan Hill* in Scotland, and in the Isle of *Ilay*.

"It consisted of a strong wall of stones without cement, surrounding a large oval area, and having the interior space evidently divided into several separate divisions, ranging round the inside, leaving an open oval space in the centre. It was even much larger than the two great Duns just referred to in Scotland; the area being 125 feet, by 110; and it was moreover surrounded, on the outside, by a large deep ditch, over which was a zig-zag narrow passage, on a bank of earth, with a strong rude uncemented wall on each side.

"From the largeness of the area within, it seems exceeding probable, that (whilst the surrounding walled divisions served for stores) the more interior oval space was for habitation, like that in a Dun, supplied with floors of timber, supported by posts near the middle, but yet leaving still a smaller open area in the centre of all.

"Dr Borlase conceived that this, with some other *hill-fortresses*, which are continued in a chain in sight of each other, must have been *Danish*." Munim. Antiq. iii. 204, 205.

But this fort, from the description given of it, appears to differ considerably from those called *Pictish*. It more nearly resembles the *hill-forts*, such as *Finhaven*, and that called *The Laws* in the P. of Monifieth, both in Forfarshire. Almost the only difference is, that, from whatever cause, they retain indubitable marks of vitrification. In the latter, the vestiges of a variety of small buildings, between the inner and outer wall, are perfectly distinct.

It is no inconsiderable argument against Mr King's hypothesis, that Dr Borlase, who was thoroughly acquainted with the Welsh Antiquities, saw no reason to think that these buildings were British.

Besides, it would be natural to conclude that, if the Picts were originally what are now called Welsh, and had learned this mode of building from their ancestors in South Britain, such remains would be far more generally diffused in that part of the island. It is evident, indeed, that these structures were unknown to the Britons in the time of Julius Caesar. In the description of their *civitates*, there is not a hint of any thing that has the least resemblance. Nor are they mentioned by succeeding Roman writers.

The learned writer, probably aware of this important objection, brings forward a very strange hypothesis, apparently with the design of setting it aside. He thinks that the Picts, who penetrated as far as London, while Theodosius was in Britain, saw the British fortresses, and on their return imitated them. Munim. Antiq. iii. 187. But this theory is loaded with difficulties. Although it were certain that the Picts had penetrated as far as London, there is no evidence that they ever were in Cornwall or South Wales. Be-

sides, although they had seen such buildings; the South Britons, long before this time, having been completely brought into a provincial state by the Romans, they must necessarily have become acquainted with a stile of architecture far superior to that of the subterranean description. We certainly know, that it was because they were enervated by luxury, that they became so easy a prey to the Picts and Scots. Now, if the Picts were so prone to imitate their enemies, a rare thing, especially among savage nations, would they not have preferred that superior mode of architecture, which they must have observed wherever they went? Did they need to go to London, to learn the art of building dry stone walls; when, for more than two centuries before this, so many Roman *castella* had been erected on their own frontiers?

If it should be supposed, as this theory is evidently untenable, that the ancient Celts brought this mode of building into Scotland with them; whence is it, that the Irish Celts of this country universally ascribe these forts to a race of people different from themselves? As they were undoubtedly of the same stock with the Welsh, and seem, in common with them, to have had their first settlement in South Britain; how did the Irish Celts completely lose this simple kind of architecture? Did they retain the *Abers* and the *Duns*, &c., the names of rivers and mountains, which had been imposed by the Picts, because their language was radically the same; and yet perceive no vestiges of national affinity whatsoever, in the very mode of defending themselves from their enemies, from wild beasts, or from the rage of the elements? He, who can suppose, that the Celts of Scotland would thus renounce all claim to the architecture of their ancestors, ascribes to them a degree of modesty, in this instance, unexampled in any other.

Mr King admits, that one example of this mode of building has been described as existing near Drontheim in Norway. It may be observed, that the name is the same as in Orkney. It is called Sualsburgh. He reasons as if this were the only one known in the North of Europe; and makes a very odd supposition, although consistent with the former, that the Danes imitated this mode of building, in consequence of their incursions into Scotland. V. Munim. iii. 107. 108. But another has been described by Dalberg, in his Suecia, called the castle of Ymsburg, which is situated in Westrogothia. V. Barry's Orkn. p. 97. It is probable, that there are many others in these northern regions, unknown to us, either because they have not been particularly described, or because we are not sufficiently versant in Northern topography. What are called *Danish forts*, in the Western Islands, bear a strong resemblance of these Pictish buildings. V. Statist. Acc. (P. Barvas, Lewis,) xix. 270. 271.

It is well known, that there are round towers in Ireland, resembling those at Brechin and Abernethy, and that some intelligent writers ascribe them to the Danes, although Sir James Ware claims the honour of them to his own country-men; Antiq. I. 129. The *Danes-Raths*, as another kind of building is denominated in Ireland, are evidently the same with the Picts' houses. Their description exactly corresponds; Ibid. I. 137. 138. These Ware acknowledges to be Danish; although his editor Harris differs from him, because *Rath* is an Irish word. Dr Ledwich, who contends for the Danish origin of these forts, expresses his "wonder at Mr Harris, who inconsiderately argues for

the Celtic original of these forts, and that solely from their Irish appellation, *Rath*, which, though it figuratively imports a fortress, primarily signified security." He adds; "In my opinion it is doubtful, whether *Rath* is not a Teutonic word; for we find, in Germany, Junker*raht*, Immer*raht*, *Raht*-vorwald, &c. applied to artificial mounts and places of defence, as in Ireland." Antiq. of Ireland, p. 185. Perhaps his idea is confirmed by the use of A. S. *wraeth*. Although it primarily signifies a wreath, or any thing plaited, it has been transferred to a fortification; sustentaculum, munimen. *Burh wrathum werian*; Urbem munimine defendere; Caed. p. 43. 21. Lye. Most probably, it was first applied to those simple inclosures, made for defence, by means of wattles, or wicker-work.

It may be added, that to this day the houses of the Icelanders, the most unmingled colony of the Goths, retain a striking resemblance of the Pictish buildings. They are in a great measure under ground, so as externally to assume somewhat of the appearance of hillocks or *tumuli*.

The author of *Caledonia* frequently refers to "the erudite Edward King," praising him as "a profound antiquary." "After investigating," he says, "the stone monuments, the ancient castles, and the barbarous manners of North Britain, he gives it as his judgment, 'that the Picts were descended from the aboriginal Britons;" Caled. p. 233.

But the learned gentleman has not mentioned, that one of the grounds on which Mr King rests his judgment is, that "the Pictish buildings, or those so called, resemble the British remains in Cornwall and South Wales." It is singular, that while both lay down the same general principle, as a powerful argument in proof of the Celtic origin of the Picts, the one should attempt to prove that these structures are Celtic, and the other strenuously contend that they are Scandinavian, and that the Picts had no hand in their erection.

The chief reason assigned for the latter hypothesis is, that "those Burgs, or strengths, only exist in the countries where the Scandinavian people erected settlements," being "only seen in the Orkney and Shetland islands, in Cathness, on the coast of Sutherland, and in the Hebrides, with a few on the west coasts of Ross, and Inverness;" Caled. p. 342.

But in a work of such extent, and comprising so many different objects, it is not surprising that the various parts should not be always consonant to each other. The author has, in one place, referred to the subterraneous buildings in the parish of Liff, as of the same kind with those existing in Orkney; to a work of the same kind in Alyth parish; to several subterraneous works in the parish of Bendothy, expressly called *Pictish buildings*, Statist. Acc. xix. 359. to a considerable number of these in the parish of Kildrummy, Aberd. "Similar buildings," he adds, "have been discovered in several parts of Kircudbright Stewartry;" Caled. p. 97. N. None of these places are within the limits assigned for the Scandinavian settlements.

Several others might have been mentioned. Some, in the neighbourhood of Perth, have been described. V. Pennant's Tour, III. Apend. p. 453. In the parish of Stonykirk, Wigton, are some remains of Druid temples and Pictish castles; Statist. Acc. ii. 56. Edwin's hall, parish of Dunse, Berwicks., corresponds to the account given of the Castles in Glenbeg. ("It is supposed to have been a Pictish building;" Ibid. iv. 389. 390. The

Round-abouts in the parish of Castletown, Roxburghs., "are commonly called Picts Works;" Ibid. xvi. 64. It appears, then, with what propriety it is said, that "the recent appellation of Pictish castles, or Picts houses, has only been given to those in Orkney and Shetland, in Cathness, and in Sutherland." Caled. p. 343.

Mr Chalmers has given such an account of the remains of one of these forts, in the parish of Castletown, as plainly to shew that it corresponds to those which he elsewhere calls *Scandinavian.* "There are two of those forts near Herdshouse, two on the farm of Shaws, one on Toftholm, one on Foulshiels, one on Cocklaw, one on Blackburn, and one on Shortbuttrees. When the ruins of this fort were lately removed, there was found, on the South side of it, a place, which was ten feet wide, and twenty feet long, and was paved with flat stones, and inclosed by the same sort of stones, that were set on edge; and there was discovered, within this inclosure, what seems to intimate its culinary use, ashes, and burnt sticks." Caled. p. 94.

It is also urged, that "not one of these strengths bears any appellation from the *Pictish, or British* language;" and that they "have no similarity to any of the strengths — of the genuine Picts, or British tribes in North-Britain;" Ibid. p. 343. 344. But, as all the force of these arguments lies in what logicians call a *petitio principii,* no particular reply is requisite.

It is said, that many of these edifices, "in the Orkney and Shetland islands, and in Cathness, have been erroneously called Pictish castles, Pictish towers, and Picts houses, from a fabulous story, that attributes to Kenneth Macalpin the impolicy of driving many of the Picts into the northern extremity of our island; whence they fled to the Orkney and Shetland isles." But it has been seen, that these designations are not confined to the districts mentioned. Besides, to suppose such a mode of denomination, is entirely opposite to the analogy of tradition. For it is almost universally found, that the works of an early age, instead of being given to the more ancient people, to whom they really belong, are ascribed to those of a later age who have made some considerable figure in the country. Thus, in many places in Scotland, camps, undoubtedly Roman, are vulgarly attributed to Danes. Nor is it at all a natural supposition, that, in those very places, said to have been occupied by Scandinavian settlers, their descendants should be so extremely modest as to give away the merit of these structures, which they continue to view with wonder and veneration, from their own ancestors, to an earlier race with whom they are supposed to have been in a state of constant hostility, and whom they either expelled or subdued.

The idea, that these designations originated from "the fabulous story" of the Picts being driven to the northern extremity of our island, has no better foundation than what has been already considered. The general opinion was entirely different from this. For it was "asserted by ignorance, and *believed by credulity,* that Kenneth made so bad an use of the power, which he had adroitly acquired, as to *destroy the whole Pictish people,* in the wantonness of his cruelty;" Caled. p. 333.

I shall only add, that it is not easy to avert the force of Mr King's argument against these being viewed as Danish works. They are to be seen in parts of the country into which the Danes never penetrated. He refers to that, called *Black Castle,* in the parish of

Moulin, in that division of Perthshire called *Athole;* Munim. III. 199. In the Statist. Acc. it is said; " The vestiges of small circular buildings, supposed to have been Pictish forts, are be seen in different parts of the parish." P. Moulin, v. 70. Mr King, after Pennant, also mentions one on the hill of *Drummin*, opposite to Taymouth; another, within view of that, above the church of Fortingal; a third, opposite to *Alt-mhuic* in the neighbourhood of Killin; a fourth, under the house of Cashly; a fifth, about half a mile west, &c. &c. V. Pennant's Tour, 1772, p. 50—53. " Most of these," says Mr King, " lie in *Glen Lion:* and they shew how numerous these kind of structures were in what was once the *Picts* country."

It has also been asserted, that " the same Celtic people, who colonized South and North Britain, penetrated into Orkney, *but not into the Shetland islands.*" The reason, for this assertion is, " that no stone monuments nor " flint arrow heads" have " ever been discovered in the Shetland islands;" Caled. p. 261. N.

But obelisks, or *standing stones*, are found even in the Shetland islands, into which the Celts never penetrated. Contiguous to one of the *Burghs* in Walls, " there is a range of large stones, that runs across the neck of land, and may have been intended to inclose the spot, as a place of burial, which the building does not occupy." Statist. Acc. xx. 113. In Bressay, &c. are " several perpendicular stones, about 9 feet high, erected, no doubt, for the purpose of commemorating some great event, but of which we have no account." Ibid. x. 202. In Unst, " two ancient obelisks remain; one near Lund, a thick and shapeless rock; the other near Uy a Sound, seems to have been a mark for directing into that harbour, and is ten and a half feet high." Ibid. v. 201. Whether flint arrow heads have ever been discovered in Shetland, I cannot well say; but I have seen knives, made of a kind of agate, which were found in one of the *Burghs;* and am certainly informed, that stone hatchets are frequently met with, of the same kind with those found in Cairns in Scotland.

V.—The absurd idea, of the extermination of the Picts by the Scots, as well as that of their expulsion, is so generally exploded, that it is unnecessary to say any thing on the subject. It is incredible, that a people, who seem to have been far less powerful than the Picts, should have been able either to exterminate, or to expel them. Could we suppose either of these events to have taken place, what must have been the unavoidable consequence? Either that the extensive country, called Pictland, must have remained in a great measure desolate, or that the country of the Scots must have been deserted. For it cannot reasonably be supposed, that the Scots, all at once, especially after a succession of bloody wars with the Picts, should so increase in numbers, as to be able to people, and still less, to defend the whole of Scotland and its adjacent islands.

The only reasonable position therefore is, that the Picts in general remained in their former seats. Now, if it appear that the people, presently inhabiting these districts, retain the NAMES which belonged to the Picts; it is a strong proof that they are the lineal descendants of this people. If it further appear, not only that these names are not Celtic, but that they are the same or nearly so, with those of the Scandinavians, as they are trans-

mitted to us in their most ancient monuments, it must amount to a proof that the Picts had a Gothic origin.

Residing in the county of Angus, which all allow to have been a part of the Pictish dominions, I had many years ago employed this as a test of the origin of the people. I was induced to make this trial, from the circumstance of finding many words commonly used there, which I had not found any where else, and which upon examination, appeared to be the same with those that are still used in Iceland and other Gothic regions.

The multitude of monosyllabic names must strike every one who passes through that part of our country. Now, it is well known, that this forms a distinguishing character in the nomenclature of Scandinavia; that the names, universally admitted to be most ancient, generally consist of one syllable.

Upon comparing many of the names in Angus, whether of one or more syllables, with those in the *Monumenta Danica* of Wormius, in Frode's *Scheda*, and especially in that singular work, the *Landnamabok*, which gives an account of the different families that settled in Iceland, about the middle of the ninth century; it appeared that many of them must have been originally the same.

They are such as do not occur, as far as I have observed, in any memorials of the Anglo-Saxons. Although a greater analogy were observable here, it could only be set down to the account of the common origin of the various Gothic tribes. For the names, in Angus, could not reasonably be ascribed to Saxon settlers, unless it were supposed that the country had in great part received its population from England. They cannot be accounted for, on the idea of any Scandinavian settlement in the middle ages; for it is universally admitted that no such settlement extended farther southward than Ross-shire.

A writer of great research, to whom we have had occasion frequently to refer, has indeed lately attempted to shew that all the names of the Pictish kings are British. "The names of the Pictish kings," he says, "*have not any meaning* in the Teutonic; and they are, therefore, Celtic." They are not "Irish; and consequently, they are British;" Caled. p. 207. Here I must make the same observation as before, with respect to the topography. I cannot pretend to give the *true meaning* of these names; as there is no branch of etymology so uncertain as this. But if I can give *a meaning*, and one which is at least as probable as the other; it must appear that the Teutonic, as far as names can go, has as good a claim to the royal line of the Picts as the British. These names vary considerably, in the different chronicles. Where any name is given according to a different reading from that adopted in Caled. p. 206., it is printed in Italics. Where there is a blank in the middle column, no British etymon has been given in that work.

Pictish Names.	*British Etymon,* CALED.	*Teutonic Etymons.*
1. Drust, son of Erp;	*trwst,* din.	Su.G. *troest, dristig,* Germ. *dreist,* Alem. *gi-drost,* daring. Isl. *erp-r,* species gulonis; *arf,* an arrow; *arfe* an heir.

Pictish Names.	*British Etymons,* CALED.	*Teutonic Etymons.*
2. Talorc,	*talarw* harsh-fronted;	Isl. *tala* number or tale, and *org* jurgium, or *orkan* vires, strength.
Son of Aniel;	*talorgan*, splendid fronted. *anail* openness.	Su.G. *aenne* front, *il*, Isl. *el*, *iel*, a storm, q. stormy-fronted.
3. Necton Morbet;	*nwython*, a person full of energy.	Isl. *neck-a* incurvare, *tanne* dens, q. crooked-tooth; or *neck-ia* humiliare, *ton* vox, q. low-sounding.
		Su.G. *moer* famous, *bet-a* vibrare, q. *famous in brandishing* the sword.
4. Drest, Gurthinmoch;	V. Drust.	Germ. *gurt-en* to gird, *moge* powerful, q. with the strong girdle; Pink. Enq. ii. 298.
5. Galanau Etelich;		Isl. *galenn* rabidus, furiosus; Su.G. *galen* vitiosus.
		Su.G. *aettlaegg* prosapia, or its cognate *aedel* noble, and *lik* like. Germ. *adelich* noble, q. *aettalich*, from *aette* father, and *lich* like, similis.
6. Dadrest;	*godrwst*, beginning of tumult.	Isl. *daa*, a very ancient Goth. particle, signifying, in composition, skilful, excellent, worthy, like Gr. *ευ*; and Germ. *dreist* daring, Alem. *droes* a strong or brave man, vir potens, fortis. V. Drust, No. 1.
7. Drest, son of Girom;	*grwn*, conveying the idea of stooping.	Su.G. *omgaer-a* perdere, (inverted), q. the destroyer; *orgeir* military instruments, and *om* round about, q. surrounded with armour.
8. Gartnach, or *Gartnait*;	*gwrchnwyd*, of an ardent temper; *gwrchnaid*, an ardent leap; *gwrthnaid*, an opposing leap.	Su.G. *gard*, Alem. *garte*, a guard, and Su.G. *natt* night, or *nog* enough, or *naegd*, neighbourhood; q. a night-guard, a sufficient guard, or one at hand.
9. Gealtraim;	*gailtrain*, one that prowls about.	Su.G. *gaellt* sonus, *ram* robustus, q. loud-sounding.
10. Talorg, son of Muirchoilaich, or *Mordeleg*;		V. Talorc, No. 2.
		Su.G. *murk* dark, and *laega* snare; q. insidious; or *moerd-a* to kill, to murder, and *laega*, q. preparing murderous snares.
11. Drest, son of Munait, or *Moneth*;		V. Drust, No. 1.
		Isl. *mun* mouth, and *aet-a* to eat, q. voracious mouth. Many Germ. names are compounded with *mund*, id.
		A.S. *mon* homo, and *eath*, *eth*, facilis; q. a man of an easy temper.
12. Galam, or *Galan* with Aleph;		Isl. *gall* fel, and *ame* noxa, odium; q. having hatred like gall. Or, *gall*, vitium, and *an* sine, q. without defect.

Pictish Names.	*British Etymons, Caled.*	*Teutonic Etymons.*
		Isl. *al-a* saginare, and *eyfe* exuviae; q. fattened with spoil. Or V. *Elpin*, No. 2.
13. Bridei, perhaps rather *Brude* or *Brudé; Brude-us*, Adomnan, Vit. Columb. l. ii. c. 17. Bed. l. iii. c. 4.	*bradw* treacherous, *brad* treachery.	Isl. *briddi* eminebat, Verel.; *breid-a* to extend, and Su.G. *e* law, q. one who extends the law, who publishes it.
		Su.G. *brud* a bride, and *e* lawful, q. born of wedlock, as opposed to bastardy. Or *brodd* sagitta, and *ey* insula, q. the arrow of the island.
Son of Mailcon, *Meilochon, Mailcom;*	*Mailcwm, Maelgwn*, a common name, implying the origin of good.	Isl. *meij* puella, *lockun* seductio, q. the seducer of virgins; or, *maelé* speech, and *kunn-a* to know, q. eloquent.
		Su.G. *maela* tribute, S. *mail*, and *komm-a*, to come, q. one employed for lifting the royal taxes.
14. Gartnaich, son of Domelch,—or *Domnack;*		V. No. 8.
		A.S. *dom* judgment, and *elc* every one, q. appointed as a judge in the kingdom. Or, from *nach*, vicinus; q. a judge who is nigh.
15. Nectu, the nephew of Verb, more commonly *Verp.*		Apparently corr. of *Necton*, No. 3.
		Germ. *werb-en* ire, q. the walker; or *werb-en* ambire, whence *werb-en* a procurer.
		Isl. *verp, verp-a* jacere, q. one who knows, casts, or slings.
16. Cineoch, or *Ciniod*,—son of	*Cineoch, cynog*, a forward person.	Su.G. *kin* kind, and *oek-a* to increase, q. having a numerous offspring. V. No. 30.
Luthrin;		Germ. *laut*, Alem *lut*, sonorus, and *rinn* torrens, q. having the sound of a torrent. Or *lut* celebris, and *rinn-en* to walk, q. like Ganga Rolf, famous for walking. *Lut* occurs in this sense, in a great many Alem. and Teut. names. V. Wachter, Kilian, &c. Or, Alem. *lut*, and *hrein* purus, castus, q. the chaste.
17. Garnard, son of	*gwrnarth*, masculine strength;	Su.G. *giaern* cupidus, and *art*, Belg. *aardt*, natura, indoles; q. of an eager, or perhaps, of a covetous, disposition.
Wid, *Vaid*, or *Fede;*		Isl. *veid-a*, Sw. *ved-a* to hunt, q. the hunter. Or the same name with that of Odin, *Vid-ur*, G. Andr. i. e. furious. Sw. *vaed*, a pledge.
		Su.G. *foed-a*, alere, q. one who feeds others, the nourisher.
18. Bridei, the son of Wid.		V. Nos. 13. and 17.
19. Talore;		V. No. 2.
20. Talorgan,		

Pictish Names.	*British Etymons,* CALED.	*Teutonic Etymons.*
son of Enfret;		Isl. *an*, Alem. *en*, negative particle, and *frid* peace, q. without peace. Perhaps the same with *Ansfrid*, gloriosa pax; Wachter, vo. *Frid.* Or from Su.G. *en* intensive, (V. *Ena*, Ihre) and *fraet-a* to eat, q. to destroy.
21. Gartnait, son of Donnall;	*dyvnwal*, of the weaned couch.	V. No. 14. Su.G. *don* din, noise, and *wal* slaughter. Or *dofn* stupid, and *wald* power, q. under the power of stupor.
22. Drest.		V. Drust, No. 1.
23. Bridei, Bredei, son of Bili; or *Bile*, *Bily*, Innes, p. 111. 112.	*Beli*, a common name, *bellicosus*, warlike.	V. No. 13. Su.G. *billig* equal; Isl. *byla* an axe, *bil-r* a whirlwind.
24. Taran, *Tharan;*	*taran*, thunder.	Isl. *torunnin*, expugnatu difficilis: *thoran*, audacia, boldness.
25. Bridei, son of Dereli.		V. No. 13. Su.G. *daere* fatuus, or Isl. *dyr*, carus, and *elia* pellex; q. infatuated, or beloved, by a concubine.
26. Nechton, son of Dereli;		V. Nos. 3. and 25.
27. Elpin;	*elfin*, the same as Eng. *elf.*	This equally applies to A. S. Su.G. *aelf*, Alem. *alp*, nanus, daemon. *Alf*, a Scandinavian proper name, Worm. Monum. p. 194.; also *Alfwin*, Gunnlaug. S. p. 92. Su.G. *win* amicus, q. a friend of the fairies. A. S. *wyn* signifies joy.
28. Ungus, *Unnust*, son of Urguis, or *Vergust;*	*gorchest*, great atchievement; or *gwyr*, in composition *wyr*, a man.	Su.G. *ung*, young, and *wis* denoting manner or quality, as reht-*wis* right-*eous*. Or *unn-a* cupere and *est* amor, q. desirous of love. Alem. *ur* beginning, *gus*, *gusse*, Germ. *guss*, Teut. *guyse*, a river. Or Su.G. *warg* a robber, and *wis; Wargus*, an exile, Salic Law. MoesG. *wair*, A. S. *wer*, Su.G. *waer*, Isl. *ver*, a man; and *gust-r* ventus rigidus; q. the man of storm.
29. Bridei, son of Urguis.		V. Nos. 13. and 28.
30. Ciniod, son of Wredech, *Wirdech*, *Viredeg.*	*Gwriad*, a common name.	Su.G. *kyn* a family, and *oed* possession, q. of a wealthy or noble race. Su.G. *wred* enraged, with the common termination *ig*. Or *waer*, Isl. *ver*, vir, and *deig-r* mollis, q. a soft or inactive man.
31. Elpin, son of Bridei.		V. Nos. 27. and 13.
32. Drest, son of Talorgan.		V. Nos. 1. and 2.

Pictish Names.	*British Etymons,* CALED.	*Teutonic Etymons.*
33. Talorgan, son of Ungus.		V. Nos. 2. and 28.
34. Canaul, son of Tarla;	*cynwyl* conspicuous; *torlu* oath-breaking, or *turlla* a heap.	Isl. *kiden* scitus, and *wal* slaughter, q. skilful in destruction: or Su.G. *kann* possum, and Isl. *aul*, ale, powerful in drinking. Su.G. *Tor*, the god *Thor*, and *laug* law. *Thorlaug*, a common Isl. name.
35. Costantin, *Cuastain;*	a name appearing among the reguli of Strathcluyd;	apparently borrowed from the Romans.
36. Ungus, son of Urguis.		V. No. 28.
37. Drest, and Talorgan, son of Wthod;	*Wthoil*, same as the common name *Ithel*, signifying, knit-brow.	Isl. *u* negative, and *thole*, tolero, q. impatient.
38. Uuen, Uven;	the well-known name of *Owain*, signifying, apt to serve.	Isl. *u*, Su.G. *o*, negative, and Isl. *vaen*, Su.G. *waen*, beautiful, q. not handsome. *Owaen*, an adversary.
39. Wred, *Feredech*, son of Bargoit;	like *Wredech*, No. 30.; *Bargoit*, or *Bargod*, a name mentioned in the Welsh Triads.	Su.G. *wred*, A. S. *wraeth*, iratus; Belg. *wreed* austerus. Or V. No. 30. Germ. *bar* bare, naked, and *got* good; or Su.G. *berg-oed*, one who defends his possessions, from *berg-a*, *biarg-a*, to defend, and *od*, *oed*, property.
40. Bred;	*brid*, *brad*, treachery, *bradog* treacherous.	Su.G. *braade* rash, sudden, quick; *braede*, rage; or *bred* latus, broad, a term common to all the Northern tongues.

The preceding list includes these names only, of Pictish kings, which are reckoned well warranted by history. There is a previous list, also contained in the Chronicon Pictorum, which has not the same authority. But although there may not be sufficient evidence that such kings existed, the list is so far valuable, as it transmits to us what were accounted genuine Pictish names. Here I shall therefore give the whole list of kings, with similar names from the Landnamabok, that Icelandic record which refers to the middle of the ninth century; adding such names, as still remain in Angus, or in other counties, which resemble them or seem to have been originally the same. *A*, added to the word, denotes *Angus.* Where the name given in the middle column, is from any other authority than the Landnamabok, it is marked.

Pictish Names.	*Isl. Landnamab.*	*Scottish Names.*
1. Cruidne;		Cruden, A.
2. Circui, pron. Kirkui;		Kirk, A.
3. Fidaich;		Fettie.

Pictish Names.	*Isl. Landnamab.*	*Scottish Names.*
4. Fortreim;		
5. Floclaid;		Flockart.
6. Get;	Gaut-r, Goti.	
7. Ke;		Kay, A.
8. Fivaid;		
9. Gedeol,—Gudach;	Kadall;	Cadell, A.
10. Denbecan.		
11. Olfinecta;		Affleck, A.
12. Guidid;	Godi. V. Pink. Enq. II. 288.;	Goudie.
13. Gestgurtich;		Gatgirth.
14. Wurgest;		Fergus.
15. Brudi;	Broddi, Brodd-r; Bruthu, Worm. Mon. p. 198.	Brodie, A.
16. Gelé, or Gilgidi;	Gyda, Gydia;	Geddé, S. B.
17. Tharan;	Thorarinn, Thorarna; Thoron, a Sw. name, Ihre, vo. *Tor.*	Torn, A.
18. Morleo.		
19. Deokil;	Dallakoll.	
20. Kimoiod, son of Arcois;	Eirik-r, genit. *Eirikis.*	
21. Deoord;		Durie.
22. Bliki Blitirth;	Blig, Blaka;	Blaikie.
23. Dectoteric, or Deotheth,		Dogherty, S. B.
brother of Diu;		Duguid; also Dalgity, *Degitie*, A.
24. Usconbust, or Combust.	Camus, a Danish general. V. H. Boet. Hist. CCL.	Dow, A.
25. Carvorst.		
26. Deoar Tavois;	Darri, p. 374. Diri, p. 149.	Dewar; Daer, also Deer, A.
27. Uist.		
28. Rue;	Roe, 7th King of Denmark;	Rue, A.
29. Garnait, or Garnaird;		Garner.
30. Vere;		Weir, A.
31. Breth;	Breid-r, Bratt-r.	
32. Vipoignamet;		
33. Canut, (Ulac-hama;)	a common Dan. name. V. Pink. ut sup. p. 293.	
34. Wradech Vechla, or *Vechta;* expl. the *white*, as in one Chron. it is rendered *Albus.*		Reddoch.
35. Garnat di uber, Garnat-dives, in another Chron.	Expl. *the rich*, from Goth. Germ. *di* the, and *uber* nota abandantiae; Pink. Ibid.	
36. Talorc, Talore.		
37. Drust, son of Erp;	Throst-r; Drusta, Worm. Mon. p. 277. Erp-r.	
38. Talorc, son of Amyle;		Imlay, Imlach, A.
39. Necton, son of Merbet;		Naughton, A.

Pictish Names.	*Isl. Landnamab.*	*Scottish Names.*
48. Galam, Galan, with Aleph;	Geallande; Alof, same as Olof, Olaf, Olave.	Callum, A.
50. Gartnaich, son of Donnech;		Dimmock.
53. Garnat, son of Wid, Vaid, or Fode;	Vadi;	Waith, Wade; Fod, A.
59. Bredei, son of Bili;		Braidie; Baillie, A.
61. Derili;	Doral, Worm. Mon. p. 194. signifying, devoted to *Thor*.	
64. Oengus, son of Tarla;	Thorlaug;	Angus, A.
70. Canaul.		Connal.
71. Castantin, Cuastain;		Constantine, corr. *Coustain*, was the proper name of P. Adamson Abp. of St Andrews in Ja. VI.'s reign.
76. Bred;		Braid, A.

Among other Pictish names, the following occur in our history.

Pictish Names.	*Names in Angus.*
Brand, Pink. Enq. I. 311. also Isl. Gudmundr sun Brands, filius Brandi, Kristnisag.;	Brand.
Bolge, Pink. I. 310.;	Boag, Boog; Buik.
Finleich, Ibid. 305.;	Finlay.
Rikeat, Ibid. 305.;	Ricart.
Fenten, Ibid. 448.;	Fenton, pron. *Fenten*.
Baitan, Ibid.	Beaton; Beattie.
Muirethach, Ibid.	Murdoch; Murdie.
Thana, (residing at Meigle, A. 841.) Pink. I. 461.	Thain.
Caft, a Pictish name;	Kid.
Fennach, Ibid.	Finnie.
Fachna, Fordun. I. 189. Pink. I. 301. Phiachan, Ibid. 310.	Faichney.
Maiccerce, Ibid. 444.	Muckarsie, Fife.

The following names, which are most probably Pictish, have great affinity to those of Iceland and Denmark. They almost all belong to the vicinity of Forfar, or to the parish of Brechin.

Names in Angus.	*Isl. and Dan. Names.*
Jarron;	Simon. Jorundar-sun, Jorundr filius, Kristnisag. p. 116. Jorund-r, Ar. Frode, p. 76.
Kettle;	Ketell, Thorsteins sun. Kristnisag. 118.

Names in Angus.	*Isl. and Dan. Names.*
Mar;	Haflid Marssun, Maris filius, Ibid. 122.
Saamond;	Saemund, Ibid. 124.
Ivory;	Ivar, Ibid. 126.
Durward, pron. *Dorat;*	Thorvard, Ibid. A. 981.
Annan;	Onund-r, Ibid. A. 981.
Thorburn;	Thorbiorn, i. e. the bear of the god Thor.
Esten;	Ystin, Worm. Mon. p. 191. Asten, Ibid. 316. Su.G. *Astwin*, amasius, Ihre, vo. *Ast* amor.
Keill;	Kield, Worm. Mon. p. 184.
Herill;	Harald, Ibid. 186. Heriolf-r, Landnam. pass.
Osburn;	Osburn, Kristnisag. p. 188. Osbiurn, p. 195.
Thom, pron. *Tom;*	Tume, Ibid.
Riddell;	Rudl, Ibid. 196.
Suttie;	Suti, Ibid. 240.
Teuk; but, perhaps erroneously, written *Cook;*	Tuke, Ibid. 196.
Ivie;	Yfa, and Ebi, Ibid. 286.
Buill;	Biola, Landnamab. p. 22. Bolli, Ibid. 339.
Dall;	Dalla, Ibid. 266.
Ireland, pron. *Erland;*	Arland, Worm. Mon. p. 458. *Erland*, the name of an Earl of Orkney, a Norwegian, A. 1126. Johnst. Antiq. C. Scand. p. 244.
Gouk;	Gauk-r, Landnam. p. 365.
Mauns;	Magnus, a common Isl. and Dan. name, pron. *Mauns*, Orkney.
Grubbe;	Grubbe, Worm. Mon. Addit. p. 16.
Hackney;	Hacon, Ibid. 498.
Renné; elsewhere Renwick;	Ranvaug, Ibid. 503. Rannveig, Landnam. p. 99.
Tyrie;	Derived perhaps from the name of the god Tyr, as *Torn* from Thor, and *Wood* from Woden.
Rait;	Rete, Worm. Mon. Addit. p. 10.
Hobbe;	Ubbe, Ibid. 14.
Bowie;	Bui, Johnst. Antiq. C. Scand. p. 76. 77.
Carr, Ker;	Kari, Ibid. 110., &c. (Kare, Ar. Frode.)
Sword;	Siwurd, Sigurd, Norweg. name in Sutherland, A. 1096. Ibid. 251.
Douthie;	Dufthak-r, Landnam. 13. 15., &c.
Duffus;	Dugfus, Ibid. 140.
Binnie;	Buna, Ibid. 19.
Udney, (Aberd.)	Oddny, Ibid. 263.
Skea;	Skagi, Skeggi, Ibid. 253. 245., from *skaegg*, hair.
Stot;	Stoti, Ibid. 72. 88.
Birse;	Bersi, Ibid. 60. 170.
Laidenhead;	Lodinhofd, (shaggy head) Ibid. 284.
Grim;	Isl. Grim-r, (severus) Ibid. 39.
Elrick;	Alrek-r, Ibid. 274. Alrec-r, 76. A.S. Aelfric, Aelric.
Collie;	Isl. Kolla, Ibid. p. 36.
Hepburn;	Hallbiorn, Ibid. pass.
Birnie;	Biarna, Biarni, 277. 340.
Dakers;	Dalkr, Ibid.

Names in Angus.	*Isl. and Dan. Names.*
Hood;	Aud-ur, (rich) Ar. Frode, 13. 75. Odda, Kristnis. 124. Aod, Pictish name, Pink. Enq. i. 311.
Arnot;	Arnald, Frode, 70.
Marr;	Maur, Ibid. 64. 66.
Mann, vulgarly Mannie;	Mani, Ibid. 30. 31.
Stein;	Steinn, Ibid. 53.
Tait;	Teit-r, Ibid.
Hislop;	Isleif, Ibid.
Guthrie;	Godrod-r, Ibid. Gudraud-r, Gudrid-r, Landnam. Gauter, Worm. Mon. 511.
Haldane;	Halfdane, Ibid. Haldan-r, Hervarar S.
Rollock;	Hrollaug-r, Ar. Frode, 76.
Halley;	Helgi, Ibid.
Hedderwick, Hiddrick;	Heidrek-r, Hervarar S.
Hairstanes;	Herstein, Ar. Frode, 27.
Orme;	Orm-r, Hervarar S.
Swine;	Sweyn, Ibid.
Alston;	Hallstein, Ibid.
Graeme;	Grim-r, (severus) Ibid.
Sheeris;	Skiria, a man's name, Johnst. Antiq. C. Scand. p. 3.
Craig;	Kragge, Worm. Mon. 164.
Skeir;	Skardi, Landnam. 64.
Crabb;	Krabbe, a Danish name.
Silvie;	Sylfa, Worm. Mon. 123.

It is most probable, that the following names should be viewed as belonging to the same class. Craik, (Su.G. *kraka* a crow); Lounie, Dundarg, Mikie, Gorthie, Fitchit, Don, Gall, Daes, Linn or Lind, Low, (Su.G. *loga*, flamma); Deuchar, Bunch, Bawd, Boath, Darg, Dargie, Bean, Strang, Cudbert, Couttie, Coutts, Shand, Cobb, Neave, Tarbat, Storrier, Candie, Duguid, Broakie, Proffit, Eaton, Fands, Croll, Kettins, Porris, Pressok, Myers, Byers, Neish, Towns, Hillocks, Hearsel, (Su.G. *haer*, exercitus, and *saell* socius, a companion in warfare); Glenday, Mearns, Kermach, Leys, Dormont, Crockat, Leech, Emslie, Mug, Livy, Geekie, Legge, Craw, Stool, Machir, Goold, Herd, Lumgair, Laird, Rind, Annat, Elshet, Pyat, Pet, Stark, Sturrock, Marnie, Grig, Rough, Doeg, pron. *Doug*, Cossar, Prosser, Torbet, Logie, &c. &c.

VI.—The analogy of ancient Customs also affords a powerful test of the affinity of nations. I need scarcely mention the almost inviolable attachment manifested to these, when transmitted from time immemorial, especially if connected with religion, or upheld by superstition.

The Celtic inhabitants of this country observed one of their principal feasts on Halloweve, which is still called *Samh'in*. V. Shannach. But there is no memorial of any festival at the time of the winter solstice. The names which they have given to Christmas,

Corn. *Nadelig*, Arm. *Nadelek*, Gael. *Nollig*, Fr. *Noel*, *Nouel*, are all evidently formed from Lat. *Natal-is*, i. e. dies natalis Christi. In Corn. it is sometimes more fully expressed, *Deu. Nadelig*, literally, *God's birth-day*. In Ir. it is called *Breath-la*, *Breith-la*; but this means nothing more than *birth-day*.

Thus it appears, that the Celts have not, like the Goths, transferred the name of any heathen feast to Christmas; which nearly amounts to a proof, that they previously celebrated none at this season. The matter is indeed more directly inverted between the Goths and the Celts. The former, observing their principal feast in honour of the Sun, at the winter solstice, transferred the name of it to the day on which it is supposed our Saviour was born; and adopted the Christian designation, such as Christianity then appeared, of *Korss-maessa*, or Rood-day, for the day celebrated in commemoration of the pretended Invention of the Cross. On the other hand, the Celts, continuing to observe their great annual festival, also originally in honour of the Sun, in the beginning of May, retained the pagan designation of *Beltane*, with most of its rites, while they adopted the Christian name of the day observed in commemoration of the birth of our Saviour. This difference is observable in our own country, to this very day. In those counties, of which the Picts were the permanent inhabitants, especially beyond Tay, *Yule* and *Rood-day* are the designations still used; while *Beltane* is unknown, and *Christmas* scarcely mentioned. But in those belonging to the Celtic territories, or bordering on it, particularly in the West of Scotland, *Yule* and *Rood-day* are seldom or never mentioned.

This of itself affords no contemptible proof, that the Picts were a Gothic nation, and that they still exist in those districts which were possessed by their ancestors; especially, when viewed in connexion with the great similarity between the rites, still retained in the North of Scotland, and those formerly common throughout the Scandinavian regions, in the celebration of *Yule*. The analogy must forcibly strike any impartial reader, who will take the trouble to consult this article in the Dictionary. Had the Picts been exterminated, or even the greatest part of them destroyed, and their country occupied by Celts; it is improbable, that the latter would have adopted the Gothic designation of *Yule*; and quite inconceivable, that they would have totally dropped the term *Beltane*, used to denote the most celebrated feast of their forefathers. Why should this be the only term used in those places formerly under the Celtic dominion, and totally unknown in Angus, Mearns, and other counties, which their language, after the subjugation of the Picts, is supposed to have overrun? Did they borrow the term, *Yule*, from a few straggling Saxons? This is contrary to all analogy. Did the Saxons themselves adopt the name given by their Norman conquerors to Christmas? *Gehol* was indeed used in A. Saxon, as a designation for this day; but rarely, as it was properly the name of a month, or rather of part of two months. The proper and ecclesiastical designation was *Mid-winter-daeg*, Midwinter-day. Had any name been borrowed, it would have been that most appropriated to religious use. This name, at any rate, must have been introduced with the other. But we have not a vestige of it in Scotland. The name *Yule* is indeed still used in England. But it is in the northern counties, which were possessed by a people originally the same with those who inhabited the lowlands of Scotland.

Here I might refer to another singular custom, formerly existing among our ancestors, that of punishing female culprits by drowning. We observe some vestiges of this among the Anglo-Saxons. Although it prevailed in Scotland, I can find no evidence that it was practised by the Celts. It is undoubtedly of German or Gothic origin. V. PIT and GALLOWS, Dict.

VII.—A variety of other considerations might be mentioned, which, although they do not singly amount to proof, yet merit attention, as viewed in connexion with what has been already stated.

As so great a part of the eastern coast of what is now called England was so early peopled by the BELGAE, it is hardly conceivable, that neither so enterprising a people, nor any of their kindred tribes, should ever think of extending their descents a little farther eastward. For that the Belgae, and the inhabitants of the countries bordering on the Baltic, had a common origin, there seems to be little reason to doubt. The Dutch assert that their progenitors were Scandinavians, who, about a century before the common era, left Jutland and the neighbouring territories, in quest of new habitations. V. Beknopte Historie van't Vaderland, I. 3. 4. The Saxons must be viewed as a branch from the same stock. For they also proceeded from modern Jutland and its vicinity. Now, there is nothing repugnant to reason, in supposing that some of these tribes should pass over directly to the coast of Scotland opposite to them, even before the Christian era. For Mr Whitaker admits that the Saxons, whom he strangely makes a Gaulic people, in the second century applied themselves to navigation, and soon became formidable to the Romans. Hist. Manch. B. I. c. 12. Before they could become formidable to so powerful a people, they must have been at least so well acquainted with navigatton, as to account it no great enterprise to cross from the shores of the Baltic over to Scotland, especially if they took the islands of Shetland and Orkney in their way.

As we have seen, that, according to Ptolemy, there were, in his time, different tribes of Belgae, settled on the northern extremity of our country, the most natural idea undoubtedly is, that they came directly from the continent. For had these Belgae crossed the English Channel, according to the common progress of barbarous nations, it is scarcely supposeable, that this island would have been settled to its utmost extremity so early as the age of Agricola.

There is every reason to believe, that the Belgic tribes in Caledonia, described by Ptolemy, were Picts. For as the Belgae, Picts, and Saxons, seem to have had a common origin, it is not worth while to differ about names. These frequently arise from causes so trivial that their origin becomes totally inscrutable to succeeding ages. The Angles, although only one tribe, have accidentally given their name to the country which they invaded, and to all the descendants of the Saxons and Belgae, who were by far more numerous.

It is universally admitted, that there is a certain NATIONAL CHARACTER, of an external kind, which distinguishes one people from another. This is often so strong, that those who have travelled through various countries, or have accurately marked the diversities of this character, will scarcely be deceived even as to a straggling individual. Tacitus long

ago remarked the striking resemblance between the Germans and Caledonians. Every stranger, at this day, observes the great difference of features and complexion between the Highlanders and Lowlanders. No intelligent person in England is in danger of confounding the Welsh with the posterity of the Saxons. Now, if the Lowland Scots be not a Gothic race, but in fact the descendants of the ancient British, they must be supposed to retain some national resemblance of the Welsh. But will any impartial observer venture to assert, that in feature, complexion, or form, there is any such similarity, as to induce the slightest apprehension that they have been originally the same people?

An Explanation of the Contractions used in this Work.

A. Bor.	Anglia Borealis, North of England.	*L. B.*	Barbarous Latin.
Adj.	Adjective.	*Metaph.*	Metaphor, Metaphorical.
Adv.	Adverb.	*MoesG.*	Moeso-Gothic, as preserved in Ulphilus Version of the Gospels.
Alem.	Alemannic language.	*Mod.*	Modern.
Arm.	Armorican, or language of Bretagne.	*O.*	Old.
A. S.	Anglo-Saxon language.	*Part. pr.*	Participle present.
Belg.	Belgic language.	—— *pa.*	—— past.
C. B.	Cambro-Britannic, or Welsh langnage.	*Pers.*	Persian language.
Celt.	Celtic.	*Pl.*	Plural.
Chauc.	Used occasionally for Chaucer.	*Precop.*	Precopensian dialect of the Gothic.
Comp.	Compounded.	*Prep.*	Preposition.
Conj.	Conjunction.	*Pret.*	Preterite.
Contr.	Contracted, or Contraction.	*Pron.*	Pronoun; *also*, Pronounce, pronunciation.
Corn.	Cornish, or language of Cornwall.	*Q.*	Quasi.
Corr.	Corrupted, or Corruption.	*Qu.*	Query.
Cumb.	Cumberland.	*q. v.*	Quod vide.
Dan.	Danish language.	*Rudd.*	Ruddiman's Glossary to Douglas's Virgil.
E.	English language.	*S.*	After Islandic quotations, denotes Saga.
Ed. Edit.	Edition.	*S.*	Scottish, Scotland.
Expl.	Explain; explained.	*S. A.*	Scotia Australis, South of Scotland.
Fr.	French language.	*S. B.*	Scotia Borealis, North of Scotland; also Northern Scots.
Franc.	Frankish, Theotisc, or Tudesque language.	*S. O.*	Scotia Occidentalis, West of Scotland.
Fris.	Frisian dialect of the Belgic	*s.*	Substantive.
Gael.	Gaelic of the Highlands of Scotland.	*Su. G.*	Sno-Gothic, or ancient language of Sweden.
Germ.	German language.	*Sw.*	Swedish language, (modern.)
Gl. Gloss.	Glossary.	*T.*	Tomus; sometimes Title.
Goth.	Gothic.	*Term.*	Termination.
Gr.	Greek language.	*V.*	Vide, see; also, Volume.
Heb.	Hebrew language.	*v.*	Verb.
Hisp.	Spanish language.	*vo.*	Voce.
Imper.	Imperative.	*Wacht.*	Sometimes for Wachter.
Ir.	Irish language.		
Isl.	Islandic (or Icelandic) language.		
Ital.	Italian language.		
Jun.	Sometimes for Junius.		
Lat.	Latin language.		

The contractions of some other names will be learned from the Account of Editions of books quoted.

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AN

ETYMOLOGICAL DICTIONARY.

A

THIS letter, in our language, has four different sounds.

1. *A* broad, as in E. *all, wall.* *U* is often added, as in *cald*, written also *cauld.* In the termination of a word, when an inverted comma is subjoined, as *a'*, it is meant to intimate that the double *l* is cut off, according to the pronunciation of Scotland. But this is merely of modern use. *W* is sometimes used for *ll* by old writers, as *aw* for *all.*

2. *A*, in *lak, màk, tak*, Scottish, as in *last, past*, English.

3. *A*, in *lane, alane, mane*, S. like *bane, fane*, E. The monosyllables have generally, although not always, a final *e* quiescent.

4. *A*, in *dad, daddie*, and some other words, S. as in *read*, pret. *ready*, E.

A is used in many words instead of *o* in E.; as *one, bone, long, song, stone.* These we write *ane, bane, lang, sang, stane.* For the Scots preserve nearly the same orthography with the Anglo-Saxons, which the English have left; as the words last mentioned correspond to the A. S. *an, ban, lang, sang, stan.* In some of the northern counties, as in Angus and Mearns, the sound of *ee* or *ei* prevails, instead of *ai*, in various words of this formation. They pronounce *ein, bein, stein*, after the manner of the Germans, who use these terms in the same sense.

Mr Macpherson has attempted to fix a standard for the pronunciation of words in which this letter is found, marking the *a* with an oblique stroke above it, when it should be sounded *ae* or *ai.* But any attempt of this kind must fail. For it is probable that, in the course of centuries, there has been a considerable change in the pronunciation of this letter. In some instances, the rule does not apply in our own time. Although the prep. signifying *from*, is generally pronounced *frae*, yet *fra* is also used in some parts of Scotland. *Na* is most generally pronounced as written. It is probable that *ga*, to go, was formerly pronounced in the same manner, although now *gae*; because the part. retains this sound. *Ma*, more, although now pronounced like *may*, in the reign of Mary must have had the broad sound. For Skene writes *maa.* The phrase *ane or maa* frequently occurs; De Verb. Sign. vo. *Eneya.*

Where *o* occurs in modern E. we frequently use *au*; as *auld, bauld, fauld*, instead of *old, bold, fold.*

A is sometimes prefixed to words, both in S. and O. E., where it makes no alteration of the sense; as *abade*, delay, which has precisely the same meaning with *bade.* But in the ancient Gothic dialects, it was used as an intensive particle. Thus it is still used in Isl., as *afall*, impetus, from *falla*, cadere. *Naud*, without the prefix, signifies evil; *anaud*, great evil. G. Andr. Lex. p. 4.

Ihre has made the same observation with respect to this letter in Su.G., giving *alik* as an example, which he renders, valde similis. It occurs in many A. S. words, in which there seems to be no augmentation. Wachter, however, mentions *abaer-ian*, denudare, as a proof of its intensive power; Proleg. sect. v. I am inclined to think, that some traces of this may yet be found in the English language. One would almost suppose that *adown* were more forcible than the simple term *down*; and that it had been originally meant to express a continuation in falling, descending, or in being carried downwards, or a prolongation of the act.

A occurs occasionally as a terminative particle; as in *allya*, alliance. By the Anglo-Saxons it was used as a termination both to adjectives and substantives.

A sometimes signifies *on;* as *aside*, on side, *agrufe*, on the grufe. In this sense are Isl. *a* and Su.G. *aa* used. The very instance given by G. Andr. is *a grufu*, cernuè, pronè. *Ad liggia a grufu*, id est, in faciem et pectus ac ventrem prostratus cubare. Johnson thinks that *a*, in the composition of such English words as *aside*, *afoot*, *asleep*, is sometimes contracted from *at*. But there is no reason for the supposition. These terms are plainly equivalent to *on foot*, *on side*, *on sleep*. Thus *on field* is used in the same sense with modern *afield*:

Ane fair sweit May of mony one
Scho went *on feild* to gather flouris.
Maitland Poems, p. 190.

A is used, by our oldest writers, in the sense of *one*. The signification is more forcible than that of *a* in E. when placed before nouns in the singular number. For it denotes, not merely one, where there may be many, or one, in particular; but one, exclusively of others, in the same sense in which *ae* is vulgarly used.

A fyscher quhilum lay
Besid a ryver, for to get
Hys nettis that he had thar set:—
A nycht, his nettis for to se,
He rase; and thar well lang duelt he.
Barbour, xix. 657. MS.
i. e. "*one* night."

He him beheld, and said syne to himsell,
Her is merwaill, quha likis it to tell,
That *a* person, be worthines of hand,
Trowys to stop the power of Ingland.
Wallace, v. 363. MS.

Thus also, where it is printed in Perth Edit.

Bot hys *awn* strength mycht nocht again *yai* be.

In MS. it is,

Bot his *a* strength mycht nocht again *thaim* be.
Ibid. x. 335.

The Brows Robert
A Byschape favoryd and Erlys twa,
Of Glasgw, Athole, and Mare war tha.
Wyntown, viii. 11. 173.

It is sometimes improperly written *ea*.

"For suppose Christ be *ea* thing in himselfe; yit the better grip thou have of him, thou art the surer of his promise." *Bruce's* Serm. on the Sacr. Sign. D. 8. a.

"Sometimes they gave it *ea* name and somtimes ane vther." *Ibid.* E. 5. b.

This, as we learn from Ihre, is a Su.G. idiom. A, he says, in pluribus SuioGothiae partibus, Dalekarlia, Westrobothnia, Gothlandiaque unitatis nota est: ut *a man* vir unus.

ABAD, ABADE, ABAID, *s.* Delay, abiding, tarrying; the same with *Bad*, *bade*.

Bischop Synclar, with out langar *abaid*,
Met thaim at Glammyss, syne furth with thaim he raid.
Wallace, vii. 1032. MS.

The fader of hauinnis *Portunus* at the gate,
With his byg hand schot the chip furth hir went,
That swyfter than the south wynd on scho sprent;
Or as ane fleand arrow to land glade,
And in the depe porte enterit *but abade*.
i. e. without delay. *Doug. Virgil*, 135, 42.

Abaid occurs, ibid. 152, 38. A. S. *abid-an*, manere.

ABAID, *part. pa.* Waited, expected.

This sall be ouer triumphe now lang *abaid*,
To se thy awin son on this bere tre laid.
Doug. Virgil, 361, 29.

A. S. *abad*, expectatus. The latter is the very word used by Virgil.

To ABAY, ABAW, *v. a.* To astonish. *Abayd*, *part. pa.* astonished.

'Yeild yow, madame,' on hicht can Schir *Lust* say:
A wourde scho culd not speik scho was so *abayd*.
K. Hart, i. 48.

Many men of his kynde sauh him so *abaued*,
For him thei fauht with mynde, & oft so was he saued.
R. Brunne, p. 210.

Chaucer uses *abawed* in the same sense. *Abaw* has been viewed as having a common origin with *abays*. But the former, as Tyrwhitt has observed, is certainly from Fr. *esbah-ir;* the phrase, *Moult m'esbahy de la merveille*, being thus used in the original, Rom. Rose; where Chaucer uses *abawed*. *Abay* is undoubtedly the same word, slightly altered.

To ABAYS, *v. a.* To abash, to confound; Fr. *abass-ir*, id.

Abaysyd of that sycht thai ware.
Bot had thai knawyn the caus all,
That gerris swylk eclippis fall,
Thai suld noucht have had abaysyng.
Wyntown, viii. 37. 74.

ABAITMENT, *s.* Diversion, sport.

For quha sa list sere gladsum gamis lere,
Ful mony mery *abaitmentis* followis here.
Doug. Virgil, 125, 55.

Rudd. says, 'f. from *abate*, because they abate the weariness and uneasiness we are under by our serious occupations; for which cause they are also called *diversions*, because they divert our cares and anxieties." Lye, however, has observed on this word, that Arm. *ebata* is ludere, and *ebat* ludus; concluding that this is the origin; Jun. Etym. Angl. He is certainly right. For the term appears in a variety of forms. Besides these two Arm. words, Bullet mentions *ebad*, pleasure, diversion; and *ebater*, which he renders *badin;* as indeed most probably F. *badin*, and *badinage*, may be traced to this source. O. Fr. *ebaudir* is rendered *recreare*, *relaxare*, *laetari*, terme populaire, qui signifie se rejouir; also, tresaillir de joie, *voluptati indulgere*.

Le jour s'est *ebaudis*, belle est la matinée
Là, Solaine est levé, qui abat la rousée.
Guyot de Nanteuil.

O. Fr. *ebaudi*, hilaris; *ebaudise*, humeur gaie; *ebaudissement*, joie, rejouissance. The following words are still in use; *ebat*, diversion, recreation, and *ebattement*, id. the very word in question; passe temps, recreatio animi. Dict. de Trev.

ABAK, *adv.* Back, behind.

And quhen thay by-war runnyng, thare hors they stere,

A B A

And turnis agane incontinent at commandis,
To preif thare hors, with jauillingis in thare handis.
Syne went *abak* in sounder ane fer space,
Ilkane at uther rynnyng with an race.
Doug. Virgil, 147, 8.

Tyrwhitt calls this word, as used by Chaucer, in the same sense, *Sax.* But *on baec* is the A. S. phrase corresponding to *retrorsum*, *a* being often substituted for A. S. and O. E. *on*. In this sense MoesG. *ibukai* and *ibukana* are used, and Isl. *aabak*, retrorsum; G. Andr.

ABANDON. In abandoun, *adv.* at random.

He bad thaim gang to bykker syne
The Scottis ost *in abandoun;*
Thai gerd thaim cum apon thaim doun;
For mycht thai ger thaim brek aray,
To haiff thaim at thair will thoucht thai.
Barbour, xix, 335. MS.

One might suppose that the second and third lines should have the following punctuation:

The Scottis ost; *in abandoun*
Thai gerd thaim cum apon thaim doun:

They caused them to come upon their enemies at full speed. In edition 1620 it is thus expressed,

The Scottish oast *in a randoun.*

At abandoun is also used.

Bot sone eftre that pryme wes past,
The Scottis men dang on sa fast,
And schot on thaim *at abandoun*,
As ilk man war a campioun,
That all thair fayis tuk the flycht.
Barbour, xv. 59. MS.

All tha alsua of the town
Ischyd to fecht *at abandown.*
Wyntown, ix. 8, 24.

The phrase, as thus used, conveys the idea of great violence. Fr. *Mettre tout a l'abandon*, to put every thing in disorder, to leave all to be pillaged. Mettre sa forest *en abandon*, to lay the forest open, to make it common to all men. Cotgr. *Abandon* is used in Rom. de la Rose, to signify, at discretion. Its most common modern meaning is, at large, at random, at will.

Some suppose that this term is composed of these three Fr. words, *à*, *ban*, and *don-ner*, q. to give up to interdiction; that is, to expose any thing to the discretion of the public. Du Cange derives it from *à* and *bandon*, q. res posita in bannum, vel in bandum missa, i. e. proscripta; *bandum* being used, L. B. for *bannum*. But Wachter's conjecture is more probable than either. He derives Fr. *abandonner* from the old Gothic word *band* a standard. This term seems to have been used by the Longobardi; as MoesG. *bandwo* denotes a sign, Mar. 14, 44. *Gaf sa lewjands im bandwon;* The traitor gave them a sign; which term, as has been observed, could easily be transferred to a military sign or standard. Et huc etiam, says Wachter, referri potest dictio Gallica *s'abandonner*, emancipare se alicui; et quasi sub vexillum ejus se tradere, si componatur a *band* et *donner;* vo. *Band.* V. Spelm. vo. *Banda.* Hence the word has come to signify free will, that is, according to the original idea, the will or pleasure of that person under whose standard another enlisted himself. This idea is retained by Chauc. in the use of the word *bandon.*

Grete loos hath largesse, and grete prise;
For bothe the wise folke and unwise
Were wholly to her *bandon* brought,
So well with yeftis had she wrought.
Rom. Rose, v. 1163.

In the original it is *A son bandon.* V. Bandoune.

To ABANDON, *v. a.* 1. To bring under absolute dominion.

Oftsyss quhen it wald him lik,
He went till huntyng with his menye.
And swa the land *abandowngt* he,
That durst nane warne to do his will.
Barbour, iv. 391.

Hence *abandonit* is used as signifying, "brought into subjection to the will of another."

Abandonit will he noght be to berne that is borne.
Or he be strenyeit with strenth, yone sterne for to schore,
Mony ledis sal be loissit, and liffis forlorne.
Gawan and Gol. i. 12.

i. e. he will never give allegiance to any chieftain born of woman. Fr. *Abandonner sa liberté, et se rendre serf;* gratificare libertatem suam alicujus potentiae. Thierry.

2. To let loose, to give permission to act at pleasure.

The hardy Bruce ane ost *abandownyt*,
xx thowsand he rewllyt be force and wit,
Wpon the Scottis his men for to reskew;
Serwyt thai war with gud speris enew.
Wallace, x. 317. MS.

Fr. *Abandonner*, to give over, to leave at random.

3. To destroy, to cut off.

Quhen Wallace saw quhen thir gud men was gayn,
Lordis, he said, quhat now is your consaill?
Twa choyss thar is, the best I rede ws waill,
Yondyr the King this ost *abandonand*,
Heyr Bruce and Beik in yon battaill to stand.
Wallace, x. 259. MS.

The meaning is, that King Edward was destroying the Scottish army under *The Stewart.* This is only an oblique sense of the term as last explained; destruction, whether of persons or things, being the natural consequence of their being given up to the will of an exasperated soldiery.

ABANDONLY, *adv.* At random, without regard to danger.

He tuk the strenth magre thar fayis will;
Abandonly in bargan baid thar still.
Wallace, iv. 670, MS.

Abandounly Cambell agayne thaim baid,
Fast vpon Aviss that was bathe depe and braid.
Ibid. vii. 653. MS.

ABASIT, *part. pa.* Confounded, abashed.

Aboue all vtheris Dares in that stede
Thame to behald *abasit* wox gretumly.
Doug. Virgil, 141, 13. V. Abays.

ABATE, *s.* Accident; something that surprises one, as being unexpected.

And therewith kest I doun myn eye ageyne,
Quhare as I saw walkyng under the toure,
Full secretely, new cumyn hir to pleyne,
The fairest or the freschest young floure
That ever I saw, methoucht, before that houre,
For which sodayne *abute*, anon astert
The blude of all my body to my hert.

King's Quair, ii. 21.

Perhaps from Fr. *abbat-ir*, a fall, or wind-fall; or *abbattre*, to daunt, to overthrow: or rather from *abet-ir*, hebetem, stupidum reddere; *abet-i*, hebes: stupefaction being often the consequence of an unexpected event. It may deserve notice, however, that Isl. *byd-a*, Su.G. *biud-a*, signify, accidere; and *bud*, casus fortuitus.

To ABAW. V. ABAY.

ABBEIT, *s.* Dress, apparel.

This nycht, befoir the the dawing cleir,
Methocht Sanct Francis did to me appeir,
With ane religious *abbeit* in his hand,
And said, In this go cleith thé my servand.
Refuse the warld, for thou mon be a freir.

Bannatyne Poems, p. 25.

This is evidently a corruption of *habit*, the *h* being thrown away; in the same manner as in Arm., *abyt*, *abyta*, and *abitua* are used in the sense of habitus, dress.

A quest than wild he tak of the monke that bare the coronne,
His *abite* be gan forsake, his ordre lete alle doune.

R. Brunne, p. 172.

ABBACY, ABBASY, *s.* "An abbey; *abatia*, Low Latin." Sir J. Sinclair, p. 111.

"And attour that thair be na vnionis nor annexatiounis maid in tyme to cum to Bischoprikis, *Abbaseis*, nor Pryoreis of ony benefice." Acts Ja. III. 1471. c. 54. Edit. 1566.

ABBOT of VNRESSOUN, a sort of histrionic character, anciently used in Scotland; but afterwards prohibited by Act of Parliament.

"It is statute and ordanit that in all tymes cumming, na maner of persoun be chosin *Robert Hude*, nor *Lytill Johne*, *Abbot of Vnressoun*, *Quenis of Maii*, nor vtherwyse, nouther in Burgh nor to landwart, in ony tyme tocum. And gif ony Prouest, Baillies, counsall, and communitie, chesis sic ane Personage,—within Burgh, the chesaris of sic sall tyne thair fredome for the space of fyue yeiris, and vtherwyse salbe punist at the Quenis grace will, and the acceptar of siclyke office salbe banist furth of the Realme. And gif ony sic persounis—beis chosin outwith Burgh, and vthers landwart townis, the chesaris sall pay to our souerane Lady, X. pundis, and thair persounis put in waird, thair to remane during the Quenis grace plesoure." Acts Marie, 1555, c. 40. Edit. 1566.

The particular reason of this prohibition is not mentioned. It does not appear to have been the effect of the Protestant doctrine. For as yet the Reformation was strenuously opposed by the court. It was most probably owing to the disorders carried on, both in town and country, under the pretence of innocent recreation. The following sentence of the Act of Parliament implies something of this nature. 'Gif ony wemen or vthers about simmer 'treis [perhaps May-poles] singand, makis *perturbatioun* to the Quenis liegis in the passage throw 'Burrowis and vthers landwart townis, the wemen '*perturbatouris* for skafrie of money, or vtherwyse, 'salbe takin, handellit, and put vpone the Cuk-'stulis of euerie Burgh, or towne.' V. SCAFRIE and CUCK-STULE.

One uther day the same Freir maid ane uther sermone of the *Abbote Unreassone*, unto whom, and quhais lawis he compairit Prelatis of that age; for thai was subdewit to na lawis, na mair than was the *Abbote Unreasone*." Knox's Hist. p. 15. c.

There is an allusion to the same sport in Scot's Poem on May.

Abbotis by rewll, and lordis but ressone,
Sic senyeoris tymis ourweill this sessone,
Vpoun thair vyce war lang to waik;
Quhais falsatt, fibilnes and tressone,
Has rung thryis oure this zodiak.

Scott, Ever-Green, ii. 187. MS.

Here, while the poet insinuates that such games had formerly been customary in the beginning of May, he beautifully alludes to the disordered state of society in his own time; declaring that the season allotted for the games did not suffice for those who really acted the part of Abbots *by*, i. e. *against* Rule, and Lords *without* Reason; as they greatly *owerweiled*, or exceeded the proper time. There would be a great *waiking* or vacation, did others wait till they had finished their *vyce*, or part in the play. Perhaps, indeed, he uses *vyce* in the same manner in which he has used *by*, as capable of a double sense, and signifying that theirs was truly a *vicious* part. V. OURWEILL.

A similar character was well known in England. In an old memoir of shews and ceremonies exhibited at Christmas, in the reign of Henry VII. in the palace of Westminster, A. 1489, it is said; 'This Christmas I saw no disguysings, and but right few plays. But there was an *Abbot of Misrule*, that made much sport, and did right well his office." Warton's Hist. Eng. Poetry, i. 239. At Cambridge, this character was called *Imperator*, or Emperor. One of the Masters of Arts was placed over the juniors every Christmas, for the regulation of their games and diversions during this season of festivity. The Latin comedies and tragedies, as well as shews and dialogues, were to be under his authority and direction. His power continued for twelve days; and it was renewed on Candlemas day. In the colleges of Oxford they had a temporary officer of the same kind, who was called *Princeps Natalicius*, *Christmas Prince*, or *Lord of Misrule*.

It seems uncertain whether our ancestors borrowed their *Abbot of Un-reason* immediately from the English, or from the French. For the latter also had their *Aubé de Liesse*, or *Abbot of Joy*, *Abbas Laetitiae*—Du Cange. V. Warton's Hist. E. Poet. ii. 378, 381.

Polydore Virgil says, that so early as the year 1170, it was the custom of the English nation to celebrate their Christmas with plays, masques, and the most magnificent spectacles; together with games at dice and dancing. This practice, he adds, was not conformable to the usage of most other nations, who

permitted these diversions, not at Christmas, but a few days before Lent, at the time of Shrove-tide. Hist. Angl. lib. xiii. fol. 211. ap. Warton, iii. 307. The same writer observes, that the Christmas Prince, or Lord of Misrule, is almost peculiar to the English. 'The Christenmasse lordes,' he adds, 'that be commonly made at the nativitie of the Lorde, to whom all the household and familie, with the master himself, must be obedient, began of the equalitie, that the servauntes had with their masters in Saturnus feastes, that were called *Saturnalia;* wherein the servanntes have like authoritie with their masters, duryng the tyme of the said feastes." V. Pol. Virg. de Rer. Inventor. Translat. B. 5. ch. 2.

But notwithstanding the testimony of this respectable writer, these revels seem to have prevailed as early in France. For we learn from Beletus, who flourished in the church of Amiens, A. 1182, that the *Feast of Fools* was observed in his time; and that, during this season, there were some churches, in which it was customary for even the Bishops and Archbishops to engage in sports, in the monasteries, with their underlings, and demean themselves so far as to play at the ball. De Divin. Offic. cap. 120. The letters of Peter of Capua, Cardinal Legate in France, A. 1198, are still extant; in which he commands Odo, Bishop of Paris, and all the clergy of his church, utterly to abolish the *Feast of Fools*, which prevailed in the church of Paris as in other churches.

The *Abbot* of *Unreason* or *Misrule*, and the *Boy Bishop*, so well known both in England and in France, although different characters, were elected in the same manner, and for the same ludicrous purposes. We have seen that, in a later period, an election of this kind took place at an university. But the custom had been immediately borrowed from the Cathedrals and Monasteries. For, in these, the younger clergy (clericuli) amused themselves in this manner. So strong was the attachment to this kind of diversion, that notwithstanding the prohibition of the Cardinal Legate, already referred to, it still continued in France. For we find it interdicted by the Council of Paris, A. 1212, and afterwards by other councils. Nor need we wonder, that Popes and Councils interposed their authority, as the mimic prelate and his attendants introduced the very service of the church into their sports, in such a manner as must have directly tended to turn the whole into ridicule.

This festivity was called the *Liberty* of *December*, as being observed towards the close of that month. Beletus, formerly mentioned, as well as Polydore Virgil, traces it back to the time of heathenism. "This liberty," he says, "is called that of December, because it was in former times customary among the heathen, that in this month both male and female bond-servants, as well as shepherds, had a kind of liberty granted to them, and enjoyed a sort of equality with their masters, being admitted to the same festivities, after the harvest was gathered in." Some of the customs observed at this time plainly declare a heathen origin. From the decrees of the Council of Rome, A. 1445, we learn that in the *Ludi Fatuorum*, the actors appeared *larvatis facibus*, with masks; and this is assigned as one reason of their being prohibited. We shall have occasion to attend more particularly to this custom, under the article Gysar, q. v.

It has been seen that the Act of Parliament makes mention of "wemen or uthers *singand*," so as to "make perturbatioun to the Quenis liegis." This seems more immediately connected with the character of *Quenis* of *May*. It is probable, however, that a custom of this kind had been attached to the festivities of the mock abbot. For the Theological Faculty of Paris, in a circular letter sent to the Bishops of France, A. 1444, complained that the priests and clergy themselves, having created a Bishop, Archbishop, or *Pope of Fools*, during the continuance of his office, "went about masked, with monstrous aspects, or disguised in the appearance of women, of lions, or of players, danced, and in their dancing sung *indecent songs*," in choro cantilenas inhonestas cantabant. This was not all. "They eat fat viands near the horns of the altar, hard by the person who was celebrating Mass; they played at dice, (taxillorum), in the same place; they incensed with stinking smoke from the leather of old soles; they run and danced through the whole church," &c. Du Cange, vo. *Kalendae*, p. 1666.

Thus, although the grounds on which our Parliament proceeded in passing this act, are not particularly pointed out, we may conclude from analogy, that the abuses which had prevailed in our own country in the celebration of these sports, had been such as to merit the attention of the legislature.

The following account is given of the election of a *Lord of Misrule*, among the vulgar in England; and of the abuses committed on this occasion.

"First of all, the wilde heades of the parish, flocking togither, chuse them a graund captaine of mischiefe, whom they innoble with the title of Lord of Misrule; and him they crowne with great solemnity, and adopt for their king. This king annoynted chooseth forth twentie, fourty, threescore, or an hundred, like to himself, to waite upon his lordly majesty, and to guarde his noble person. Then every one of these men he investeth with his liveries of greene, yellow, or some other light wanton colour, and, as though they were not gawdy ynough, they bedecke themselves with scarffes, ribbons and laces, hanged all over with gold ringes, pretious stones and other jewels. This done, they tie aboute either legge twentie or fourtie belles, with riche handkerchiefes in their handes, and sometimes laide acrosse over their shoulders and neckes. Thus all thinges set in order, then have they their hobby horses, their dragons, and other antickes, together with their baudie pipers, and thundring drummers, to strike the devil's daunce with all. Then march this heathen company towards the church, their pypers pyping, their drummers thundring, their belles jyngling, their handkerchiefes flutterinig aboute their heades like madde men, their hobbie horses and other monsters skirmishing amongst the throng: and in this sorte they go to the church though the minister be at prayer or preaching, dauncing and singing with such a confused noise, that no man can hear his own voyce: and thus these

terrestrial furies spend the sabbath day. Then they have certaine papers, wherein is painted some babelerie or other of imagerie worke, and these they call my Lord of Misrule's badges or cognizances. These they give to every one that will give them money to maintain them in this their heathenish devilrie; and who will not show himself buxome to them and give them money, they shall be mocked and flouted shamefully; yea, and many times carried upon a cowlstaffe, and dived over heade and eares in water, or otherwise most horribly abused." Stubs, Anatomie of Abuses, 1595. V. Godwin's Life of Chaucer, i. 161—163.

ABEE. *To let abee*, to let alone, to bear with, not to meddle with, S.

Ha'd your tongue, mither, and let that *a bee*,
For his eild and my eild can never agree:
Theyll never agree, and that will be seen;
For he is fourscore, and I'm but fifteen.
Ritson's S. Songs, i. 176, 177.

"O. E. *abye*, Chaucer Speght," Gl. Lyndsay. This word, however, is not in Speght's Gl.; nor have I observed that it is used by Chaucer in any similar sense. *Let a bee* is merely a corr. of E. *let be*, used precisely in the same manner.

ABEECH, ABIEGH, *adv.* Aloof, "at a shy distance;" chiefly used in the West of S. *Stand abeigh*, keep aloof.

When thou an' I were young and skeigh,
An' stable-meals at fairs were dreigh,
How thou wad prance, an' snore, an' skriegh,
An' tak the road!
Town's bodies ran, an' stood abeigh,
An' ca't thee mad.
Burns, iii. 142. V. SKEICH.

This may be viewed as a corr. of *abak;* unless we should suppose, from the form of the word, that it is more immediately allied to Alem. *bah*, Germ. *bach*, the back. Isl. *a bue*, however, is used in a sense pretty much allied, as corresponding to *abroad, afield. Heima skal hest feita, enn hund a bue;* The horse must be fattened at home, the dog afield; foris, vel rure, Havamaal. G. Andr. p. 40.

ABERAND, *part. pr.* Going astray, E. *aberring*.

"Als sone as the Saxonis had conquest Britane on this manner, thay vsit the cursit ritis of paganis, *aberand* fra the Cristin faith, & makand odoratioun to ydolis, as thay wer institute in thair first errouris." Bellend. Cron. B. viii. c. 19.

To ABHOR, *v. a.* To fill with horror.

It wald *abhor* thee till heir red,
The saikles blude that he did sched.
Lyndsay's Warkis, 1592. p. 79.

To ABY, *v. a.* To suffer for.

O wrechit man! O full of ignorance!
All thy plesance thow sall right deir *aby*.
Henrysone, *Bannatyne Poems*, p. 135.

Lord Hailes renders it *buy*. But, although I see no other origin than A. S. *byg-an*, emere, the E. verb does not explain it, unless it be used in a highly metaphorical sense. It is certainly the same word which occurs in Chauc. under the different forms of *abegge, abeye, abie*, rendered by Tyrwhitt as above.

For if thou do, thou shalt it dear *abie*.
Char. Yemane's Prol. v. 16612.

Gower uses *abeye*.

But I was slowe, and for no thynge
Me lyste not to love obeye
And that I nowe full sore *abeye*.
Conf. Am. F. 70. b.

It occurs in an older work.

So it may betide, thei salle dere *abie*
My that thei hide, my men in prison lie.
R. Brunne, p. 159.

i. e. mine, my property.

It seems to be used nearly in the sense of Lat. *luo*. In one place where Virgil uses *pendo*, Douglas translates it *aby*.

O ye wrechit pepyl! gan he cry,
With cruell pane full dere ye sall *aby*
This wilful rage, and with your blude expres
The wrangis of sic sacrilege redres.
Virgil, 238, 41.

ABIL, *adj.* Able.

He wes in his yhowthede
A fayre, swete, plesand chyld;
At all poynt formyd in fassown;
Abil; of gud condityowne.
Wyntoun, vii. 6. 344.

Johnson derives this from Fr. *habile*, Lat. *habil-is*. But there are various terms to which it may more properly be traced; C. B. *abl*, Belg. *abel*. id. Mr Macpherson has mentioned Isl. and Su.G. *afl*, strength. To this may be added Isl. *bell-a*, Su.G. *baell-a*, posse, valere; *baclle*, potentia. Mr Chalmers in his Gl. refers to A. S. *abel*, whence, he says, E. *able*. But there is no A. S. adj. of this signification. The s. *bal* indeed signifies strength, also craft, wisdom.

ABIL, *adv.* Perhaps. V. ABLE.

ABYLL, *adj.* Liable, apt.

"This woman knawing hir hous mony dayis afore *abyll* to be segit, send to kyng Edward, and desirit rescours." Bellend. Cron. B. xv. c. 9. Perhaps from Fr. *habile*, fit, apt.

ABITIS, *s. pl.* Obits, service for the dead.

Thay tyrit God with tryfillis tume trentalis,
And daisit him with [thair] daylie dargeis,
With owklie *Abitis*, to augment thair rentalis,
Mantand mort-mumlingis, mixt with monye leis.
Scott, *Bannatyne Poems*, p. 197.

Lat. *obit-us*, death; used in the dark ages for the office of the Church performed for the dead. *Anniversarium*, dies *obitus* quotannis recurrens, officium Ecclesiasticum. Du Cange.

ABLACH, *s.* "A dwarf; an expression of contempt," Gl. Shirr. S. B. Gael. *abhach*, id.

ABLE, ABLE, ABLIS, ABLINS, *adv.* Perhaps, peradventure.

Bot thay that hes ane conscience large,
And thinkis thay haue na mair ado,
Bot only preiching to luke to,
And that but *perfunctorie*,
Anis in four oulkis, and *able* ma,

Perchance threttene or thai cum thair,
God wait sa weill that flock will fair.
Diall. Clerk and Courteour, p. 16.

The man may *ablins* tyne a stot,
That cannot count his kinsch.
Cherry and Slae, st. 79.

Ablins is still used, S.

To lat you gae, giu she speared, what'll ye give me,
I've *ablins* said, that I sall tak you with me.
Ross's Helenore, p. 101.

But spare to speak, and spare to speed;
She'll *aiblins* listen to my vow:
Should she refuse, I'll lay my dead
To her twa een sae bonny blue.
Burns, iv. 299.

A. Bor. *Yeable-sea*, according to Ray, from A. S. *Geable* potens, (a word I cannot find in any lexicon.) Proinde *Yeable-sea*, sonat ad verbum Potest ita se habere.

ABLINS, *adv.* V. ABLE:

ABOWYNE, ABONE, ABOW, *prep.* 1. Above, as signifying higher in place; *aboon*, S. Gl. Yorks. Westmorel.

Abowne the towne, apon the southpart sid,
Thar Wallace wald and gud Lundy abid.
Wallace, viii. 746. MS.

Obowen is used in this sense in O. E.

Bot in the yere after, *obowen* Grimsby
Eft thei gan aryue thorgh sonde prieuely.
Thorgh fals Edrike, that tham thider hasted.
R. Brunne, p. 42.

He also writes *abouen* and *abowen*, p. 82.

2. Superior to, S.

Se quhat he dois, that swa fowlly
Fleys thus for his cowardy;
Bath him and his wencusyt he,
And gerris his fayis *abowyne* be.
Barbour, ix. 94. MS.

Sa knychtlyk apon athir sid,
Giffand and takand rowtis roid,
That pryme wes passyt, or men mycht se,
Quha mast at thar *abow* mycht be,
Barbour, xv. 56. MS.

i. e. who they were that had most the superiority there.

What part soonest *abone* should be.
Edit. 1620, p. 277.

A. S. *Abufan*, id. Junius thinks that A. S. *bufan* is from *be ufan*, which he derives from *ufer*, super, as *binnan* is from *be innan*. Alem. *uf*, id. would have been a more natural etymon for *ufan*.

Su.G. *an* is a particle added to words, which often denotes motion towards a place. V. OWE.

To ABREDE, *v. a.* To publish, to spread abroad, Gl. Sibb. A. S. *abraed-an*, propalare.

To ABREDE, *v. n.* To start, to fly to a side.

And thare I founde aftir that Diomede
Receivit had that lady brycht of hewe,
Troilus nere out of his witte *abrede*.
Henrysone's Test. Creseide, *Chron.* S. P. i. 158.

Chaucer *abraide*, id. V. BRADE, v. 1.

ABREID, *adv.* Abroad, at large.

The story of Achilles stout
With gold was browdered there *abreid*.
Burel's, Entr. Queen. Watson's Coll. ii. 3.

This may be derived from A. S. *abred-an*, extendere. The Isl. however affords a far more natural derivation. In this language, *braut* signifies road, way; which G. Andr. derives from *brit*, frango, because in making a road, it was necessary to break down woods and remove other obstacles. *A braut*, or *brautu*, corresponds to E. *abroad*. Thus *At ganga a braut*, *fara a braut*, *rida brutt*, abire, discedere. Exiles were anciently designed *brautur-gaungumenn*, q. men who went abroad. Dan. *borte*, *bort*. The vulgar S. phrase is similar. Of one who flies for debt, or to escape justice, it is said, "He has tane the *road*," or "*gate*."

ABSTINENCE, *s.* A truce, cessation of arms.

"It was the 27 of September, some days before the expiring of the *Abstinence*, that the Noblemen did meet (as was appointed) to consult upon the means of a perfect peace." Spotswood's Hist. p. 263.

L. B. *Abstinentia*, id. Ab armis cessatio. Gall. olim *abstinence*. Avons accordé et accordons que la souffrance, ou l'*Abstinence* de guerre, soit eloignée. Rymer, T. ii. 800. V. Du Cange.

AB-THANE, ABTHANE. V. THANE.

ABULYEIT, ABULYIED, ABILYEIT, 1. Drest, apparelled.

With the blesand torche of day,
Abulyeit in his lemand fresche array,
Furth of his palice riall ischit Phebus.
Doug. Virgil, 399, 39.

2. Equipped for the field.

"And thay that ar neir hand the Bordowris ar ordanit to haue gude houshaldis and weill *abilyeit* men, as effeiris." Acts Ja. II. 1455, c. 61. Edit. 1566. *abuilyied*, Skene, c. 56.

Fr. *Habiller*, to clothe.

ABULIEMENT, *s.* Dress, habit, S.

"He despited his company, and took purpose to humble himself, and come in a vile *abuiliement* to the King, and ask pardon for the high offence that he had committed." Pitscottie, p. 45.

It is most commonly used in the plural number, and signifies dress in general.

"Thay auld faderis war geuyn to imitatioun of Crist in pouerté;—nocht arraying thaym with gold, syluer, nor precious *abulyementis*." Bellend. Cron. B. xiii. c. 11. Vesteque precioso, Boeth. V. also Quon. Attach. c. 21.

Although this is plainly from Fr. *habiliment*, Skinner inclines to view it as corrupted from *abellishments*, and connected with *embellish*.

AC, EC, *conj.* But, and.

Tristrem, for sothe to say,
Y wold the litel gode;
Ac Y the wraied never day.—
Ac thei ich wende to dye,
Thine erand Y schal say.
Sir Tristrem, p. 119; 120.

Barbour uses *ec* for *and*, or *also*.

The gud King upon this maner,
Comfort thaim that war him ner;

And maid thaim gamyn *ec* solace.
The Bruce, iii. 465, MS.

R. Glouc. uses *ac* in the same manner.

At Londone he was ibore, *ac* an eldore brother ther was. Chron. p. 468.

A. S. *aec*, *eac*, MoesG. *auk*, Alem. *auh*, Su.G. *och*, *ock*, Belg. *ook*, id. This seems the imper. of the *v.* signifying to add, A. S. *eac-an*, Moesg. *auk-an*, &c. Lat. *ac* corresponds.

To ACHERSPYRE, *v. n.* To sprout, to germinate.

This term is used concerning barley, when in the state of being made into malt. It has been generally understood as applicable to the barley, when it shoots at both ends. But as the word is still commonly used in Scotland, I am informed by those who should be best acquainted with it, that the barley is said to *acherspyre* not when it shoots at both ends, but when it shoots at the higher extremity of the grain, from which the stalk springs up; as it is the *acherspyre* that forms the stalk. When the seed germinates at the lower end, from which the root springs, it is said to *come*. V. COME. In the operation of malting, the barley invariably observes the natural course. It shoots first at the lower end, a considerable time before it *acherspyres*. Ere this take place, the roots are sometimes about an inch in length. As soon as the *acherspyre* appears, the malt is reckoned fit for the kiln. The maltsters do not wish the stalk-germ to appear even above the point of the seed, lest it should be too much weakened. Hence the following complaint against those who had been careless in this respect:

"They let it *acherspyre*, and shute out all the thrift and substance at baith the ends, quhere it sould *come* at ane end onely." Chalmerlan Air, ch. 26.

From the mode of expression here used, the term, which properly denotes one germination only, has been understood as including both; especially as *acherspyring* is the last of the two. For the grain, when allowed to *acherspyre* to any considerable degree, indeed "shutes out all the thrift and substance at baith ends," because it has formerly *come* at the lower end. I strongly suspect indeed that the word *come*, as used by Skene, is to be understood at least in the general sense of *springing*.

Skinner supposes that the word is compounded of A. S. *aecer*, corn, and E. *spire*, a sharp point. As A. S. *aechir* signifies an ear of corn, (spica, Lye), the word may have been formed from this, or Su.G. *aakar* corn, and *spira*, which denotes the projection of any thing that is long and slender. Douglas uses *echeris* for ears of corn. In the Lyfe of St Werburge, *spyre* occurs in the sense of twig or branch. Warton's Hist. P. II. 183. *Ackerprit*, a potatoe with roots at both ends; Lancash. Gl. A. Bor. V. ECHER.

ACHERSPYRE, *s.* The germination of malt at that end of the grain from which the stalk grows, S. V. the *v.*

ACHIL, *adj.* Noble. V. ATHIL.

To ACQUEIS, *v. a.* To acquire.

No swaging his raging
Micht mitigate or meis:

Sic badness and madness,
Throw kind, he did *acqueis*.
Burel's Pilg. Watson's Coll. ii. 19.

Formed from Fr. *acquis*, *acquise*, part. Lat. *acquisitus*, acquired.

ACQUART, AIKWERT, *adj.* Cross, perverse.

Dido aggreuit ay, quhil he his tale tald
Wyth *acquart* luke gan toward him behald,
Rollyng vmquhile hir ene now here now thare,
Wyth sycht vnstabill wauerand ouer al quhare:
And all enragit thir wordis gan furth brade.
Doug. Virgil, 112, 26.

The word here used by Virgil is *aversus*. *Acquart* is still used in this sense, S. as is *aukward* in E., and has been derived from A. S. *acwerd*, aversus, perversus.

To ACRES, *v. n.* To increase, to gather strength.

Ay the tempest did *acres*,
And na was lykin to grow les
Bot rather to be mair.
Burel's Pilg. Watson's Coll. ii. 31.

Fr. *Accrois-tre*, id. *accroist*, increase. Lat. accrescere.

ACTON, *s.* A leathern jacket, strongly stuffed, anciently worn under a coat of mail.

Our historian Lesly describes it as made of leather. Lorica hamis ferreis conserta muniebantur, hanc tunicae coriaceae non minus firmae, quàm eleganti (nostri *Acton* dicunt) superinduerunt. De Orig. Mor. et Gest. Scot. Lib. i. p. 53. According to Caseneuve, the *auqueton* was anciently a doublet stuffed with cotton, well pressed and quilted, which military men wore under their coats of mail; and, in latter times under their cuirasses, for more effectually resisting the stroke of a sword or lance. Grose says that it was "composed of many folds of linen, stuffed with cotton, wool, or hair quilted, and commonly covered with leather made of buck or doe skin." Milit. Antiq. ii. 248.

"It is statute, that induring the time of weir, *that* ilk laiek landed man haueand ten punds in gudes and geir, sall haue for his bodie, and for defence of the Realme, ane sufficient *Acton*, ane basnet, and ane gloue of plate, with ane speare and sword. Quha hes not ane *Acton* and basnet; he sall haue ane gude habirgeon, and ane gude irn Jak for his bodie; and ane irn knapiskay, and gloues of plate. 1. Stat. Rob. I. ch. 26.

Fr. *Hoqueton*; O. Fr. *auqueton*, *haucton*; Germ. *hockete*; L. B. *Aketon*, *acton*. Matthew Paris calls it *Alcalto*. Caseneuve contends that its proper name is *alcoto*, which he whimsically supposes to be formed of Arab. *al* and *coto* cotton; adding, that *auqueton* anciently signified cotton, for which he quotes various authorities. Du Cange inclines to derive the term from C. B. *actuum*, given by Boxhorn, as signifying, lorica dupla, duplodes. But the most probable derivation is that of M. Huet, mentioned Dict. de Trev. He views Fr. *hoqueton* as a diminutive from *hoque* and *hougue*, which occur in Monstrelet. Ces grands clercs à ses rouges *huques*. *Huque*, he supposes, was used for *huche*, which denoted a piece of female dress. The word, he adds, is Flemish. Belg. *huyk* is an old kind of cloak,

which in former times was worn by women. Most probably, however, the word was not restricted to female dress. For Kilian renders *huycke* toga, pallium; *q. d. hoedke*, ab *hoeden*, i. e. a tuendo, sicut *toga* a tegendo. What favours this etymon from *huycke*, is that Fr. *hoqueton* is defined by Cotgr. "a short coat, cassock or jacket without sleeves, and most in fashion among the country people:" —Colobion, sagum, Dict. de Trev. In the XVth century, according to Lobineau, *hocquet* signified cotte d'armes. Thus, *huyk* denoting a cloak or mantle; its diminutives *hoquet* and *hoqueton* may have been primarily used to signify the jacket or short coat worn by peasants, and, in a secondary sense, a stuffed jacket for the purpose of defence. The phraseology used by French writers shews that the *hoqueton* was properly a piece of common dress. For Cotgr. calls "a souldier's cassock, or horseman's coat-armour," hoqueton *de guerre*.

ACTUAL, *adj.* *An actual minister*, sometimes *an actual man*; a phrase, still used by the vulgar, to denote one who is ordained to the office of the ministry, as distinguished from one who is merely licensed to preach; S.

"The Bishop hath presented an *actuall* minister, Mr George Henry, fit and qualified for the charge, now being, according to the Act of Parliament, fallen into his hand, *jure devoluto*." Wodrow's Hist. i. 181.

Q. *in actu*; L. B. *actus*, officium, ministerium; Du Cange.

ADDETTIT, *part. pa.* Indebted.

—— I that was by enuy and haitrent
Of myne awne pepil with thare hale assent
Expellit from my sceptre and my ryng,
And was *addettit* for my misdoing
Unto our cuntré to haue sufferit pane.
Doug. Virgil, 351, 7.

i. e. I owed it, debueram, Virg. Fr. *endebté*, id.

ADEW, gone, departed, fled.

And like as that the wyld wolf in his rage,
Knawand his recent falt and grete outrage,
Quhen that he has sum young grete oxin slane,
Or than werryit the nolthird on the plane,
Tofore his fais with wapinnis him persew,
Anone is he to the hie mont *adew*,
And hid him selfe ful fer out of the way.
Doug. Virgil, 394, 37.

Used as an *adj.* in an oblique sense, from Fr. *adieu*, which sometimes approaches pretty near to this. *Adieu* est aussi un terme de commandement, de chagrin, ou de refus, lorsqu'on chasse, ou congédie quelqu' un. *Apage te.* Dict de Trev.

ADEW, *part. pa.* Done.

On Kertyngaym a straik chosyn he hais
In the byrnes, that polyst was full brycht;
The punyeand hed the plattys persit rycht,
Throuch the body stekit him but reskew;
Derfly to dede that chyftane was *adew*;
Baithe man and horss at that strak he bar down.
Wallace, vii. 1199. MS.

This is not, like the preceding, a figurative use of Fr. *adieu*; but from A. S. *adod*, facere, *adon*, tollere; *God thanon ado to heora agnum lande*; God thenceforth took away their own land. Oros. iii. 5. ap. Lye.

ADHEILL, *s.* That district in S. now called Athol. This is the old orthography.

—— I wate weile
That thar the erle wes of *Adheill*.
Barbour, iv. 62.

The same in MS. In Wallace it is *Adell*. According to Garnett, "*Adh* signifies happiness or pleasure, and *oll* great (as *Blair* a plain clear of woods), so that *Blair-Adh-oll*," the name of the fine valley extending from Blair Castle to Dunkeld, "probably means the great pleasant plain; which is very descriptive of it." Tour, II. 44.

ADILL, ADDLE, *s.* 1. Foul and putrid water.

As on the altaris birnand full of sence,
The sacrifice scho offerit, in hir presens,
Ane grisly thing to tell, scho gan behald
In blak *adill* the hallowit watter cald
Changit in the altare, furth yet wynis gude
Anone returnit into laithlie blude.
Doug. Virgil, 115, 51.

Latices *nigrescere* sacros. Virg.

2. The urine of black cattle, Renfrews. Hence, *To addle*, *v. a.* to water the roots of plants with the urine of cattle, *ibid.*

E. *addle* occurs only as an *adj.*, "originally applied to eggs," says Dr Johnson, "and signifying such as produce nothing." He derives it from A. S. *adel*, a disease. But A. S. *adl* has also the sense of tabum, filthy gore; Teut. *adel*, filth, mire. The same word, among the Ostrogoths, and in other parts of Sweden, denotes the urine of cattle. Ihre observes, that C. B. *addail* signifies *faeces*: and, according to Davies, C. B. *hadl* is marcidus, putris.

To ADORNE, *v. a.* To worship, to adore.

"Bot vtterly this command forbiddis to mak ymagis to that effeck, that thai suld be *adornit* & wirschippit as goddis, or with ony godly honour, the quhilk sentence is expremit be thir wordis; *Non adorabis ea neque coles*; Thow sall nocht *adorne* thame nor wirschip thame as goddis." Arbp. Hamiltoun's Catechisme, Fol. 23, b.

ADIST, *prep.* On this side.

"I wish you was neither *adist* her, nor ayont her." S. Prov. "Spoken to them who sees you with some woman that you have an aversion to." Kelly, p. 399.

It might seem allied to Germ. *diss*, hoc, with *a* prefixed, as equivalent to *on*; thus signifying, *on this* (supply) side.

ADRAD, *part. pa.* Afraid, Gl. Sibb.

Chaucer, *adrad*, *adradde*, A. S. *adraed-an*, timere.

ADRED, *adv.* Downright, from Fr. *adroit*, or *droit*, and this from Lat. *directus*, Rudd.

ADREICH, *adv.* Behind, at a distance. *To follow adreich*, to follow at a considerable distance, S. B.

"The more he standis *a dreich* fra it, he heris ay the better." Bellend. Descr. Alb. & 6. Remotissime, Boeth.

Skinner mentions *adrigh*, quoting these words, although without any reference;

"The King's Doughter, which this sigh,
For pure abashe drew her *adrigh*."

They occur in Gower's Conf. Fol. 70. It is evidently the same word, explained by Skinner, Prae mero metu se è conspectu subduxit. He erroneously derives it from A. S. *drif-an*, *adrif-an*, pellere. V. DREICH.

ADREID, *conj.* Lest.

——And tho for feir I swet
Of hir langage: bot than anone said scho,
List thou se farlies, behald thame yonder lo,
Yit studie nocht ouir mekill *adreid* thow warie,
For I persaue the halflings in ane farie.

Palice of Honour, iii. st. 65.

Mr Pinkerton in his Gl. renders *warie* in the two senses of *get worse* and *curse*. *Adreid* is undoubtedly the imperat. of A. S. *adraed-an*, timere, used as a *conj.* *Reed* is used in the same sense, S. B. V. REED, *v.* and *conj.*

ADRESLY, *adv.* With good address.

Of gret pepil the multitude
On ilkè sid, that thare by stud,
Commendyt heily his affere,
His aporte, and his manere,
As he hym hawyt *adresly*,
And his court taucht sa vertuously,
As he resemlyd a Lord to be
Of hey state and of reawtè.

Wyntown, ix. 27, 317.

AE, *adj.* One, S.

Ah, chequer'd life! *Ae* day gives joy,
The niest our hearts maun bleed.

Ramsay's Poems, i. 180. V. *the letter* A.

AER, *s.* Oar.

"Na man sall buy herring, or any fish, quhilk is brocht in the shippe to the towne, before the ship ly on dry land, and put forth an *aer*." Stat. Gild. ch. 22. s. 1. V. AIR.

To AFAYND, *v. a.* To attempt, to endeavour, to try.

Warly thai raid, and held thar horss in aynd,
For thai trowide weyll Sotheron wald *afaynd*
With haill power at anys on thaim to sett:
Bot Wallace kest thair power for to lett.

Wallace, v. 874. MS. Perth Edit. id. But in Edit. 1648, it is changed to *offend*. A.S. *afand-ian*, tentare, to prove or make trial; Somn. R. of Brunne uses *feende* in the same sense; immediately from A. S. *fand-ian*, id.

AFALD, AFAULD, AEFAULD, *adj.* 1. Honest, upright, without duplicity.

Tharefore, my derest fader, I the pray,
Do al sic doutis of suspitioun away;
Gif ony sic thochtis restis in thy mynd,
And traistis wele Enee *afald* and kynd.

Doug. Virgil, 471, 39.

"It is auisit and sene speidfull, that the said counsall now chosin in this present Parliament be sworne in the Kingis presence & his thre Estatis, to gif his hienes a trew and *afald* counsall in all maters concerning his Maiestie and his Realme." Acts Ja. IV. 1489, c. 28. Edit. 1566.

"We faithfullie and solemnelie swear and promeis, to tak a trew *aefauld* and plain pairt with His Majestie and amangis oure selfis, for diverting of the

appearand danger threatned to the said religion, and His Majesties estate and standing depending thairupon." Band of Maintenance, Coll. of Conf. ii. 109, 110.

2. It is used to denote the unity of the divine essence in a Trinity of persons.

The *afauld* God in Trenyté
Bring ws hey till his mekill blis;
Quhar alwayis lestand liking is.

Barbour, xx. 618. MS.

Afald Godhede, ay lesting but discrepance,
In personis thre, equale of ane substance,
On the I cal with humyl hart and milde.

Doug. Virgil, 11. 27.

The term is still commonly used in the first sense, and pronounced as if written *aefald*, S. From *a* one, and *fald* fold. V. the letter A. This composition, in the same sense, is common in the Northern languages; MoesG. *ainfalth*, simplex, Matt. 6, 22. Isl. *einfauld*; Sw. *enfaldig*, A. S. *anfeald*, Alem. and Franc. *einfalta*, *einfaltihho*, Germ. *einfalt*, Belg. *eenvoudig*, (*vouw*, a fold); q. having only *one fold*. The formation of Lat. *simplex* differs, as denying the existence of any fold, *sine plica*. V. ANEFALD.

AFF, *adv.* Off.

But thinkna, man, that I'll be set *aff* sae,
For I'll hae satisfaction ere I gae.

Ross's Helenore, p. 81.

As to this particle, the S. corresponds with most of the Northern dialects; MoesG., Su.G., and Isl. *af*, Alem. *ab*, Dan. *af*, Belg. *af*, id. G. Andr. and Jun. derive it from Gr. ἀπὸ, which, before a word beginning with an aspirate, is ἀφ'. Ihre observes from Priscianus, that in Old Lat. *af* was used for *ab*, as in the Laws of the Twelve Tables. Sei Pater filiom ter venum duit, *af* patre liber estod.

Aff at the knot, lunatic, S. B. Gl. Shirr., perhaps from the idea of a joint being dislocated.

Aff or on. It is desired that one should be either *aff or on*, that he should determine one way or another; as in merchandise, that he should either strike the bargain, or entirely break it off. *Aff and on.* Those who lodge on the same floor are said to be *aff and on*. A sick person is also said to be *aff and on* as he was, when there is no discernible difference in his situation. Su.G. *af och on* is used in a different sense, as denoting an unsettled state, ultro citroque, Ihre.

AFFCAST, *s.* A castaway.

"In the minde, in the hart and conscience of him that hes sa smored and oppressed his faith, it will oft times come to pas in his awin judgement, hauing his eies fixt on him self onlie; that he will thinke him to be a reprobate, to be ane *affcast*, and neuer able to recouer mercie." Bruce's Serm. on the Sacr. 1590. Sign. T. 4, b.

AFFCOME, *s.* The termination of any business, the reception one meets with; as, "I had an ill affcome," I came off with an ill grace, I was not well received. It is also sometimes used in the sense of escape; S.

Su.G. *Afkomst*, reditus; from *af* of, and *komm-a*, to come.

AFFERD, *part. pa.* Afraid.

Thare is na drede that sall mak vs *afferd.*

Doug. Virgil, 30, 17.

Chaucer, *affered, aferde.* A. S. *afaered*, id. The word is still used by the vulgar in E.

AFFERIS, EFFEIRS, *v. impers.* 1. Becomes, belongs to, is proper or expedient.

The kynryk yharn I nocht to have,
Bot gyff it fall off rycht to me:
And gyff God will that it sa be,
I sall als frely in all thing
Hald it, as it *afferis* to king;
Or as myn eldris forouch me
Hald it in freyast rewaté.

Barbour, i. 162. MS.

In the same sense this term frequently occurs in our laws.

"It is sene speidfull, that restitutioun be maid of victuallis, that passis to Berwyk, Roxburgh, and Ingland vnder sic panis, as *effeiris.* Acts Ja. IV. 1456. c. 67. Edit. 1566. V. ABULYEIT.

2. It is sometimes used as signifying what is proportional to, S.

"That the diet be deserted against all Resetters, they taking the *Test*, and such as will not,—that these be put under caution under great sums *effeiring* to their condition and rank, and quality of their crimes, to appear before the Justices at particular diets." Act Council, 1683. ap. Wodrow, ii. 318.

Rudd. thinks that it may be derived from Fr. *affaire*, business, work. But it is evidently from O. Fr. *affiert*, an impersonal v. used precisely in sense first. V. Cotgr. *Affierta*, conviendra; *n' affiert*, ne convient pas; *il vous affiert*, il vous convient. Rom. de la Rose. The author of the Gl. to this old book says, that the term is still used in Flanders. "*Afferir*, vieux mot. Appartenir. On a dit, Ce qui lui *affiert*, pour dire, Ce qui lui convient. Dict. Trev. It needs scarcely be added, that the Fr. v. has evidently been derived from Lat. *affero*, from *ad* and *ferō*. *Accords* is now frequently used in the same sense in law-deeds. V. EFFEIR, *v.*

AFFECTUOUS, *adj.* Affectionate.

"We aucht to lufe our self and sa our nichtbour, with ane *affectuous* & trew lufe vnfenyetly." Abp. Hamiltoun's Catechisme, 1551, Fol. 39., b. V. EFFECTUOUS.

AFFER, AFEIR, EFFEIR, EFFERE, *s.* 1. Condition, state.

Quhen the King left had the spering,
Hys charge to the gud King tauld he.
And he said, he wad blythly se
Hys brothyr, and se the *affer*
Off that cuntré, and of thar wer.

Barbour, xvi. 27. MS.

—Fele tymes in *haisty effere* for drede
The portis vesy thay, gif ocht war nede.

Doug. Virgil, 280, 38.

2. Warlike preparation, equipment for war.

To Schortwode Schawe in haist thai maid thaim boun,
Chesyt a strenth, quhar thai thar lugyng maid:
In gud *affer* a quhill thar still he baid.

Wallace, iv. 514. MS. *Effeir*, Edit. 1648.

Erll Patrik, with xx thousand, but lett,
Befor Dunbar a stalwart sege he sett.—
Thai tald Wallace off Patrikis gret *affer.*
Thai said, Forsuth, and ye mycht him our set,
Power agayne rycht sone he mycht nocht get.

Wallace, viii. 166. MS.

3. Appearance, show.

And syne to Scone in hy raid he,
And wes maid king but langer let,
And in the kingis stole wes set:
As in that tyme wes the maner.
Bot off thair noble gret *affer*,
Thar seruice, na thair realté,
Ye sall her na thing now for me.

Barbour, ii. 182. MS.

It has perhaps the same sense, as restricted to military appearance, in the following passage:

Harnest on horss in to thair armour cler,
To seik Wallace thai went all furth in feyr;
A thousand men weill garnest for the wer,
Towart the wode, rycht awfull in *affer.*

Wallace, iv. 528. MS.

4. Demeanour, deportment.

That fre answerd with fayr *afeir*,
And said, "Schir, mercie for your mycht!
Thus man I bow and arrowis beir,
Becaus I am ane baneist wycht."

Murning Maiden, Maitland Poems, p. 207.

This word seems to have no affinity with the preceding v., and as little with Fr. *affaire*, business. It is to all appearance radically the same with *Fair*, *fere*, q. v.

AFFHAND, used as an *adj.* Plain, honest, blunt, given to free speaking, S.; *affin-hand*, Ang. From *aff* and *hand.*

This word is also used adverbially in the same sense with E. *off hand*, without premeditation.

Wer't my case, ye'd clear it up *aff-hand.*

Ramsay's Poems, ii. 154.

—Ah! Symie, rattling chiels ne'er stand
To cleck, and spread the grossest lies *aff-hand.*

Ibid. p. 88.

AFFLUFE, AFF LOOF, *adv.* 1. Without book, off hand. To repeat any thing *affluſe*, is to deliver it merely from memory, without having a book in one's hand, S.

2. Extempore, without premeditation, S.

How snackly could he gi'e a fool reproof,
E'en wi' a canty tale he'd tell *aff loof!*

Ramsay's Poems, ii. 11.

AFFPUT, *s.* Delay, or pretence for delaying, S. *Affputting*, Delaying, trifling, dilatory, *putting off*, S.

AFFRAY, *s.* Fear, terror.

Stonayit sa gretly than thai war,
Throw the force off that fyrst assay,
That thai war in till gret *affray.*

Barbour, ix. 605. MS.

Chaucer, id. Fr. *affre*, *effroys*, a fright; evidently of Gothic origin.

AFFROITLIE, *adv.* Affrightedly, Rudd. Fr. *Effroyer*, to frighten.

AFFSET, *s.* 1. Dismission, the act of putting away, S. MoesG. *afsat-jan*, amovere.

2. An excuse, a pretence, S.

But words I winna langer using be,
Nor will sic *affsets* do the turn with me.
Ross's Helenore, p. 85.

AFFSIDE, *s.* The further side of any object, S. Su.G. *afsides*, seorsum; from *af* off, and *sida* side.

AFLOCHT, AFLOUGHT, *part. pa.* Agitated, in a flutter, S.

"Al this day and nicht bygane my mynd and body is *aflocht*, specially sen I hard thir innocent men sa cruelly tormentit." Bellend. Cron. B. ix. ch. 29. Nulla quies detur, Boeth. V. FLOCHT.

AFORGAYN, *prep.* Opposite to.

——*Aforgayn* the schippis ay
As thai sailyt, thai held thair way.
Barbour, xvi. 555. MS.

This may be from A.S. *ofer* over, and *gean*, *agen*, contra; or, by an inversion of Su.G. *gent-ofwer*, *gen* or *gent* signifying contra, and *ofwer* trans. Or it may have the same origin with FORE-ANENT, q. v., also FOREGAINST.

AFORNENS, *prep.* Opposite to.

The castelle than on Twed-mowth made,—
Set ewyn *a-for-nens* Berwyke,
Wes tretyd to be castyn down.
Wyntown, vii. 8, 899.

V. FORE-ANENT.

AFTEN, *adv.* Often, S.

Thus when braid flakes of snaw have cled the green,
Aften I have young sportive gilpies seen,
The waxing ba' with meikle pleasure row,
Till past their pith it did unwieldy grow.
Ramsay's Poems, i. 322.

Lye views A.S. *aeft*, iterum, as the origin of E. *oft*.

AFTER ANE, *adv.* Alike, in the same manner, in one form, S. i. e. *after one*. Belg. *by een* is used in the same sense.

AFTER-CLAP, *s.* Evil consequence. Gl. Sibb.

AFTERHEND, *adv.* Afterwards. V. EFTIRHEND.

AFTERINGS, AFT'RINS, *s. pl.* The last milk taken from a cow, S. Lancash. Derbysh. id. A. S. *aefter*, post.

Stane still stands *hawkie*, he her neck does claw,
Till she'll frae her the massy *aft'rins* draw.
Morison's Poems, p. 185.

AGAYNE, AGANE, *prep.* Against.

The kyng of Frawns that tyme Jhon
Agayne hym gadryd hys ost anon.
Wyntown, viii. 43, 10.

With thir *agane* grete Hercules stude he.
Doug. Virgil, 141, 25.

O. E. *agen*.

Agen that folc of Westsex hii nome an batayle.
R. Glouc. p. 240.

A. S. *gean*, *agen*, *ongean*, Su.G. *gen*, *igen*, Isl. *gegn*, *gen*, Germ. *gegen*, &c. Mr Tooke "believes it to be a past participle, derived from the same verb, from which comes the collateral Dutch verb *jegenen*, to meet, *rencontrer*, to oppose."

AGAIT, *adv.* On the way or road.

A streuth thar was on the wattir off Cre,
With in a roch, rycht stalwart wrocht off tre;
Agait befor mycht no man to it wyn,
But the consent off thaim that duelt within.
On the bak sid a roch and wattir was,
A strait entrè forsuth it was to pass.
Wallace, vi. 802. MS.

This has hitherto been printed as two words, *a gait*; but it is one in MS.; from *a* in the sense of *on*, and *gait* way. A. S. and Isl. *gata*. V. GAIT.

AGATIS, *adv.* In one way, uniformly.

Ane off thaim is Astrologi,
Quhar clerkys, that ar witty,
May knaw conjunctions off planetis,
And quhethir that thar courss thaim settis
In soft segis, or in angry;
And off the hewyn all halyly
How that the dispositioun
Suld apon thingis wyrk her doun,
On regiones, or on climatis,
That wyrkys nocht ay quhar *agatis*,
Bot sum quhar less, and sum quhar mar,
Eftyr, as thair bemys strekyt ar
Othir all ewyn, or on wry.
Barbour, iv. 702. MS.

This passage, having been misunderstood, has been rendered in Ed. 1620;

That all where worketh not *all gaites:*

whereas the meaning is, "that worketh not every where *in one way*." From *a* one, and *gatis*, which may be either the plur. or the gen. of A.S. *gat*, *gata*. V. GAIT.

AGEE, A-JEE, *adv.* 1. To one side, S.; from *a* on, and *jee*, to move, also to turn or wind.

He kames his hair, indeed, and gaes right snug,
With ribbon-knots at his blue bonnet lug;
Whilk pensylie he wears a thought *a-jee*.
Ramsay's Poems, ii. 75, 76.

Tod Lowrie slee, wi' head *agee*,
Despis'd baith Pitt and Hood man,
And Cecil Wray, and a' his fry;
He kent his friends were gude, man.
R. Galloway's Poems, p. 208.

To look agye, to look aside; Gl. Yorks. V. JEE, v.

2. A-jar, a little open, S.

But warily tent, when ye come to court me,
And come nae, unless the back-yett be *a-jee;*
Syne up the back-style and let nae body see,
And come as ye were na comin to me.
Burns, iv. 98.

To AGGRISE, *v. a.* To affright, to fill with horror.

Wyth fyre infernale in myne absence also
I sall the follow, and fra the cald dede
Weyf from my membrys thys saul, in euery stede,
My goist sall be present the to *aggrise*,
Thou sal, vnwourthy wicht, apoun thys wise
Be punyst wele.——
Doug. Virgil, 113, 17.

This word is nearly allied to S. *grouse*, to shudder. *Agrise*, as used by Chaucer, signifies both to shudder, and to make to shudder. In the last sense, it is said;

Lordings, I coude have told you (quod this frere)
Swiche peines, that your hertes might *agrise*.
Sompn. Prol. v. 7231.

A. S. *agrys-an* horrere. V. GRYIS.

AGLEY, A-GLY, *adv.* Off the right line, obliquely, wrong, S.

But, mousie, thou art no thy lane,
In proving foresight may be vain:
The best laid schemes o' mice an' men
Gang aft *a-gly*.
Burns, iii. 148. V. GLEY.

AGRUFE, *adv.* Flat or grovelling. V. GRUFE.

AGWET, the name anciently given to the hill on which the castle of Edinburgh stands.

Such, at least, is the account given by John Hardyng. Speaking of Ebranke, king of Britain, he says;

He made also the mayden castell strong,
That men nowe calleth the castel of Edenburgh,
That on a rock standeth full hye out of throng,
On mount *Agwet*, wher men may see out through
Full many a toune, castel and borough,
In the shire about. It is so hye in syght,
Who will it scale, he shall not find it light.
Chron. Fol. 20. b.

This perhaps is a corr. of the name which is said to have been imposed on this hill, in the language of the ancient Britons; *Mynyd Agned*, mount Agned, whence it is pretended the fortress was called *Castell mynyd Agned*; Arnot's Edinburgh, p. 3. H. Boece calls the town itself *Agneda*. Hist. Fol. 12, 58.

AHIND, AHINT, *prep.* Behind, S.

It seems that lad has stown your heart awa',
And ye are following on, wi' what's *ahind*.
Ross's Helenore, p. 68.

Bat fat did Ajax a' this time?
E'en lie like idle tike;
He steer'd na' sin Sigeia's hill,
Bat slipt *ahint* the dyke.
Poems in the Buchan Dialect, p. 22.

A. S. *hindan*, post; MoesG. *hindana*, *hindar*, Shall we suppose that there is any affinity with Isl. *hinna*, immoror?

AICH, *s.* Echo; pron. as ηχ in Gr. ηχος, vox.

This is the only term used in Angus to denote the repercussion of sound. In the Gothic dialects, Echo has had no common appellation. It is evident that our forefathers have originally considered it as something supernatural. For it has received a variety of personal designations. In A. S. it is called *Wudu-maere*, or the woodland nymph; *maere* not being confined to the night-mare, but used as a generic term. The Northern nations give it the name of *Dwerga-mal*, or the speech of the Fairies, Pigmies, or *Droichs*, (for our word *Droich* acknowledges the same origin) which were supposed to inhabit the rocks. The Celtic nations seem to have entertained a similar idea. For echo in Gael. is *Mactaluh*, i. e. "the lone son of the rock."

AIGARS, *s.* Grain dried very much in a pot, for being ground in a quern or hand-mill, S. B.

Ulphilas uses MoesG. *akran* to denote grain of any kind. As in S. all grain was anciently ground in this way; the word, originally applied to grain in general, might at length, when new modes of preparation were introduced, be restricted in its meaning, as denoting that only which was prepared after the old form. *Aigar-meal* is meal made of grain dried in this manner; and *aigar-brose*, a sort of pottage made of this meal. V. BROSE. Su.G. *aker*, Isl. *akur*, corn, seges, Ihre; A. S. *aecer*, *achyr*; Germ. *aehr*, Alem. *ahir*, spica; Franc. *uuachar*, fructus autumnales, *wackarhafr*, fertilis. Some have derived these words from MoesG. *auk-a*; Alem. *auchon*; Belg. *æck-en*, &c. augere, as denoting the increase of the field; others, from *ek*, *eg*, *ech*, acies, because of the grain being sharp-pointed. Perhaps MoesG. *akrs*, a field, may rather be viewed as the origin; especially as Su.G. *aker* denotes both the field itself, and its produce.

To AIGH, *v. a.* To owe, to be indebted. *Aighand*, owing. S. B.

Su.G. *aeg-a*, id. *Iag* aeger *honom saa mycket*; Tantum illi debeo; Ihre. Isl. *eig-a*. But as the primary sense of these verbs is, to possess, we may view ours as also allied to MoesG. *aig-an*, A. S. *ag-an* habere, possidere. Thus a transition has been made from the idea of actual possession, to that of a right to possess: and the term, which primarily signifies what one *has*, is transferred to what he *ought* to have. Gr. εχ-ω, habeo, seems to have a common origin.

AIGHINS, *s. pl.* What is owing to one; especially used as denoting demerit. When one threatens to correct a child, it is a common expression, 'I'll gie you your *aighins*.' S. B.

Our word, in form, closely corresponds to MoesG. *aigins*, possessio. *Aagiez*, in O. Fr. signifies debts; Rom. de la Rose.

AIGLET, *s.* A tagged point.

Fr. *esguilette*, q. d. aculeata. It is also explained a jewel in one's cap. Gl. Sibb.

AIK, AYK, *s.* The oak, S.

Bot yone with couerit hedis by and by,
With ciuile crownis of the strang *aik* tre,
Sall beild and found to thy honour, quod he,
Nomentum cieté, and Gabios the toun.
Doug. Virgil, 193, 1.

Plur. *akis*, Doug. Virg., 169, 18.; A. S. *ac*, *aec*; Alem. *eih*, *eiche*; Su.G. *ek*; Isl. *eik*; Germ. *eiche*; Belg. *eike*, id.

AIKERIT, *adj.* (pron. *yaikert*). Eared; *weil aikerit*, having full ears; applied to grain. Tweedd. V. AIGARS.

AIKRAW, *s.* The Lichen scrobiculatus, Linn. This is only a provincial name confined to the South of S. V. STANERAW.

AYLE, *s.* 1. A projection from the body of a church; one of the wings of the transept.

2. An inclosed and covered burial place, adjoining to a church, though not forming part of it, S. It has received this designation, as being originally one of the wings, or a projection.

MoesG. *alh*, templum; A. S. *alh*, id. as used by Cædmon. V. Jun. Goth. Gl. Hence perhaps by transposition, A. S. *heall*, Su.G. and E. *hall*.

AILICKEY, *s.* The bridegroom's man, or he who attends on the bridegroom at a wedding.

This is the only word used in Ang., although in other parts of S. he who holds this place is called *the best man.*

This word is most probably very ancient; as compounded of Su.G. *e*, Germ. *ehe*, A. S. *aewe*, marriage, and Sw. *lackay*, Germ. *lakei*, a runner, explained by Wachter, cursor, servus a pedibus; from Su.G. *lack-a;* Germ. *lack-en*, *leck-en*, currere. This name might be very properly given; as he to whom it belongs not only serves the bridegroom, but is generally sent to meet and bring home the bride. Wachter observes, that the word *lak* has been diffused, by the Goths, through France and Spain, to which Italy may be added. For hence Fr. *lacquay*; Hisp. *lacayo;* Ital. *lacché;* Eng. *lacquey*. The *v. lak* and *lacka*, are traced both by Wachter and Ihre, to Gr. λαξ. a term applied to the feet, πυξ και λαξ, manibus pedibusque; and by the former, viewed as related to E. *leg*, Su.G. *laegg*, Isl. *legg-r*, and Ital. *laeca*.

AIN, *adj.* Own. V. AWIN.

AYND, END, *s.* Breath.

With gret payne thiddir thai him broucht;
He wes sa stad, that he ne mocht
Hys *aynd* bot with gret paynys draw;
Na spek bot giff it war weill law.
Barbour, iv. 199. MS.

This sayand with richt hand has scho hynt
The hare, and cuttis in tua or that scho stynt,
And thare with all the naturale hete out quent,
And with ane puft of *aynd* the lyfe out went.
Doug. Virgil, 124, 55.

O. E. *onde* breath. It also signifies vehement fury.

Seynt Edward the yonge martir was kyng of Engelonde:
Yong y marterid he was thorw trecherie and *onde*.
MS. Lives of Saints, *Gl. R. Brunne*, *in vo.*

Leulyn had despite of Edwarde's sonde,
Bot werred also tite on him with nyth & *onde*.
R. Brunne, p. 237.

"with the utmost malice and vehemence;" Gl. Hearne adds, "It is a French word, signifying a wave which goes with force." But it is merely a metaph. use of the word primarily signifying breath, spirit. Isl. *ande*, *ond;* Su.G. *ande;* A. S. *ond*. G. Andr. derives the Isl. word from Heb. אנח, *anahh*, suspiravit, gemuit, Lex. p. 12.

To AYND, *v. a.* To breathe upon.

"Gif thay fynd thair eggis*ayndit* or twichit be men, thay leif thaym, and layis eggis in ane othir place." Bellend. Descr. Alb. ch. xi. Ejus anhelitu et afflatu vel leviter imbuta, Boeth.

"Efter his resurrectioun---he *eandit* on thame and said :---Ressaue ye the haly spreit." Abp. Hamiltoun's Catech. Fol. 133, b.

Hence *aynding* breathing; and *aynding stede*, a breathing-place.

The donk nicht is almaist rollit away,
And the feirs orient wil that I withdraw;
I feile the *aynding* of his horsis blaw.
Doug. Virgil, 152, 34.

Thare may be sene ane throw, or *aynding stede*,
Of terribil Pluto fader of hel and dede.
Ibid, 227, 41. Spiracula, Virg.

Isl. *and-a*, Su.G. *and-as*, respirare. Ihre views the verb as formed from the noun; and it is evident that the latter is much more frequently used with us than the former. Su.G. *and-as* often signifies to die. Hence are formed Isl. *andlat* exspirare, and Su.G. *aendalykt*. V. INLAKE.

AYNDLESSE, *adj.* Breathless, out of breath.

—— Quhile to quhile fra,
Thai clamb into the crykys sua,
Quhile halff the crag thai clumbyn had;
And thar a place thai fand sa brad
That thai mycht syt on anerly.
And thai war *handles* and wery:
And thair abad thair *aynd* to ta.
Barbour, x. 609. MS.

But in edit. 1620, instead of *handles* it is *ayndlesse*, which is undoubtedly the true reading, for the sense requires it, as well as the connexion with the following line. The effect of climbing up a steep rock, that on which the castle of Edinburgh stands, is here expressed. It may be observed, that there are various evidences that the edit. 1620 was printed from a MS. different from that written by Ramsay, and now in the Adv. Library.

AINS, *adv.* Once. V. ANIS.

AIR, AYR, AR, ARE, *adv.* 1. Before, formerly.

In Sanct Jhonstoun, disgysyt can he fair
Till this woman the quhilk I spak of *ayr*.
Wallace, iv. 704. MS.

—— The Cliffurd, as I sade *ar*,
And all his rout, rebutyt war.
Barbour, 12, 335. MS.

Thare was ane hidduous battall for to sene,
As thar nane vthir bargane *are* had bene.
Doug. Virgil, 53, 45.

O. E. *are*, before, R. Glouc., R. Brunne.

2. Early. *Very air*, very early in the morning, S. *Airer*, and *airest*, are used as the comp. and superl.

Of this assege in thare hethyng
The Inglis oysid to mak karpyng;---
'Come I *are*, come I late
'I fand Annot at the yhate.'
Wyntown, viii. 33, 143.

Are morrow, early in the morning.

I irkit of my bed, and mycht not ly,
Bot gan me blis, syne in my wedis dressis:
And for it was *are morow* or tyme of messis
I hint ane scripture, and my pen furth tuke;
Syne thus began of *Virgil* the twelt buke.
Doug. Virgil, 404, 34.

i. e. "about the time of prayer or saying *mass*." A. S. *On aer morgen*, primo mane, Bed. 5, 9. MoesG. *air;* A. S. *aer;* Alem. *er;* Belg. *eer;* E. *ere*, ante, prius. MoesG. *air*, and Isl. *aar*, *aer*, also signify tempus matutinum. Ulph. *Filu air this dagis*, Mark. 16, 2. valde manè, or in S. *Fell air* in the day: Junius conjectures that MoesG. *air* had been formed, and had borrowed its meaning, from Gr. ηω, diluculum, tempus matutinum; so that it might originally signify the first part of the natural day, and be afterwards extended to denote any portion of time preceding another; Gl. Goth. But there is no occasion for having recourse to the

Gr. for the root. Su.G. *ar* signifies the beginning, initium, principium; which is a radical idea.

Ar war allda, tha ecki var;
Principium erat aevi, quum nihil esset.
Voluspa, Str. 3.

Franc., Alem., and Germ. *ur*, although now only used in composition, has precisely the same meaning; as in *urbild*, imago primitiva, *uranen*, proavi, *ursache*, principium, causa originis. It is often used as synon. with Germ. *vor*, before.

AIR, *adj.* Early, S.

'You wou'd na hae kent fat to mak o' her, unless it had been a gyr-carlen, or to set her up amon' a curn *air* bear to fley awa' the ruicks.' Journal from London, p. 2. i. e. 'early barley,' that which is sown so early in the season as to be soon ripe.

AIR, *s.* Expl. "hair, used for a thing of no value."

Ferme luve, for favour, feir, or feid,
Of riche nor pur to speik suld spair,
For luve to hienes hes no heid,
Nor lychtleis lawlines ane *air*,
But puttis all personis in compair.
Bannatyne Poems, p. 192.

Lord Hailes has most probably given the proper sense of the word. But it may deserve to be mentioned, that Isl. *aar* denotes the smallest object imaginable. Primitivum *minutissimum quid*, et το ατομον significans; G. Andr.

AIR, AIRE, AYR, AR, *s.* An oar.

A hundreth shippis, that ruther bur and *ayr*,
To turss thair gud, in hawyn was lyand thar.
Wallace, vii. 1066. MS.

Then schippyt thai, for owtyn mar,
Sum went till ster, and sum till *ar*,
And rowyt be the ile of *But*.
Barbour, iii. 576. MS.

O. E. *are*, Ritson's A. M. Rom. A. S. and Alem. *are*; Isl. *aar*; Dan. *aare*; Su.G. *ara*, id. Some derive this term from Su.G. *ar-a*, to plough; as sailing is often metaphorically called, ploughing the waters.

AIR, AIRE, AYR, *s.* An heir.

And quhen it to the king wes tauld
Off Ingland, how thai schup till hauld
That castell, he wes all angry;
And callyt his sone till hym in hy,
The eldest, and aperand *ayr*,
A young bacheler, and stark, and fayr,
Schir Eduuard callyt off *Carnauerane*.
Barbour, iv. 71. MS.

Bot Bruce was knawin weyll *ayr* off this kynrik,
For he had rycht, we call no man him lik.
Wallace, ii. 355. MS.

Hence *ayrschip*, inheritance.

'Anent the *ayrschip* of mouabill gudis, that the *airis* of Barronis, gentilmen, and frehalders sall haue, It is statute and ordanit, that the saidis *airis* sall haue the best of ilk a thing, and efter the statute of the Burrow Lawis.' Acts Ja. III. 1474, c. 66. edit. 1566.

MoesG. *arbi*; Isl. and Su.G. *arf*; Alem. *erbe*, *erve*; A. S. *yrf*; Belg. *oor*; Lat. *haer-es*. The Su.G. word primarily signifies, terra, *arv-um*; and, in a secondary sense, the goods of the soil, fundus una cum ædificiis, et quicquid terræ adhæret; Ihre. Thus it has been originally applied to landed property, descending by inheritance; as the term *heritage*, which, in our laws, is still opposed to moveable property, extends not only to the land itself, but to all that adheres to the soil.

AIR, AIRE, AYR, *s.* An itinerant court of justice, E. Eyre.

That gud man dred or Wallace suld be tane;
For Suthroun ar full sutaille euir ilk man.
A gret dyttay for Scottis thai ordand than;
Be the lawdayis in Dundé set ane *Ayr*.
Than Wallace wald na langar soiorne thar.
Wallace, i. 275. MS.

"About this time the King went to the south land to the *Airs*, and held justice in Jedburgh." Pitscottie, p. 135.

The judges of such courts are L. B. sometimes called *Justitiarii itinerantes*. Roger of Hoveden writes, A. 1176, that Henry II. of England appointed tres Justitiarios itinerantes. They are also called Justitiarii errantes; Pet. Blesensis, Ep. 95; sometimes Justitiarii itineris, as in Trivet's Chron. A. 1260, Justitiarius itineris de Corona. By Knyghton, A. 1353, they are designed, Justitiarii super la Eyre. V. Du Cange. In the laws of Rob. III. of Scotland, it is ordained, that the Lords, having courts of regality, should hold, twice a year, itinera Justitiarii. c. 30, 33.

Skene derives this from *Iter*, which indeed is the Lat. word used in our old laws, and translated *Aire*. Skinner prefers Fr. *erre*, a way. It would appear that we have borrowed the term from the English; and that they had it immediately from the Fr. For we find it in use among them from the time of the Conquest. Pur ceo que la commen fine et amercement de tout le countie *en eire dez justices* pur faux jugementz, &c. Will. I. ca. 19. Rastell, Fol. 238, b.

AIRT, ART, ARTH, AIRTH, *s.* Quarter of the heaven, point of the compass.

Maistres of woddis, beis to us happy and kynd,
Releif our lang trauell, quhat euer thow be,
And under quhat *art* of the heuin so hie,
Or at quhat *coist* of the warld finaly
Sall we arriue, thow teich us by and by.
Doug. Virgil, 23, 2.

In this sense we commonly say, "What *airt's* the wind in? i. e. From what point does it blow? *Airt* is the general pronunciation in the West of S., *airth* in the Eastern counties.

2. It is used, by a slight deflection from what may be accounted its primary sense, to denote a particular quarter of the earth, or one place as distinguished from another.

Thus in the passage already quoted, "*coist* of the warld," or earth, is distinguished from "*art* of the heuin." It often occurs in this sense.

Wallace ansuerd, said, Westermar we will,
Our kyne ar slayne, and that me likis ill;
And othir worthi mony in that *art*;
Will God I leiffe, we sall us wreke on part.
Wallace, i. 309. MS.

Yit, for the lytle quantance that we had,

Sen that I se the in sturt sa straightly stad,
Quhairever thow ga, in eird or *art*,
With the, my freind, yet sall I never part.
Priests of Peblis, p. 48.

Thow suld have sene, had thou bidden in yone *airt*,
Quhat wise yon hevenlie company conversit.

— I purpoisit ever till have duelt in that *art*.
Palice of Honour, iii. st. 83, 91.

On every art is sometimes used in the same sense in which we say, *on every hand*, or *on all sides*.

Thair is within an Ile inuironit on athir part,
To breke the storme, and wallis *on euery art*,
Within the wattir, in ane bosom gais.
Doug. Virgil, 18, 7.

"This Donald gathered a company of mischievous cursed limmers, and invaded the King in every *arth*, wherever he came, with great cruelty." Pitscottie, p. 55.

"We expect good news from that *airth*." Baillie's Lett. ii. 55.

Hardyng is the only E. writer, who, as far as I have observed, uses this word. Nor is it unlikely that he learned it from the Scots, during his residence among them. For it seems very doubtful, whether we ought to lay more stress on his using this term, as a proof of its being old E., than on his testimony with respect to the many vouchers he pretended to have found in this country, of its being all along dependent on the English crown. But let us hear John himself:

This Galaad then rode forthe, with his route,
At euery way he made a knyght for to departe,
To tyme thei were al seuerally gone out,
And none with hym; so eche one had theyr part:
And gif any met another at any *arct*,
Hys rule was so, he should his felowe tell
His aduentures, what so that hym befell.
Chronicle, F. 69. b.

The singular orthography of the term might of itself induce a suspicion, that the use of it was an innovation.

This word has been generally derived from Ir. and Gael. *aird*, quarter, cardinal point, a coast; as *on aird shoir*, from the Eastern quarter. Thus, Sir J. Sinclair says; "The verb *art*, is probably derived from the Gaelic *aird*, a coast or quarter. Hence the Scots also say, *What art?* for *What quarter does the wind blow from?*" Observ. p. 26. *Arctus* being the name given in Lat. to the two famous constellations, called the *bears*, near the North Pole, which is designed *Polus Arcturus*; this might seem to be the origin of our word. This being also that quarter to which the eye of the astronomer or traveller is directed, it might be supposed that this at length gave name to all the rest. It might seem to confirm the conjecture, that C. B. *arth* signifies a *bear*, (Lhuyd;) and to complete the theory, it might also be supposed that the Provincial Britons borrowed this designation from the Romans.

The Gothic, however, presents claims nearly equal. Germ. *ort*, place; *die 4 orte oder gegenden des Erdbodens*, the four regions or parts of the earth. *Wart* also has the sense of *locus*; *wärts*, *werts*, versus locum. Wachter derives *ort*, as signifying *towards*, from *werts*, which has the same sense. Verel. renders Isl. *vart*, versus plagas orbis; *Nordan-vart*, versus Septentrionem. Belg. *oorde*, a place or quarter. These are all evidently allied to MoesG. *wairths*, versus; ut, Orientem, Occidentem versus; in connexion with which Junius mentions A. S. *eastweard*, *west-weard*; Goth. Gl.

The Isl. employs another word in the sense of *airth* or quarter, which can scarcely be thought to have any affinity, unless it should be supposed that *r* has been softened down in pronunciation. This is *aet*, *att*, plur. *atter*; *attha aetter*, octo plagae; *i sudur actt*, to the south; *i nordri aett*, towards the North.

To AIRT, Art, *v. a.* 1. To direct; to mark out a certain course; used with respect to the wind, as blowing from a particular quarter, S.

"That as to what course ships or boats would take to proceed up the river, would, in his opinion, depend upon the mode by which their progress was actuated, either by pulling, rowing, or sailing, and as the wind was *airted*." State, Fraser of Fraserfield, 1805. p. 192.

2. To give direction, or instruction, in order to find out a certain person or place, or any other object. It properly respects the act of pointing out the course one ought to hold, S.

"*To art one to any thing*; to direct or point out any thing to one." Sir J. Sinclair, p. 26.

As the verb is not used by our ancient writers, it has certainly been formed from the noun. *Art* occurs as a v. in O. E.; and might at first view be considered as the same with this. But it is quite different, both as to meaning and origin.

—— My poore purs and peynes stronge
Have *artid* me speke, as I spoken have.
— Neede hath no lawe, as that the Clerkes trete:
And thus to crave *artith* me my neede.
Hoccleve, p. 53, 56.

When I was young, at eighteene yeare of age,
Lusty and light, desirous of plesaunce,
Approching on full sadde and ripe courage,
Loue *arted* me to do my obseruance,
To his estate, and done him obeisaunce,
Commaunding me the Court of Loue to see,
Alite beside the mount of Citharee.
Chaucer, Court of Love, i. 46.

Tyrwhitt renders the word, *constrain*, which indeed seems to be its natural meaning in all the three passages quoted; from Lat. *arcto*, id. To these we may add another in prose:

'In France the people salten but little meat, except their bacon, and therefore would buy little salt; but yet they be *artyd* (compelled) to buy more salt than they would.' Fortescue on Monarchy, ch. 10. V. Ellis, Spec. E. P. i. 314.

AIRT and PART. V. Art.

AISMENT, Aysyament, *s.* Used in the same sense with E. *easement*, as denoting assistance, accommodation.

"Nane of them sall freelie giue, or for anie price sell, or transport, or caric bowes, arrowes, or anie kind of armour, or horse, or other *aismentis* to the

common enemies of our Realme.' 2. Stat. Rob. I. Tit. 2. c. 33. Fr. *aisement*, commodum, Dict. Trev.

AISLAIR, *adj.* Polished, S.

"A mason can nocht hew ane euin *aislair* without directioun of his rewill." Abp. Hamiltoun's Catechisme, Fol. 5, a.

AIT, Oat or Oaten; for it may be viewed either as a *s.* in a state of construction, or as an *adj.*

I the ilk vmquhilis that in the small *ait* rede
Toned my sang, syne fra the woddis yede,
And feildis about taucht to be obeysand,
Thocht he war gredy, to the bissy husband,
Ane thankfull werk made for the plewmans art,
Bot now the horrible sterne dedis of Marte.
Doug. Virgil, 12, 20.

AITS, *s. pl.* Oats, S.

The corns are good in Blainshes;
Where *aits* are fine, and sald by kind,
That if ye search all thorough
Mearns, Buchan, Mar, nane better are
Than Leader Haughs and Yarrow.
Ritson's S. Songs, ii. 121, 122.

A. S. *ata*, *ate*, id. *Hafre* is the word used, in the same sense, in the Germ. and Scandinavian dialects. One might almost suppose, that as this grain constituted a principal part of the *food* of our ancestors, it had hence received its name. For Isl. *at* signifies the act of eating, and the pl. *æte*, food in general, pabula, præda, G. Andr. A. S. *æt* has the same meaning; edulium, Lye. It has the diphthong, indeed, whereas *ate*, avena, is without it. But this is not material; as *a* and *æ* are commonly interchanged in A. S.

Wild aits, bearded oat-grass, S. Avena fatua, Linn.

The beard of this plant, I am informed, is exquisitely sensible to moisture; and hygrometers are often constructed of it.

AITEN, *adj.* Oaten, S.

Pan playing on the *aiten* reed
And shepherds him attending,
Do here resort their flocks to feed,
The hills and haughs commending.
Ritson's S. Songs, ii. 120.

AITH, AYTHE, *s.* Oath. V. ATHE.

AITH, or AIFTLAND, *s.* That kind of land called *infield*, which is made to carry oats a second time after barley, and has received no dung, Ang. Perhaps from A. S. *æft*, iterum.

AITH-HENNES, *s. pl.* seems to signify *heath-hens*, as being bred on the *heath*.

"Na man sall sell or buy any——Murefowles, Blackcocks, *Aith-hennes*, Permiganes,---[or] any sic kinde of fowles commonlie vsed to be chased with Hawks, vnder the paine of ane hunder pounds to be incurred, alswell be the buyer as the seller." Ja. VI. Parl. 16. c. 23. Skene's Pec. Crimes, tit. 3. c. 3.

AYSYAMENT. V. AISMENT.

AIZLE, *s.* A hot ember. V. EIZEL.

AKYN, *adj.* Oaken.

——Bessy with wedgeis he
Stude schidand ane fouresquare *akyn* tre.
Doug. Virgil, 225, 27.

ALAIS, *s. pl.* Alleys.

Fortrace and Werk that was without the toun,
Thai brak and brynt and put to confusioun:
Hagis, *alais*, be lawbour that was thar,
Fulyeit and spilt, thai wald no froit spar.
Wallace, ii. 21. MS.

ALAK, Wallace, viii. 1407. V. LAK.

ALAGUST, *s.* Suspicion. V. ALLAGUST.

ALAMONTI, *s.* The storm-finch, a fowl, Orkn.

"The storm-finch (*procellaria pelagica*, Linn. Syst.) our *alamonti*, is very frequently seen in the friths and sounds." Barry's Orkney, p. 302.

The name seems of Ital. extract, from *ala* a wing, and *monte*, q. the bird that still *mounts*, or keeps on its wing, agreeing to a well-known attribute of this animal.

"For trial sake chopped straw has been flung over, which they would stand on with expanded wings; but were never observed to settle on, or swim in the water." Penn. Zool. p. 553, 554. V. ASSILAG, the name of this bird in St Kilda.

ALANE, ALLANE, *adj.* Alone.

Hys Douchtyr succede sall in his sted,
And hald hys herytage hyr *alane*.
Wyntown, VIII. 4. 323.

This, as Mr Macpherson has observed, is equivalent to *her lane*, in modern S.

——Quhat wene ye is thar nane,
That euir is worth bot he *allane*?
Barbour, xv. 414. MS.

"Commonlie, gif a man sleepis in sinne, and rysis not in time, ane sinne will draw on another: for there is neuer a sin *the alane*: but ay the mair greate and heinous that the sinne be, it hes the greater and war sinnes following on it." Bruce's Serm. on the Sacrament, 1590. Sign. O. 8. b.

Alem. *alain*; Germ. *allein*; Belg. *alleen*; Su.G. *allena*, adv. alone. The word, however varied in form, is evidently from *all* and *ain*, *ein*, *een*, one; q. entirely one, one and no more. Wachter has justly observed, that in the ancient dialects, the same word denotes *one* and *alone*, without any difference. Thus in Gloss. Keron., *einer* occurs in the sense of *unus*, *einera* for *sola*, and *einen* solum. We may add, that MoesG. *ains* signifies both unus and solus.

ALANERLIE. V. ALLANERLY.

ALAREIT. V. LAREIT.

ALARS; *Alars yet*.

——Vapours hote richt fresche and weill ybet:
Dulce of odour, of fluour maist fragrant,
The siluer droppis on daseis distillant:
Quhilk verdour branches ouir the *alars* yet,
With smoky sence the mystis reflectant.
Palice of Honour, *Prol.* St. 2. edit. 1579.

This may signify, the *yet* or gate overspread with the branches of the *alder*; or the gate made of this tree: A. S. *alr*; Su.G. *al*; Alem. *elira*, id.; Su.G. *alar*, of or belonging to the alder-tree. I suspect, however, that it is not the *alder*, but the *elder* that is meant. For as the elder or bore-tree is still by the superstitious supposed to defend from witchcraft, it was formerly a common custom to plant it in gardens. In many it is preserved to this day. It is probable, therefore, that the allusion is to this tree;

Dachte being the imperf. and part. pa. of *denk-en; doch*, although, may have been formed from the same verb. V. THOCHT.

ALLUTERLIE, ALUTTERLY, *adv.* Wholly, entirely.

All thocht that women brocht thame to foly,
Yit hait thay not wemen *alutterly*.
Doug. Virgil, 279, 32.

Tyrwhitt derives *utterly* from Fr. *oultrée*. But it is evidently from A. S. *uter*, *utter*, exterior, (from *ut* extra;) Su.G. *yttre*, *yttrelig*, id.

ALL-WEILDAND, *adj.* All-governing.

Than said he thus, *All-weildand* God resawe
My petows spreit and sawle amang the law:
My carneill lyff I may nocht thus defend.
Wallace, ii. 173. MS.

According to Wachter, *allwalt* and *allwaltig* are very ancient compounds, although now obsolete; sometimes applied to God, as expressive of his omnipotence, and sometimes to princes, to denote the greatness of their power; Franc. *aluualt*, omnipotent. He derives the word from *all* and *walt-en* posse. Isl. *all-vald-ur*, id. Our term comes immediately from A. S. *weald-an*, imperare.

ALMANIE WHISTLE; a flagelet of a very small size, used by children. Aberd.

The name intimates, that whistles of this kind had been originally imported into Scotland from *Germany;* and that they had been early imported, before this country was known by that designation, which has been adopted, or rather revived, in later times. It is singular, that to this day the most of our toys are brought from the Low Countries bordering on Germany.

The *Alamanni*, according to Wachter, were a mixed race of Germans and Gauls; from which circumstance they received their name; not q. *all men*, omnes homines, but from *all*, *el*, alius, alienus, q. homines peregrini, strangers. The *Marco-manni* having left the country lying between the Danube and the Rhine, and gone into Bohemia, a few unsettled Gauls entered into their former territories. They were soon after joined by many Germans, and formed between them what was called the Allamannic nation. They were long considered as distinct from the Germans. But at length this mongrel cace gave their name to the country, hence called L. B. *Alemannia;* Fr. *Allemagne;* O. E. *Almaine;* S. *Almanie*. V. Cellar. Geogr. i. 386, 387.

ALMASER, ALMOSEIR, *s.* An almoner, or dispenser of alms.

Then cam in the maister *Almaser*,
Ane homelty-jomelty juffler.
Dunbar, Maitland Poems, p. 94.

Gude Hope remains euer among yone sort,
A fine minstrail with mony mow and sport,
And *Peitie* is the kingis *almoseir*.
Palice of Honour, iii. 60.

Fr. *aulmosnier;* Teut. *allmoessenier*, id. The word, however, seems immediately formed from *Almous*, q. v.

ALMERIE, ALMORIE, *s.* Anciently a place where alms were deposited, or distributed. In later times it has been used to denote a press or cupboard, where utensils for housekeeping are laid up; pron. as E. *ambry*.

Go clois the burde; and tak awa the chyre,
Aud lok in all into yon *almorie*.
Dunbar, Maitland Poems, p. 73.

— Ay his e was on the *almerie*.
Ibid. p. 77.

"Nevertheles, in certain cases, the wife sould be answerable, that is, gif the thing stollen is found and apprehended within her keyes, quhilk she hes in her cure and keiping, as within her spense, her arke or *almerie;* and gif the thing stolen be found within her keyes: she as consentand with her husband, sall be culpable, and punished." Quon. Attach. c. 12. s. 7. A. S. *almerige*, repositorium, scrinium, abacus; O. Fr. *aumaire*.

ALMOUS, ALMOWS, *s.* Alms, S.

He wes a man of *almows* grete,
Bath of monè, and of mete.
Ilkè nycht in priwatè
He wald wyte the necessytè
Of all, that nede had nere him by.
Wyntown, vi. 2. 67.

Wyte, i. e. make himself acquainted with, know.

"In thir wordis almychty God expresly promissis sufficient welth & fouth of warldly geir to all thame, quhilk for his sake blythly giffis *almous* to the puir peple." Abp. Hamiltoun's Catechisme, 1551, fol. 64, a.

The silly Frier behuifit to fleech
For *almous* that he assis.
Spec. Godly Ballads, p. 36.

Chaucer, *almesse;* A. S. *almes*, *almesse;* Sw. *almosa*, id. Lat. *eleemosyna*, Gr. ἐλεημοσυνη, mercy.

ALPE, *s.* An elephant.

Thai made hir bodi blo and blae,
That er was white so *alpes* bon;
Seththen seyd he to his men
Prisouns hir swithe anon.
Legend St. Katerine, MS. *Gl. Compl.* p. 332.

Alpes bon is ivory. A.S. *elp*, *ylp*, elephas; radically the same with Heb. אלוף, *aluph*, bos.

ALQUHARE. ALL QUHARE, *adv.* Everywhere.

— The large hald here and thare
Was fillit full of Grekis ouer *alquhare*.
Doug. Virgil, 55, 31.

Full slyd sche slyppys hyr membris ouer *alquhare*.
Ibid. 218, 54.

The Quene Dido, excellent in bewté,
To tempill cummis with ane fare menye
Of lusty youngkeris walking hir about,
Like to the goddes Diane with hir rout,
Endlang the flude of *Ewrote* on the bra,
Or vnder the toppes of hir hill *Cynthia*,
Ledand ring dancis, quham followis ouer *all quhare*
Ane thousand nymphis flokand here and thare.
Ibid. 28, 42.

This term must be substituted for *Dguhare* in *The Houlate*.

The Dowglas in thay dayis, duchtye *alquhare*,
Archibald the honorable in habitationis,

Weddit that wlowk wicht, worthye of ware,
With rent and with riches. ——

Part ii. st. 19. MS.

i. e. "every where brave," or "powerful in war." From *all* and *quhare*, where; MoesG. and Su.G. *hwar*, A. S. *hwaer*, Franc. and Alem. *uuar*, Germ. *war*, Belg. *waer*. The word is formed like Alem. *eocouuerti*, similar in sense, ubique, omni loco, from *eoco* all, and *uuart* place. Wachter thinks that *uuart*, locus, is merely a derivative from *uuar*, ubi, by the addition of *t*, in which manner derivatives are frequently formed. One would almost suspect, however, that *hwar*, *uuar*, had originally been a noun signifying place. Douglas uses it as if it still were so; by prefixing the prep. *ouer*, over; *ouer all quhare*, q. over every place. It may perhaps deserve to be mentioned, that MoesG. *hwar* seems nearly allied to *hwarb-an* ire, a v. denoting motion towards a place; and Su.G. *hwarf-wa*, reverti, abire, expressing change of place.

ALRY, *adj.* For its different senses, V. ELRISCHE.

ALRYNE, *s.*

Thy tour, and fortres lairge and lang,
Thy nychbours dois excell.
And for thy wallis, thik and strang,
Thow justlie beirs the bell.—
Thy work to luik on is delyite,
So clein, so sound, so evin.
Thy *alryne* is a mervall greit,
Upreiching to the hevin.

Maitland Poems, p. 255.

This apparently signifies a watch-tower, or the highest part of a castle. The passage forms part of the description of the ancient castle of Lethingtoun. Su.G. *hall* or *hald* signifies a tower, from *halla* to defend; thence *hallare*, which, as occuring in Chron. Rhythm., is rendered by Ihre, praesidium: the watchmen are designed *hallarena*. *Ren*, Teut. *reyn*, signifies termination. Thus it may here signify the highest point or pinnacle. Ir. *rin* is synon., denoting a summit.

ALS, *conj.* As.

Thus Wallace ferd *als* fers as a lyoun.

Wallace, ii. 113. MS.

Bower thus records the language of a very simple and laconic charter of K. Athelstane, which must have given fully as good security for the property disposed, as the multiplied tautologies of a modern deed.

I kyng Adelstane
Giffys here to Paulan
Oddam and Roddam,
Als gude and *als* fair,
As evir thai myn war:
And tharto witnes Mald my wyf.

Fordun. Scotichron. L. xix. c. 5.

The phraseology is undoubtedly modernised. In R. Glouc. it occurs in the sense of *as*.

Als was generally employed in the first part of a comparison; as appears from the authorities already quoted. Mr Tooke has given another from Douglas.

— Sche ——
Glidis away vnder the fomy seis,
Als swift as ganye or fedderit arrow fleis.

Virgil, 323, 46.

"*Als*," says this acute writer, "in our old English is a contraction of *Al*, and *es* or *as*: and this *Al*, (which in comparisons used to be very properly employed before the first *es* or *as*, but was not employed before the second) we now, in modern English suppress."—"*As* is an article; and (however and whenever used in English) means the same as *It*, or *That*, or *Which*. In the German, where it still *evidently* retains its original signification and use (as *so* also does) it is written, *Es*." Hence he resolves the quotation from Virgil in this manner: "She glides away (with) *all that* swiftness (with) *which* feathered arrows fly." Divers. Purley, i. 274—277.

This is extremely ingenious, and it must be acknowledged that the resolution of the passage corresponds to its meaning. But it does not appear that *als* is formed from *al* and *as*. This supposition is contrary to the analogy of the language. It might be traced to A. S. *ealles*, omnino, omnimodis, Lye; penitus, plenarie, fully, absolutely, perfectly; Somn. This is used in conjunction with *swa*, so; *Na ealles swa*, non ita penitus, not wholly or altogether so. As we have seen that *Aller*, *allaris*, *alleris*, is the gen. plur. of *eall*, *all*, omnes; *ealles*, omnino, seems to be merely the gen. sing. used adverbially. MoesG. *allis* has the same sense. Thus the passage might be resolved:

Altogether swift *as* ganye, &c.

But I prefer deriving it from A. S. *eall* and *swa*, so. Thus *eall swa* is used in comparison; *eall swa eft*, tam sæpe, Lye, *als oft*; and *eall swa myceles*, tantidem. The latter seems to be the very phrase which so commonly occurs in our old laws. V. ALSMEKLE.

Germ. *als* is used as a particle expressive of comparison, *als wie*, tanquam; *sowal als*, tam quam. Wachter observes that this is the same with Germ. *also*, sic, ita; and formed from it per apocopen. Of the latter he gives the following account: Ortum a simplici *so*, sic, ut; et praefixo *all*, quod rursus sensum intendit.

ALS, ALSE, *adv.* Also, in the same manner.

I can *als* tell how othyr twa
Poyntis that weile eschewyt wer
With fyfty men, and but wer.

Barbour, xvi. 498. MS.

My faithfull fadyr dispitfully thai slew,
My brothir *als*, and gud men mony ane.

Wallace, ii. 193. MS.

"Ande *alse* the prudent duc Perecles, quha hed the gouerning of the comont veil of Athenes xxxvi yeiris, yit in his aige of lx yeiris, he left the glorius stait of Athenes, & past to remane in ane litil village quhar he set his felicité to keip nolt and scheip." Compl. S. p. 69.

This is evidently an abbrev. of A. S. *eall swa*, id. *Tha cwaeth he eall swa to tham othrum*; Then said he *also* to the second, Matt. 21. 30. Add *alswa aelswa*, item, etiam. According to the learned au-

Kyndnes said, Yha, thai ar gud Scottismen.
Than Will said, Nay; weryté thou may ken;
Had thai bene gud, *all anys* we had beyn;
Be reson heyr the contrar now is seyn.
Wallace, x. 225. MS.

Edit. 1648,
All in one we had been.

All anys seems literally to signify, *all of one*; from A. S. *anes*, the genit. of *an*, unus.

ALLARIS, Alleris. Common, universal, an old genit. used adjectively.

The lordis gawe assent thare-til,
And ordanyt with thaire *allaris* will,
That Inglis suld the Scottis prys,
And thai thaim on the samyn wys.
Wyntown, viii. 35. 178.

Thus argewe thai erristlye wone *oftsiss*;
And syn to the samyn forsuth thai assent hale;
That sen it nychlit Nature, thair *alleris* maistris,
Thai coud nocht trete but entent of the temperale.
Houlate, i. St. 22. MS.

Instead of *offis*, as in Ed. Pink. it is *oftsiss* in MS. "Thair alleris maistris" is literally, the mistress of them all. From A. S. *allera*, genit. plur. of *all*, omnis; Gloss. Keron. *allero*, *alleru*, omnium; Belg. *aller*, id.

Aller, or *alre*, is used in old E. with more propriety than *allaris*, and in the same sense. It is said of Erle Godwin, that he

—Let smyte of her *alre* heuedys, & made a reufol dom;

i. e. he caused them all to be beheaded. R. Glouc. p. 327.

——Ye be but members, and I aboue al,
And sith I am your *allerhede*, I am your *allerhele*.
P. Ploughman, Fol. 111. a.

"As I am the head of you all, I am your common health, or the source of your prosperity." V. Aller.

ALLA-VOLIE, Alle-volie, *adv.* At random.

Ane faith perfumit with fyne folie,
And mony vain word *alla-volie*;
Thy prayer is not half sa holie,
House-lurdane, as it semis.
Philotus, *st.* 111.

"I spake it quite *allevolie*," S. I spoke it at random. It is sometimes written entirely in the Fr. form.

"This again increased the numbers of the people in arms at the meetings: and warm persons coming in among them, projects were spoke of *A la volee*, and some put upon courses they at first had no view of, nor design to come to." Wodrow's Hist. ii. 41.

On the voley, O. E. id.

What we speak *on the voley* begins to work;
We have laid a good foundation.——

"A literal translation of the French phrase *à la volée*, which signifies *at random*, or *inconsiderately*." Note, Massinger, III. 181.

ALLA-VOLIE, Allevolie, *adj.* Giddy, volatile. "An *alle-volie* chield," a volatile fellow, S. V. the preceding word.

ALLE-MEN, *adj.* Common, universal.

A bastard shall cum fro a forest,
Not in Yngland borne shall he be,
And he shal wyn the gre for the best,
Alle men leder of Bretan shal he be.
True Thomas, *Jamieson's Popul. Ball.* ii. 38.

That this is the sense appears from what follows:

Truly to wyrke he shalbe boune,
And *all* leder of Bretans shal he be.

i. e. universal leader.

This mode of expression is common in Su.G. *Al mena riksens kaer*; Regni communis querela; Chron. Rhythm. p. 181. *Ther hyllade honom alle i mœn*; There all gave him homage; ibid. p. 262. apud Ihre vo. *Men*, publicus. A. S. *maene*, Alem. *meen*, communis. Teut. *alle man*, omnis homo, *al-ghemeyn*, universus.

ALLAR, Aller, *s.* The alder, a tree. S.

"In this stratum many roots of large trees are to be found, principally *allar* (alder) and birch." P. Longforgan, Perths. Statist. Acc. xix. 557.

ALLER, *adv.* Wholly, entirely, altogether.

In this maner assentyt war
The Barounis as I said yow ar.
And throuch thar *aller* hale assent,
Messingeris till hym thai sent,
That was than in the haly land,
On Saracenys warrayand.
Barbour, i. 137. MS.

This is merely *Allaris*, *alleris*, used adverbially, without the unnecessary and anomalous use of the termination *is*, borrowed from the genit. sing., and affixed to the plur. in the same case. *Alder* frequently occurs in R. Brunne's Chron.; as *alder best*, best of all, *alder next*, next of all.

Aller is here used nearly in the same manner as in other Northern languages. "To the superlative," says Sewel in his Belg. Grammar, "is often prefixed *alder* or *aller*, the more to heighten its superlative sense; as *aller-verstandigst*, the most understanding of all;" p. 81. To the same purpose Kilian. *Aller*, Omnium. Superlativis pulchrè praeponitur, eorumque significationem adauget haec dictio; ut *allerbeste*, *allerkleynste*, *allermeeste*. Omnium optimus, minimus, maximus. Germ. *allerhochste*, the most High; *allergelehrteste*, the most learned. Sw. *aldra* is also used as a note of the superlative; as, *den aldrasakraste utvaag*, the securest way; *den aldraskonaste flicka*, the most beautiful girl; Widegren. *Aller hale* is a pleonasm; as *hale* or *whole* necessarily includes the idea of *all*. V. Allaris.

ALLERIS, *s. pl.* "Allies, confederates," Rudd. But I have observed no passage in Doug. Virgil that can authorise this explanation. Perhaps the learned glossarist mistook the sense of the following:

Lat Latyne pepill sitting by to se,
How myne allane with swerde, in thare presens,
I sall reuenge and end our *alleris* offence.
P. 406. 1.

This Rudd. might view as signifying "the offence given, or injury done, to our *allies*." But it un-

doubtedly means, "our general offence, the injury done to *all*;" *commune*, Virg. The ingenious editor of the Poems of James I. has fallen into the same mistake, when explaining the following passage:

I will that *Gud Hope* serfand to the be,
Youre *alleris* frende, to let the to mure.
King's Quair, iii. 40.

"Your ally, associate, or confederate." N. V. ALLARIS.

ALLEVIN, *part. pa.* Allowed, admitted.

In haly legendis have I hard *allevin*,
Ma sanctis of bischoppis, nor freiris, be sic sevin;
Of full few freiris that has bene sanctis I reid.
Bannatyne Poems, p. 25.

Mr Pinkerton explains this as above, Maitl. P. p. 536, and it is certainly the sense. The origin is A. S. *alef-án*, concedere, permittere.

ALLIA. V. ALYA.

ALLYNS.

Than thay buskyt to the bynke, beirnis of the best;
The king crounit with gold;
Dukis deir to behold;
Allyns the banrent bold
Gladdit his gest.
Gawan and Gol. i. 16.

Mr Pinkerton interrogatively explains this *always*. But it seems to signify altogether, thoroughly; Su.G. *alleingis*, *allaengis*, A. S. *allinga*, *eallenga*, MoesG. *allis*, id. omnino, prorsus. V. Ihre, i. 82.

ALLKYN, ALKYN, *adj.* All kind of.

They still say, *aw kyn kind*, S. Bor. A. S. *all-cyn*, omnigenus, all kind. V. KIN.

ALL OUT, *adv.* In a great degree, beyond comparison.

Allace! virgin, to mekill, and that is syn,
To mekil *all out* sa cruel punyssing
Has thou sufferit certis for sic ane thing.
Doug. Virgil, 395, 49.

Rudd. renders this *fully*. But this does not properly express the meaning, as appears from the following passages:

And with that word assemblyt thai.
Thai wer to few *all out*, perfay,
With sic a gret rout for to fycht.
Barbour, xv. 146. MS.

Sixty men against four thousand were *fully* too few.

Quhen that Schyr Jhon Wallace weyll wndirstud,
Do away, he said, tharoff as now no mar:
Yhe did full rycht; it was for our weylfar.
Wysar in weyr ye ar *all out* than I,
Fadyr in armess ye ar to me for thi.
Wallace, v. 981. MS.

All out, q. omne extra, every thing else excluded; nearly the same in sense as *utterly*.

To ALLOW, *v. a.* To praise, to commend.

Anone quhen this aimable had endit her speche,
Loud lauchand the laif *allowit* her meikill.
Dunbar, *Maitland Poems*, p. 53.

Chaucer uses *aloue* in the same sense. This word may have been immediately formed from Fr. *allouer*, to approve; which Menage derives from Lat. *allaud-o*. But the true origin is certainly to be sought in the Gothic. V. LOFE.

ALLPUIST, APIEST, APIECE, *conj.* Although, S. B.

"The third was an auld, wizen'd, haave coloured carlen;— we had been at nae great tinsel *apiest* we had been quit o' her." Journal from London, p. 2. Perhaps corr. from *albeit*.

ALLRYN, *adj.* Constantly progressive.

For in this warld, that is sa wyde,
Is nane determynat that sall
Knaw thingis that ar to fall,
Bot God, that is of maist powesté,
Reserwyt till his maiesté,
For to knaw, in his prescience,
Off *allryn* tyme the mowence.
Barbour, i. 134. MS.

From *all* and A. S. *rinn-an*, to flow, to run.

ALLSTRENE, *adj.* Ancient.

Suppois I war ane ald yaid aver,
Schott furth our cleuchs to squishe the clevis,
And hed the strenthis of all strene bevis,
I wald at Youl be housit and stald.
Maitland Poems, p. 112.

Probably from A. S. *ald*, old, and *strynd*, generatio, *stryn-an*, gignere; perhaps the same as *Austrene*, q. v. For *clevis* and *bevis*, read *clevir* and *bevir*.

ALLTHOCHTE, *conj.* Although.

The sonnys licht is nauer the wers, traist me,
Allthochte the bak his bricht beames doith flc.
Doug. Virgil, 8. 49.

Mr Tooke derives E. *though* from A. S. *thaf-ian*. *thaf-igan*, to allow. But there is not the same evidence here, as with respect to some other conjunctions illustrated by this acute and ingenious writer. It certainly is no inconsiderable objection to this hypothesis, that it is not supported by analogy, in the other Northern languages. In A. S. *theah* signifies *though*, Alem. *thach*, Isl. O.Sw. *tho*, id. I shall not argue from MoesG. *thauh* in *thauhjaba*, which Jun. views as synon. with *though*; because this seems doubtful. In O. E. *thah* was written about 1264. V. Percy's Reliques, ii. 2, 10. In Sir Tristrem, *thei* occurs, which nearly approaches to A. S. *theah*. V. THEI.

Instead of *thoch*, in our oldest MSS. we generally find *thocht*, *althocht*. This might seem allied to Isl. *thoett* quamvis; which, according to G. Andr. is per syncop. for *tho at*, from *tho* licet, etsi; Lex. p. 266. But it is more probable that our term is merely A. S. *thohte*, MoesG. *thaht-a*, cogitabat; or the part. pa. of the v. from which E. *think* is derived; as, in latter times, *provided*, *except*, &c. have been formed. Resolve *althocht*, and it literally signifies, "all being thought of," or "taken into account;" which is the very idea meant to be expressed by the use of the conjunction. Indeed, it is often written *all thocht*.

All thocht he, as ane gentile sum tyme vary,
Ful perfytelie he writis sere mysteris fell.—
All thocht our faith nede nane authorising
Of Gentilis bukis, nor by sic hethin sparkis,
Yit Virgill writis mony iust clausis conding.
Doug. Virgil, *Prol.* 259, 10, 15.

The synon. in Germ. exhibits some analogy,

and that for greater security, the trunk of it might be used for supporting the garden-gate, if this itself was not also made of the wood. Belg. *holler*, id. I dare not assert, however, that *alars* may not here signify *common* or *general*, q. the gate which opened into the whole garden. In this case, it would be the same with *allaris*, q. v.

ALAWE, *adv.* V. LAWE.

ALBLASTRIE, *s.*

There sawe I dresse him, new out of hant,
The fere tigere full of felony,—
The clymbare gayte, the elk for *alblastrye*.
King's Quair, c. v. st. 5.

"What the meaning of the quality expressed by *alblastrye* is, I cannot find out. The colour of this animal is dark grey;" Tytler. *Alblastrye* seems to signify the exercise of the cross-bow. Can the expression refer to the *chace* of the elk, or the arrows of a larger kind, as those shot from the *cross-bow*, employed by its pursuers for killing it? V. AWBLASTER.

ALCOMYE, *s.* Latten, a kind of mixed metal still used for spoons.

E. alchymy; *accomie spoons*, spoons made of alchymy, S. Bor.

From thens vnto his chalmer went he syne,
About his schulderis assayis his hawbrek fyne,
Of burnist male, and shynand rychely
Of fynest gold and *quhitly alcomye*.
i. e. of a whitish colour.
Doug. Virgil, 409, 28.

It has received this name, as being the result of a *chemical* preparation. V. LATTOUN.

ALD, ALDE, AULD, *adj.* Old, S. Yorks. Westmorel.

Bot as I fynd Phylip the *alde*
Wes the Emperoure, that tuke
Fyrst Crystyndome, as sayis oure buke.
Wyntown, v. 9. 14.

Furth of the chyn of this ilk hasard *auld*,
Grete fludis ischis, and styf iseschokillis cauld,
Doune from his sterne and grisly berd hyngis.
Doug. Virgil, 108, 29.

Ald is used by R. Brunne in the same sense. A. S. *eald;* Alem., Franc., Germ. and Precop. *alt*.

Mr Tooke derives E. *eld*, *old*, from A. S. *yld-an*, *ild-an*, to remain, to stay, to continue, to last, &c. Divers. Purley, ii. 198, 199. The v. is also written *aeld-ian*. It would seem, however, that the etymon ought to be inverted. Alem. *alt-en* corresponds to A. S. *eald-ian*, and signifies *prolongare;* as if formed from the idea of *age* or *long* life. The primitive sense of Alem. *alt* is cretus, adultus, denoting a person grown-up, or come to maturity; being merely the part. past of *al-en*, to grow, crescere. V. Wachter. in vo. This is undoubtedly the same with Isl. *al-a*, to nurse, also to fatten; enutrire, saginare. Hence Verel. derives *ald-r* proles, liberi, and MoesG. *alds*, generatio, ætas.

To ALEGE, *v. a.* expl. "To absolve from allegiance." Fr. *alleg-er*.

——All his liegis of alkyn greis,
Conditiownys, statis, and qualitcis,
Lerit, and lawit, *alegit* he
Of alkyn aith of fewté.
Wyntown, ix. 20. 67.

ALEUIN, *adj.* Eleven.

"Quhen ye hef veil socht the verite, ye sal fynd that it is the false bludé that discendit of Sergestes and Engestes (Hengist) quhilk var tua Saxons that cam vitht *aleuin* thousand Saxons fra thair auen cuntra, to support and supple the kyng of Grit Bertanye, quhilk is nou callit Ingland, quha vas opprest be cruel ciuil veyris." Compl. Scot. p. 133.

"It is sen the tyme of Hierome *aleuin* houndreth threttie sax yeris." Kennedy, Commendatar of Crosraguell, p. 76.

It needs scarcely be observed, that the vowels are frequently interchanged; or, that in old writing *u* is most frequently used where we employ *v*.

ALGAIT, ALGATE, ALGATIS, *adv.* Every way.

Ó Latyne pepil, forsoith I wald *algait*,
And so had bene fer bettir, wele I wate,
Full lang or now auisit had we be,
Twiching the commoun wele and materis hie.
Doug. Virgil, 372, 30.

2. At all events, by all means.

Beseik him grant vntill his wretchit lufe
This lattir reward, sen *all gatis* he wyl fle
Tary quhyil wind blaw soft, and stabyl se.
Doug. Virgil, 114, 51.

Tyrwhitt evidently mistakes the sense of this word, as used by Chaucer; when he renders it *always*. He quotes the following passages in support of this sense.

My lord is hard to me and dangerous,
And min office is ful laborious;
And therfore by extortion I leve,
Forsoth I take all that men wol me yeve.
Algates by sleighte or by violence
Fro yere to yere I win all my dispence.
Freres T. v. 7013.

Misquoted in Gloss. as if 7031: i. e. I acquire my sustenance, every way, whether it be by fraud or by force. This exactly corresponds to the first sense.

I damned thee, thou must *algate* be ded:
And thou also must nedes lese thyn hed.
Sompn. T. v. 7619.

If the poor fellow, in consequence of being condemned, lost his head, he would certainly from that time forward *always* be dead; as after such a loss it is not likely that he would come alive again. But would Chaucer be chargeable with so ridiculous a truism? This seems rather to correspond to the second sense, than to the first; q. d. "It is a done cause with thee; thou must at all events lose thy life." The expression literally means *all ways*, from *all* and *gait*, way, q. v.

Hearne explains it properly as used in this sense; "To London he wild *alle gate*." R. Brunne; "to London he would (go) by all means."

ALHALE, ALHALELY, *adv.* Wholly, entirely.

His nauy loist reparellit I but fale,
And his feris fred from the deith *alhale*.
Doug. Virgil, 112, 52.

From *all* and *hail*, *hale*, whole, q. v.

ALIENARE, *s.* A stranger.

Gyf that thou sekis ane *alienare* vnknaw,
To be thy maich or thy gud sone-in-law,—
Here ane lytil my fantasy and consate.
Doug. Virgil, 219, 32.

Lat. *alien-us*.

ALYA, ALLIA, ALLYA, *s.* Alliance.

Sexté full sone Schyr Johne [Menteth] gert dycht
Off hys awn kyn, and off *alya* was born,
To this tresoun he gert thaim all be suorn.
Wallace, ii. 991. MS.

The name *Menteth*, however, is supplied from editions. Fr. *allie*, id. The word, as used in this passage in Wallace, seems properly to denote alliance by marriage.

"He [Darius] hed of strangearis that var his frendis, and of his *allya*, to the nummer of thre hundretht thousand men!" Compl. S. p. 121. It has been justly observed, that "the Saxon termination *a* is frequently given to a word of Latin origin, which the English has received through the medium of the Saxon;" as *adagia*, an adage, *agonia*, agony. See Gl. Compl. S. The same observation is applicable to some Lat. words immediately borrowed from the Fr.

2. An ally.

"Our said soveraine Lorde hes bene diverse times mooved be his dearest brother, cousing, and *allia*, the King of Denmark, and his Embassadoures, in his name, sent in this realme; that the said Morning gift might be maid gude, to the Queenes Hienesse, and she entred in reall possession thereof, to her awin proper use." Acts Ja. VI. 1593. c. 191. Murray.

3. It is some times used as a plural noun, signifying allies.

"Incontinent all his *allia* and freindis ruschit to harnes." Bellend. Cron. b. vi. c. 1.

ALYAND, *part. pr.* Keeping close together.

Thar leyff thai laucht, and pas, but delay,
Rycht far *alyand*, in a gud aray;
To Stirlyng com, and wald nocht thar abyd;
To se the north furth than can he ryd.
Wallace, ix. 1965. MS.

i. e. right fairly keeping in a compact body. Fr. *alli-er*, to join, to knit, to confederate; jungere, conjungere, sociare. Dict. Trev.

To ALYCHT, *v. a.* To enlighten.

The nixt day following, with his lamp bricht
As Phebus did the ground or erth *alicht*,—
Full cuill at eis quhen Dido on this kynd
Spak to her sister, was of the samyn mynd.
Doug. Virgil, 99, 26.

A. S. *aliht-an*, illuminare; *alyhtnysse*, illuminatio.

ALIST, *To come alist*, to recover from faintness or decay; applied both to animals and vegetables. The expression is used with respect to one recovering from a swoon, S. Bor.

I bade you speak, but ye nae answer made;
And syne in haste I lifted up your head:
But never a sinacle of life was there;
And I was just the neist thing to despair.

But well's my heart that ye are come *alist*.
Ross's Helenore, p. 15.

Isl. *aliost* denotes the dawn of day, diluculum jam invalens, G. Andr.; from *a*, corresponding to *on*, and *lios*, light. Whether there be any affinity, is uncertain. A word, originally denoting the return of day, might without a violent transition be used to denote the revival of decayed objects.

ALYTE. *adv.* A little.

Yit will the Deith *alyte* withdraw his dart,
All that lyis in my memoriall,
I sall declair with trew vnfenyeit hart.
Lyndsay's Warkis, 1592, p. 210.

It is also used in O. E. V. AIRT, *v.* and LITE.

ALLAGRUGOUS, *adj.* Grim, ghastly, S. B.

"She looked sae *allagrugous* that a body wou'dna hae car'd to meddle wi' her." Journal from London, p. 7.

This might be formed from *all* or MoesG. *alla*, and *gruous*, q. all ghastly. In the West of S. *malagrugous* is used in the same sense, q. v.

ALLAGUST, *s.* 1. Suspicion.

"Fan they saw us a' in a bourach, they had some *allagust* that some mishanter had befaln us." Journal from London, p. 5.

2. Disgust, Gl. Shirr.

Qu. q. *all agast?* or, as Fr. *goust*, *gout*, is used metaphorically in the sense of existimatio, judicium, it may be from the phrase *a le goust*, has a taste or smack of any thing.

To ALLAYA, *v. a.* To ally.

"Than throcht that grit benefice that ye hef schauen to them of ther free vil & vitht ane gude mynde, thai vil *allaya* them vitht you, quhilk sal cause ferme and perpetual pace to be betuix Rome and Samnete." Compl. S. p. 156. Fr. *alli-er*, id.

ALLANERLIE, ALANERLY, ALLENARLY, *adv.* Only, S.

—— "The precius germe of your nobilite, bringis nocht furtht, *alanerly*, branchis ande tendir leyuis of vertu: bot as veil it bringis furtht salutifere & hoilsum frute of honour." Compl. S. p. 1.

"Deforcement in poynding, and the pleyes of the Crowne, perteines to the King's court *allanerlie*." Reg. Maj. B. 4. c. 27. Tit.

"It pertains to God *allenarlie* to know the inward thoughts and hearts of men." Pitscottie, p. 58.

The ingenious author of the Gl. to Compl. S. says, "quas. *alanely*." But the word is comp. of *all* and *anerly*, only, q. v. This, accordingly, had at times been anciently written as two words; as in the following passage:

Men sayis that ma schippis than sua
Pressyt that tym the toun to ta:
Bot for that thar wes brynt bot ane,
And the engynour tharin wes tane;
Her befor mentioun maid I
Bot off a schip *all anerly*.
Barbour, xvii. 470.

This is printed according to the MS.

ALL ANYS, *adv.* Together, in a state of union.

thor of Επια Πτεροεντα, "the German *so* and the English *so* (though in one language it is called an *Adverb* or *Conjunction;* and in the other, an *Article* or *Pronoun*), are yet both of them derived from the Gothic article *sa, so:* and have in both languages retained the original meaning, viz. *It* or *That.* i. p. 274."

But some difficultjes occur here, which, as they could scarcely escape the penetrating eye of this writer, he ought at least to have mentioned. What good reason can be assigned for deriving Germ. and E. *so* from MoesG. *sa, so,* signifying *it* or *that,* rather than from *swa* and *swe,* two particles used in the same MoesG., and at the very same period of its existence, precisely in the sense of the Germ. and E. terms? If our modern particles must be traced to MoesG. *sa, so,* it might be supposed that the latter were used, in the language of Ulphilas, in the sense of the former. But there is not the least evidence of this. It must at any rate be supposed, if this be the proper origin of our *so,* that the Goths had formed their particles, bearing the same meaning, from their article. But how can it be accounted for, that, in an age in which both were equally in use, there should be such a difference in form? *Sa* must have been unnecessarily transformed into *swa;* and *so,* perhaps, still more varied, by appearing as *swe.* If, however, there be no affinity between these particles and the demonstrative article or pronoun, in MoesG.; how can it reasonably be supposed that the Germ. and E. would form their *so* from the MoesG. article, rather than from one of two words formed to their hand in that language, and bearing the very sense they wished to express? Were they under a necessity of doing that, which the Moeso-Goths did not find it necessary to do for themselves? Or had the Goths so far deviated from a fundamental principle in grammar, well-known to the Germans and English, that the latter spurned their spurious adverbs, and proceeded *de novo* on the proper ground? It must be evident that our author can assert, with still less propriety, that E. *so* is derived from the MoesG. *sa, so;* when it is recollected that A. S. *swa* occurs times innumerable, as signifying *sic, ita.* It appears unquestionable, indeed, that E. *so* is derived from MoesG. *swa,* through the medium of the A. S. particle perfectly corresponding both in form and sense. The descent may indeed be traced. MoesG. and A. S. *swa* is retained in our old writings; sometimes appearing as *sua.* It was gradually softened into *sa;* and in more modern writings into *sae,* S. E. *so* is nothing else than MoesG. and A. S. *swa,* with *w* thrown out, and *a,* as in a thousand instances, changed into *o.* V. Sua, Alsua.

ALSAME, *adv.* Altogether.

And here ful oft at burdis by and by,
The heres war wount togydder sit *alsame;*
Quhen brytnit was, efter the gyse, the rame.
Doug. Virgil, 211, 14.

From A. S. *all, eall,* all, and *same,* together.

ALSMEKLE, *adv.* As much.

"That all men Secularis of the Realme be weill purvait of the said harnes and wapinnis,—vnder the painis followand, that is to say, of ilk gentilman,—at the thride default x. pund, and *alsmekle* als oftymes as he defaltis efterwart." Acts Ja. I. 1425. c. 67. Edit. 1566. V. Als, *conj.*

ALSONE, *adv.* As soon.

And *alsone* as the day wes clear,
Thai that with in the castell wer
Had armyt thaim, and maid thaim boun.
Barbour, xv. 131. MS.

It seems to be properly *als sone,* from *als* conj. q. v. and A. S. *sona,* soon.

ALSUA, *adv.* Also.

And the treis begouth to ma
Burgeans, and brycht blomys *alsua.*
Barbour, v. 10. MS.

Than Venus knawing hir spech of fenyeit mynd,
To that effect, scho mycht the Trojane kynd
And weris to cum furth of Italy *alsua*
Withhald, and kepe from boundis of Lybia,
Answerd and said.——
Doug. Virgil, 103, 21.

A. S. *alswa,* id. V. Als, *adv.*

ALSWYTH, *adv.* Forthwith.

Bot a lady off that cuntré,
That wes till him in ner degre
Off cosynage, wes wondir blyth
Off his arywyng; *alswyth*
Sped hyr til him, in full gret hy,
With fourty men in cumpany.
Barbour, v. 136. MS. V. Swith.

ALWAIES, Alwayis, *conj.* Although; notwithstanding, however.

"*Alwayis* Makdowald wes sa invadit, that it wes necessar to him to gif battal to Makbeth." Bellend. Cron. b. xii. c. 1.

"The kind and maner of this disease is conceiled, *alwaies* it may be gathered of the penult verse of the chapter." Bruce's Serm. 1591. Sign. B. fol. 1. It. is rendered *although* in the Eng. ed. 1617.

"The remonstrants, with all their power, would have opposed it, [the coronation of Charles II.], others prolonged it as long as they were able. *Always,* blessed be God, it is this day celebrated with great joy and contentment to all honest-hearted men here." Baillie's Lett. ii. 367. It also frequently occurs in Spotswood's Hist.

This may be viewed as a Fr. idiom, as it resembles *toutes fois,* which literally signifies *all times,* but is used in the sense of *although.* It seems questionable, however, if this be not merely a kind of translation of the more ancient term *algates,* which, as has been seen, occurs in a sense nearly allied, signifying *at all events.*

AMAILLE, *s.* Enamel.

About hir neck, quhite as the fyre *amaille,*
A gudelie chyne of small orfeverye
Quhare by there hang a ruby, without faille,
Like to ane hert schapin verily,
That, as a sperk of lowe so wantonly
Semyt birnyng upon hir quhite throte.
King's Quair, ii. 29.

"White as the *enamel* produced by means of the fire." Tytler conjectures that "the two last words have been erroneously transcribed," and that "the

original probably is, Quhite as the fayre *anamaill*, or *enamell*." But Fr. *email* is used in the same sense; also Dan. *amel*, Belg. *malie*, *email*. Junius, vo. *Enamel*, refers to Teut. *maelen*, pingere, A. S. *mael*, imago; and seems to think that the root is MoesG. *mel-jan*, scribere. "The *fyre amaille*," is an expression highly proper. It corresponds to the Lat. name *encaustum*; *encaustus*, enamelled, q. burnt-in, wrought with fire. It is, however, *fayre anmaille*; Chron. S. P. i. 21.

AMAIST, *adv.* Almost, S.; *ameast*, Westmorel.

Ere ye was born, her fate was past and gane,
And she *amaist* forgot by ilka ane.
Ross's Helenore, p. 126.

A. S. *ealmaest*; Belg. *almeest*, id.

AMANG, AMANGIS, *prep.* Among.

This prerogatywe than
The Scottis fra the Peychtis wan;
And was kepyd welle alwayis
Among the Peychtis in thare dayis.
Wyntown, iv. 19. 40.

The lave, that levyt in that cuntre,
Banyst fra thame a gentyl-man,
That duelland *amangys* thame wes than.
Wyntown, ii. 9. 32.

Amang, S. Westmorel.

This, as has been very justly observed concerning the E. word, is from the idea of mixture; A. S. *meng-an*, *ge-meng-an*, Su.G. *maeng-a*, Isl. *meng-a*, miscere. But Wachter derives Germ. *meng-en* to mix, from *maengd* multitudo; to which corresponds Isl. *menge* turba, colluvies hominum, G. Andr. It may therefore be supposed that *amang* means, *in the crowd*. The idea of its formation from *maeng-a* miscere, might seem to be supported by analogy; Su.G. *ibland*, among, being formed in the same manner from *bland-a* to mix. It is to be observed, however, that *bland* signifies a crowd, as well as Isl. *menge*. Ihre accordingly resolves *ibland*, inter, by in turba; from *i* prep. denoting *in*, and *bland*, mixtura, turba. In like manner, Gael. *measg*, among, is evidently from *measg-am* to mix, to mingle. V. MENYIE.

2. It seems used adverbially as signifying, at intervals, occasionally.

It wes gret cunnandnes to kep
Thar takill in till sic a thrang;
And wyth sic wawis; for ay *amang*,
The wawys reft thair sycht off land.
Barbour, iii. 714. MS.

AMBASSATE, AMBASSIAT, *s.* This term is not synon. with embassy, as denoting the message sent; nor does it properly signify the persons employed, viewed individually: but it respects the same persons considered collectively.

Than the *ambassiat*, that was returnit agane,
From Diomedes cieté Etholiane,
He bad do schaw the credence that they brocht,
Perordoure alhale thare answere, faland nocht.
Doug. Virgil, 369, 33.

In this sense it is used in O. E.

The kynge then gaue unto that lye *ambassate*
Full riche giftes and golde enoughe to spende;

And bad theim geue their lordes, in whole senate,
His letters so, whiche he then to hym sende.
Hardynge's Chron. Fol. 74. b.

Fr. *ambassade*, id.

To AMEISE, AMESE, AMEYSS, *v.a.* To mitigate, to appease.

Bot othyr lordis, that war him by
Ameissyt the King in to party.
Barbour, xvi. 134. MS.

i. e. in part assuaged his indignation. In edit. 1620,

Hes *measd*, &c.

——He message send
Tyl Arwyragus, than the Kyng,—
For til *amese* all were and stryfe.
Wyntown, v. 3. 49.

This has no connexion with Fr. *emmat-ir*, cohibere, reprimere, to which Rudd. inclines to trace it. Mr Macpherson mentions C. B. *masw*, soft. This Ihre considers as derived from Su.G. *mas-a*, to warm; *masa sig foer elden*, ante focum pandiculari. But the origin undoubtedly is Germ. *mass-en* moderari, temperare, mitigare; Franc. *mezz-an*, id. Germ. *maess-igen*, is now most generally used. Wachter traces these terms to Germ. *mass*, Alem. *mez*, modus. The *v. Meis*, q. v. is used in the same sense with *Ameis*.

AMENE, *adj.* Pleasant.

For to behald it was ane glore to se
The stabillyt wyndys, and the calmyt se,
The soft sessoun, the firmament serene,
The loune illuminate are, and firth *amene*.
Doug. Virgil, 400, 4.

Lat. *amoen-us*, id.

AMERAND, *adj.* Green, verdant.

I walkit furth about the feildis tyte,
Quhilkis tho replenist stude ful of delyte,
With herbis, cornes, cattel and frute treis,
Plente of store, birdis and besy beis,
In *amerand* medis fleand est and west.
Doug. Virgil, 449, 13.

From the colour of the emerald, Fr. *emeraud*.

AMERIS, AUMERS, *s. pl.* Embers.

The assis depe, murnand with mony cry,
Doun did thay cast, and scrappis out attanis
The hete *ameris*, and the birsillit banys.
Doug. Virgil, 368, 27.

Lurid and black, his giant steed
Scowl'd like a thunder-cloud;
Blae as the levin glanst his mane;
His een like *aumers* glow'd.
Jamieson's Popul. Ball. i. 243.

This, I apprehend, is the pron. of Moray. A. S. *aemyria*, Belg. *ameren*, Su.G. *morja*; Isl. *eimyria*, favilla; which some derive from *eimur* tenuis fumus, Dan. *em*, *jem*, favilla.

AMYRALE, *s.* An admiral.

Of Frawns thai tuk wp all of were,—
And slwe the *Amyrale* of that flot.
Wyntown, vii. 9. 99.

Fr. *amiral*; Belg. *ammirael*; Ital. *ammiraglio*, L. B. *admiralius*. Kilian refers to Arab. *ammir*, rex, imperator; more properly, *amir*, a prince, a lord. Hence, it is said, among the Saracens and Turks, the satrap of a city, or prefect of a province, had the title of *Amira* and *Amiral*. According to Du Cange, he who had

the command of a fleet was also, among the Saracens, called *Amiral*. *Admiralius* is mentioned by Matt. Paris, as a Saracen designation, A. 1272. According to Mr Ritson, the original Arabic is *ameer al omrah*, or prince of the princes; Gl. E. Met. Rom.

To AMIT, *v. a.* To admit.

Quhat will ye mar? this thing *amittyt* was,
That Wallace suld on to the lyoun pas.
Wallace, xi. 235. MS.

Amit my asking, gif so the fatis gydis.
Doug. Virgil, 154, 46.

AMMELYT, *part. pa.* Enamelled.

Sum stele hawbrekis forgis furth of plate,
Birnyst flawkertis and leg harnes fute hate,
With latit sowpyl siluer weil *ammelyt*.
Doug. Virgil, 230, 26.

Fr. *emaill-er*; L. B. *amaylare*; Belg. *emailer-en*; Dan. *ameler-er*, id. V. AMAILLE.

To AMMONYSS, *v. a.* To admonish, to counsel, to exhort.

And quhen Schyr Aymer has sene
His men fleand haly beden,
Wyt ye weil him wes full way.
Bot he moucht nocht *ammonyss* sway,
That ony for him wald torne again.
Barbour, viii. 349. MS.

i. e. "admonish so, or in such a manner." He also uses *amonessing* for admonishing. V. MONESTYNG.

AMORETTIS, *s. pl.* Loveknots, garlands.

And on hir hede a chaplet fresch of hewe,
Of plumys partit rede, and quhite, and blewe:
Full of quaking spangis brycht as gold,
Forgit of schap like to the *amorettis*.
King's Quair, ii. 27, 28.

Not yclad in silk was he,
But all in flouris and flourettis,
Ypainted all with *amorettis*.
Chaucer, Rom. Rose.

Fr. *amourettes*, love-tricks, dalliances, Cotgr.

To AMOVE, AMOW, *v. a.* To move with anger, to vex, to excite.

The Kyng Willame nevertheles
Heyly *amowit* thar-at wes,
And stwde this gud man hale agayne
In fawour of hys awyne chapyllayne.
Wyntown, vii. 8. 278.

For thoucht our fayis haf mekill mycht,
Thai have the wrang and succudry;
And cowatyss of senyowry
Amowys thaim, for owtyn mor.
Barbour, xii. 299. MS.

Amove is used in O. E. Fr. *emouv-oir*, id.

AMOUR, *s.* Love.

——Of hete *amouris* the subtell quent fyre
Waystis and consumis merch, banis and lire.
Doug. Virgil, 102, 3.

Fr. *amour*, Lat. *amor*.

AMSCHACH, *s.* A misfortune, S. B.

——But there is nae need,
To sicken an *amshach* that we drive our head,
As lang's we're sae skair'd frae the spinning o't.
Song, *Ross's Helenore*, p. 135.

Ir. and Gael. *anshogh*, adversity, misery.

AMSHACK, *s.* "Noose, fastening," Gl. Sibb.

This seems the same with *Ham-shackel*, q. v.

AN. IN AN, *adv.* V. IN.

To AN, *v. a.*

Wist ye what Tristrem ware,
Miche gode y wold him *an*;
Your owhen sester him bare.
Sir Tristrem, p. 42. st. 66.

Y take that me Gode *an*.
Ibid. p. 144.

"To owe, what God owes me, i. e. means to send me;" Gl. I apprehend that the v. properly signifies, to appropriate, to allot as ones own; not as immediately allied to A. S. *ag-an*, Su.G. *aeg-a* possidere; but to *egn-a*, proprium facere, Germ. *eigen-en*, *eign-en*, id. from Su.G. *egen*, Germ. *eigen*, proprius, one's own; as A. S. *agn-ian*, *agn-igean*, possidere, are formed from *agen* proprius, a derivative from *ag-an*, whence E. *owe*. Thus *an*, to which the modern *own* corresponds, is related to *ag-qn*, only in the third degree.

It seems, however, to be also used improperly in the sense of *owe*, or *am indebted to*.

Sir King, God loke the,
As y the love and *an*,
And thou hast served me.
Ibid. p. 47.

AN, AND, *conj.* If.

We ar to fer fra hame to fley.
Tharfor lat ilk man worthi be.
Yone ar gadryngis of this countré;
And thai sall fley, I trow, lychly,
And men assaile thaim manlyly.
Barbour, xiv. 282. MS.

Luf syn thy nychtbouris, and wirk thame na vnricht,
Willing at thou and thay may haue the sicht
Of heuynnys blys, and tyist thame nocht therfra;
For *and* thou do, sic luf dow nocht ane stra.
Doug. Virgil, 95, 54.

And thow my counsal wrocht had in al thing,
Ful welcum had thou bene ay to that King.
Priests of Peblis, p. 44.

And is generally used for *if* throughout this Poem.

At thir wordis gud Wallace brynt as fyr;
Our haistely he ansuerd him in ire.
Thow leid, he said, the suth full oft has beyn,
Thar *and* I baid, quhar thou durst nocht be seyn,
Contrar enemys, na mar, for Scotlandis rycht,
Than dar the Howlat quhen that the day is brycht;
That taill full meit thow has tauld be thi sell.
To thi desyr thow sall me nocht compell.
Wallace, x. 146. MS.

There *have* I bidden, where thou durst not be seen.
Edit. 1648. p. 269.

It must be observed, that if *and* here signify *if*, it must be viewed as in immediate connexion with these words,

That taill full meit &c.

In this case, Wallace, instead of absolutely asserting, only makes a supposition that he appeared where Stewart durst not shew his face; and on the ground of this supposition applies Stewart's tale concerning the Howlat to himself. If this be not the connexion, which is at best doubtful, *and* is here used in a sin-

gular sense. It might, in this case, signify, truly, indeed; analogous to Isl. *enda*, quidem, G. Andr. p. 61.

It is frequently used by Chaucer in the sense of *if*.

Fayn wolde I do you mirthe, *and* I wiste how.
Canterbury T. v. 768.

For *and* I shulde rekene every vice,
Which that she hath, ywis lwer to nice.
Ibid. v. 10307.

An, as far as I have observed, appears to be the more modern orthography, borrowed from vulgar pronunciation.

"*If*, and *An*, spoils many a good charter." S. Prov. Kelly, p. 209.

Dr Johnson has observed, that "*an* is sometimes, in old authors, a contraction of *and if*;" quoting, as a proof, the following passage from Shakespeare.

——He must speak truth,
An they will take it, so; if not, he's plain.

But this conjecture has not the slightest foundation. Su.G. *aen* is used in the same sense with our *an*. Particula conditionalis, says Ihre, literarum elementis et sono referens Græcorum ἐαν, si. He adds, that it is now almost obsolete, although it occurs very frequently in the ancient laws of the Goths. *Æn fae flogher*, si pecus transilierit; "an the fe fle," S. Leg. Westg.

Mr Tooke derives *an* from A. S. *an-an* dare; as synon. to *if*, *gif*, from *gif-an*, id. Somner indeed renders *An* as equivalent to *do* vel *dono*, I give or grant; quoting this instance from a testamentary deed in A. S., although without mentioning the place, *Ærest that ic an minum hlaforde*, &c. Primum quod ipse donavi Domino meo. Lye translates *An*, indulgeat, largiatur, Cædm. 41, 4. As *and* seems to be the old orthography of this word, Mr Tooke might probably view it as from the same origin with *and*, used in its common sense, *et*; which he derives from *An-an-ad*, dare congeriem. But as Su.G. *aen* has not only the signification of *si*, but also of *et*, in the old laws of the Goths; and as Isl. *end* has the same meaning; it does not appear probable that the A. Saxons would need to clap two words together, in order to form a conjunction that was every moment in their mouths.

To ANALIE, *v. a.* To dispone, to alienate; a juridical term.

"Prelats may not *analie* their lands, without the Kings confirmation." Reg. Maj. B. ii. c. 23. Tit.

"The husband may not *analie* the heretage, or lands pertaining to his wife." Quon. Attach. c. 20.

In both places *alienare* is the term used in the Lat. copy. In the first passage, although *analie* occurs in the Title, *dispone* is the term used in the chapter. This is also the case, Ibid. c. 20. The word is evidently formed from the Lat. v. by transposition.

ANALIER, *s.* One who alienates goods, by transporting them to another country.

——"The Kings land and realme is subject to weirfare; and therefore sould not be made poore by *analiers* & sellers of gudes and geir transported furth of the realme." 1 Stat. Rob. I. c. 23. § 1. *Alienatores*, Lat. copy. V. the *v.*

To ANAME, *v. a.* To call over names, to muster.

——In the abbay of Hexhame
All thare folk thai gert *aname*;
And in-til all thare ost thai fand
Of men armyd bot twa thowsande.
Wyntown, viii. 40. 104.

To ANARME, ANNARME, *v. a.* To arm.

"Ilk burges hauand fyftie pundis in gudis, salbe haill *anarmit*, as a Gentilman aucht to be." Acts Ja. I. 1429. c. 137. edit. 1566.

ANCLETH, HANCLETH, *s.* Ankle, Gl. Sibb.

AND, *conj.* If. V. AN.

ANE, *adj.* One.

The Kingis off *Irchery*
Come to Schyr Eduuard halily,
And thar mauredyn gan him ma;
Bot giff it war *ane* or twa.
Barbour, xvi. 304. MS.

As the signes in the sacraments are not alwayis *ane*; sa the same in baith, are not of *ane* number: For in baptisme, wee haue but *ane* element, into this sacrament wee haue twa elements." Bruce's Serm. on the Sacrament, 1590. Sign. F. 2. b.

MoesG. *ain*; A. S. *an*, *ane*; anc. Su.G. *an*; mod. Su.G. *en*; Alem., Germ., and Isl. *ein*; Belg. *een*; Gael. *aon*, id.

ANE, *article*, signifying one, but with less emphasis.

Mr Macpherson justly observes, that this is properly the same with the adjective. "In Wyntown's time," he adds, "it was rarely used before a word beginning with a consonant, but afterwards it was put before all nouns indifferently. V. Douglas and other later writers." Barbour, who preceded Wyntown, uses it occasionally before a word beginning with a consonant, although rarely.

In till his luge a fox he saw,
That fast on *ane* salmound gan gnaw.
Barbour, xix. 664. MS.

To ANE, *v. n.* To agree, to accord.

Swa hapnyde hym to tá the Kyng
And *ányd* for hys rawnsownyng
For to gyf that tyme hym tyle
Schyppys and wyttayle til his wylle.
Wyntown, iii. 3. 42.

Germ. *ein-en*, id. Sensu forensi est concordare, convenire; *sich vereinen*, pacisci. Wachter. This seems to be merely an oblique sense of *ein-en*, statuere, synon. with Su.G. *en-a*, firmiter sibi aliquid proponere. Isl. *eining*, unio; Su.G. *enig*, Germ. *einig*, concors. I need scarcely observe, that all these evidently refer to *Ane*, *en*, one, as their origin.

ANEABIL, *s.* An unmarried woman.

"Bot gif he hes mony sonnes, called *Mulierati (that is, gotten and procreat vpon ane concubine, or as we commonlie say, vpon ane* ANEABIL *or singill woman, whom he maries therafter, as his lawfull wife)* he may not for anie licht cause, without consent of his heire, giue to the said after-borne sonne,

anie parte of his heretage, albeit he be weill willing to doe the samine." Reg. Maj. B. ii. c. 19. s. 3.

Anable is an old Fr. word, signifying, *habile*, capable. The Scots, according to Menage, have formed from it the forensic term *inhabilis*, to denote a man who is not married. C'est un vieux mot qui se trouve souvent dans les vieilles Chartes. *Aptus, idoneus.* Dict. Trev. This may be the origin of *Aneabil* as signifying a woman who, being single, is not legally disqualified, or rendered *unfit* for being married.

ANEDING, *s.* Breathing.

On athir half thai war sa stad,
For the rycht gret heyt that thai had,
For fechtyn, and for sonnys het,
That all thair flesche of swate wes wete.
And sic a stew raiss out off thaim then,
Off *aneding* bath off horss and men,
And off powdyr; that sic myrknes
In till the ayr abowyne thaim wes,
That it wes wondre for to se.

Barbour, xi. 615. MS.

This word is printed as if it were two, edit. Pink. But it is one word in MS. Thus it has been read by early editors, and understood in the sense given above. For in edit. 1620, it is rendered *breathing*, p. 226. V. AYND, *v.*

ANEFALD, *adj.* Honest, acting a faithful part.

And farthermare, Amata the fare Quene,
Quhilk at al tymes thine *ane fald* freynd has bene,
Wyth hir awne hand dois sterue lyggand law,
And for effray hir selfe has brocht of daw.

Doug. Virgil, 435. 15.

Fidelissima, Virg. Here it is printed, as if the two syllables formed separate words.

This is evidently the same with *afald*, with this difference only, that in the composition of it *a*, as signifying, one, is used; and here *ane*, in the same sense.

ANELIE, *adv.* Only.

"Wee are conjoined, and fastned vp with ane Christ, bee the moyan (sayis hee) of ane spirite; not bee ane carnal band, or bee ane grosse conjunction; but *anelie* be the band of the halie spirite." Bruce's Serm. on the Sacrament, 1590. Sign. I. 3. b.

ANELYD, *part. pa.* Aspired; literally, panted for.

Eftyr all this Maximiane
Agayne the Empyre wald have tane;
And for that caus in-tyl gret stryfe
He lede a lang tyme of hys lyfe
Wyth Constantynys Sonnys thre,
That *anelyd* to that Ryawte.

Wyntown, v. 10. 480. V. Also viii. 38. 231.

Mr Macpherson has rightly rendered this "aspired;" although without giving the etymon. Sibb. explains *anelyd*, incited, excited; from A. S. *anelan*, incitare. But the origin of the word, as used by Wyntown, is Fr. *anhel-er*, "to aspire unto with great endeavour;" Cotgr. Lat. *anhel-o*; L. B. *anel-o*.

ANENS, AHENST, ANENT, *prep.* Over against, opposite to, S.

——Thare was unoccupyid,
Lyand be-yhond an arme of se
Anens thame, a gret cuntré.

Wyntown, iv. 19. 12.

Tharfor thair ost but mar abaid
Buskyt, and ewyn *anent* thaim raid.

Barbour, xix. 512. MS.

With that ane schip did spedely aproche,
Ful plesandly saillig vpon the deip;
And sine did slack hir saillis, and gan to creip
Toward the land *anent* quhair that I lay.

Lyndsay's Warkis, 1592. p. 256.

Anent, id. Lancash. Gl. Some derive this from Gr. ἀνάντι, oppositum. Skinner prefers A. S. *neat*, near. The Gr. word, as well as ours, together with MoesG. *and*, Alem. *andi*, Su.G. *and*, *anda*, contra, seem all to claim a common origin. But I suspect that *anens* is corr. from A. S. *ongean*, ex adverso. V. FORE-ANENT.

ANENT, ANENTIS, *prep.* Concerning, about, in relation to.

"*Anent* Hospitallis that ar fundat of Almous deidis, throw the kingis to be vphaldin to pure folk and seik, to be vesyit be the Chancellar, as thay haue bene in the kingis progenitouris tyme." Acts Ja. I. 1424. c. 30. edit. 1566.

"*Anentis* Heretickis and Lollardis, that ilk Bishope sall gar inquyre to the Inquisitioun of Heresie, quhair ony sic beis fundin, and at thay be punisit as Law of halie kirk requyris." Ibid. c. 31.

"*Anent* the petitioun maid *anent* the debtis contracted be the Frenche men of Weir in this cuntre, the saids concordit, that the King and Quein sall caus restoir all that quhilk happenis to be found gevin and granted to the Kingis Lieuetenent and his Captanes, and utheris officiaris, for the nurischment, sustentatioun, and maintenance of the said Frenchemen, or that quhilk beis found aucht be the Lieutenent for service of his Majesty, that may appeir be writ, or confessioun of parties." Knox's Hist. p. 230.

Perhaps this is merely an oblique sense of the term which signifies *opposite to*. It might originate from the mode of stating accounts, by marking the sum due *over against* the name of the debtor; or rather from the manner in which it was customary to answer petitions, by marking the reply to each particular clause, directly opposite to the clause itself, on the margin. Hence the term might be transferred to whatsoever directly referred to any person or business.

Wiclif uses *anentis* in the sense of *with*, *according to*. "*Anentis* men this thing is impossible; but *anentis* God alle thingis ben possible;" Mat. 19.

To ANERD, ANNERE. V. ANHERD.

ANERLY, ANYRLY, *adv.* Only, alone, singly.

Strange wtrageouss curage he had,
Quhen he sa stoutly, *him allane*,
For litill strenth off erd, has tane
To fecht with twa hunder and ma!
Thar with he to the furd gan ga.
And thai, apon the tothyr party,
That saw him stand thar *anyrly*,
Thringand in till the wattyr rad,
For off him litill dout thai had;
And raid till him, in full gret hy.

Barbour, vi. 132. MS.

In edit. 1620 it is rendered *allanerlie*, the latter being more commonly used and better understood, when this edit. was published.

Ne wald I not also that I suld be
Caus or occasioun of sic dule, quod he,
To thy maist reuthfull moder, traist, and kynd,
Quhilk *anerlie* of hir maist tendir mynd,
From al the vthir matrouns of our rout,
Has followit the hir louit child about,
Ne for thy saik refusit not the se,
And gaif na force of Acestes cieté.

Doug. Virgil, 282. 47.

From A. S. *anre*, tantum, only. This may be a derivative from *an* used in the sense of *solus*, alone. Hence Lye gives *an* and *anre* as equally signifying, tantum, vo. *An*. *Anre* is also nearly allied to the *Alem.* adj. *einer*, *eineru*, solus, sola. But I am much inclined to think that, although somewhat altered, it is the same with Su.G. *enhvar*, Isl. *ein hvor*, quisque; especially as this is a very ancient word. Ulphilas uses *ainhvaria* in the sense of *quilibet*; hence the phrase, *Ainhvarjanch ize handuns analangjands*; unicuique vel singulis illorum manus imponens; laying his hands on *every one* of them, Luk. 4. 40. It confirms this hypothesis, that A. S. *anra gehwylc* signifies *unusquisque*, every one, Mat. 26. 22. This, although obviously the origin of *allanerly*, seems to have been entirely overlooked. It is merely q. *all alone*, or *singly*.

ANERLY, ANERLIE, *adj.* Single, solitary, only.

"Yit for all that, thair wald nane of thame cum to Parliament, to further thair desyre with ane *anerlie* vote." Buchanan's Admon. to Trew Lordis, p. 19.

It occurs in Pinkerton's Edit. of *The Bruce*.

And quhen the King Robert, that was
Wyss in his deid and *anerly*,
Saw his men sa rycht douchtely
The peth apon thair fayis ta;
And saw his fayis defend thaim sa;
Than gert he all the *Irschery*
That war in till his company,
Off *Arghile*, and the *Ilis* alsua,
Speid thaim in gret hy to the bra.

Barbour, xviii. 439.

But it must be read, as in MS., *auerty*.

ANETH, *prep.* Beneath, S.

As he came down by Merriemas,
And in by the benty line,
There has he espied a deer lying,
Aneath a bush of ling.

Minstrelsy Border, i. 77.

Then sat she down *aneth* a birken shade,
That spread aboon her, and hang o'er her head:
Cowthy and warm, and gowany the green,
Had it, instead of night, the day time been.

Ross's Helenore, p. 62.

A. S. *neothan*, Su.G. *ned*, Isl. *nedan*, Belg. *neden*, id. The termination *an* properly denotes motion from a place; Ihre, vo. *An*, p. 87.

ANEUCH, *adv.* Enough, S.

Quhat eir scho thocht, scho wist it war in vane.
Bot thai war glad *aneuch*. ——

Dunbar, Maitland Poems, p. 80.

It appears that the synon. term O. E. was anciently pron. with a guttural sound.

Whan thei had so robbed, that tham thouht *inouh*,
Thei went ageyn to schip, & saile vp drouh.

R. Brunne, p. 59.

This also appears from A. S. *genog*, *genoh*, satis. Mr Tooke views the A. S. adv. as the part. pa. *(Genoged)*, of A. S. *Genogan*, multiplicare. Divers. Purl. p. 472, 473. Perhaps it is more natural to derive it from MoesG. *janoh*, multi, many.

ANEW, plur. of ANEUCH, *s.* Enow.

On kneis he faucht, felle Inglismen he slew,
Till hym thar socht may fechtars than *anew*.

Wallace, i. 324, MS. V. ENEUCH.

ANEWIS, *s. pl.*

A chapellet with mony fresch *anewis*
Sche had upon hir hede, and with this hong
A mantill on hir schuldries large and long.

King's Quair, v. 9.

Mr Tytler renders this "budding flowers." But I have met with no cognate term; unless it be a metaph. use of Fr. *anneau*, a ring; q. a chaplet composed of various rings of flowers in full blossom.

ANGELL HEDE, *s.* The hooked or barbed head of an arrow.

A bow he bair was byg and weyll beseyn,
And arrouss als, bath lang and scharpe with all,
No man was thar that Wallace bow mycht drall.
Rycht stark he was, and into souir ger,
Bauldly [he] schott amang thai men of wer.
Ane *angell hede* to the hukis he drew,
And at a schoyt the formast sone he sleu.

Wallace, iv. 554. MS.

A. S., Dan., and Germ. *angel*, a hook, an angle; Teut. *anghel*. Belg. *angel*, as denoting a sting, seems to be merely the same word, used in a different and perhaps more original sense; as, *angel der byen*, the sting of bees. Kilian mentions Teut. *anghel-en*, as an old word signifying to sting. Hence the E. term to *angle*, to fish. Wachter derives our theme from *ank-en*, to fix, whence *anker*, an anchor.

ANGIR, *s.* Grief, vexation.

Thare-wyth thai tyl the Kyng ar gane,
And in-to cumpany wyth thame has tane
The Frankis men in thare helpyng,
And knelyd all foure be-for the Kyng,
And tald, qwhat ese of pes mycht rys,
And how that *angrys* mony wys
In-til all tyme mycht rys of were.

Wyntown, ix. 9. 104.

Mr Macpherson derives this from Gr. ἄσχος. This, indeed, is mentioned by Suidas and Phavorinus, as signifying grief. But it is more immediately allied to Isl. *angr*, dolor, moeror, G. Andr. Su.G. and Isl. *angra*, dolore afficere, to vex; which Ihre deduces from Su.G. *aang-a*, premere, arctare. MoesG. *angvu*, Alem. *engi*, Germ. and Belg. *eng*, as well as C. B. *ing*, all correspond to Lat. *ang-ustus*, and convey the idea of straitness and difficulty. To these may be added Gr. ἄχω. V. Ihre, v. *Aanga*.

To ANHERD, ANERD, ANNERE, ENHERDE, *v. n.* To consent, to adhere.

—— In Argyle wes a Barown
That had a gret affectyown
To this Stwart the yhyng Roberd;

And als hys wil wes til *enherde*
To the Scottis mennys party.
Wyntown, viii. 29. 164.

Thare *anerdis* to our nobill to note, quhen hym nedis,
Tuelf crounit Kingis in feir,
With all thair straug poweir,
And meny wight weryer
Worthy in wedis.
Gawan and Gol. ii. 8.

Anherd hereto ilk man richt fauorably,
And hald your pece but outhir noyis or cry.
Doug. Virgil, 129, 43.

Juno *annerdit*, and gaif consent thareto.
Ibid. 443, 19.

"—Scho gat finalie ane sentence aganis King Dauid to *annere* to hir as his lawchful lady and wyffe." Bellend. Cron. B. xv. c. 16.

This has been traced to O. Fr. *aherd-re* id. But without the insertion of a letter, it may be viewed as derived, by a slight transposition, from A. S. *anhraed*, *anraed*, constans, concors, unanimis; which seems to be composed of *an*, one, and *raed*, counsel, q. of one mind. It can scarcely be imagined that Su.G. *enhaerde*, obstinacy, *enhaerdig*, obstinate, are allied; as being formed from *haerd*, durus.

ANYD, *pret.* Agreed. V. ANE, *v.*

ANYNG, *s.* Agreement, concord.

—— Antiochus kyng
Wyth the Romanis made *anyng*.
Wyntown, iv. 18. Tit.

ANIS, ANYS, AINS, *adv.* Once.

And thocht he nakit was and vode of gere,
Na wound nor wappin mycht hym *anys* effere.
Doug. Virgil, 387, 20.

"Yee haue in Jude 3, that faith is *ains* giuen to the saints: *ains* giuen: that is, constantly giuen, neuer to bee changed, nor vtterlye tane fra thame." Bruce's Serm. on the Sacr. 1590. Sign. T. 4, a.

Mr Macpherson says, but without the least reason, that this is a "contr. of *ane syis*." It is merely the genitive of *an* one, A. S. *anes*, also rendered *semel*; q. actio unius temporis. Pron. as *ainze*, or *yince*, S. *eenze*, S. B.

ANYS also occurs as the gen. of ANE.

Bere your myndis equale, as al *anys*,
As commoun freyndis to the *Italianis*.
Doug. Virgil, 457, 15.

i. e. as all *of one*.

It is also commonly used as a gen. in the sense of, belonging to one; *anis* hand, one's hand, S.

ANIS, ANNIS, *s. pl.* Asses.

—— So mony *anis* and mulis
Within this land was nevir hard nor sene.
Bannatyne Poems, p. 42.

The word, however, is here used metaph. as in most other languages. It also occurs in the literal sense.

The muill frequentis the *annis*,
And hir awin kynd abusis.
Scott, Chron. S. P. iii. 147.

Su.G. *asna*, Isl. *esne*, Fr. *asne*, Gr. ονος, Lat. *asin-us*, id.

ANKER-SAIDELL, HANKERSAIDLE, *s.* A hermit, an anchorite.

Throw power I charge thé of the paip,
Thow neyther girne, gowl, glowme nor gaip,
Lyke *anker-saidell*, lyke unsell aip,
Like owle nor alrische elfe.
Philotus, st. 12. *Pink. S. P. Repr.* iii. 46.

O ye hermits and *hankersaidlis*,
That takis your penance at your tables,
And eitis nocht sheit restorative,—
The blest abune we sall beseik
You to delyvir out of your noy.
Dunbar, Chron. S. P. i. 235.

This seems to be merely a corrupt use of A. S. *ancer-setle*, which properly signifies an anchorite's cell or seat, a hermitage; Somn. Germ. *einsidler* denotes a hermit, from *ein* alone, and *sidler*, a settler; qui sedem suam in solitudine fixit, Wachter. Not only does A. S. *ancer* signify a hermit, and O. E. *anker*, (Chaucer, Rom. Rose, 6348), but Alem. *einchoraner*, C. B. *anker*, Corn. *ankar*, and Ir. *angkaire;* all from Lat. *anachoreta*, Gr. ανα-χωρητης, from ανα-χωρεω, to recede.

ANKERSTOCK, *s.* A large loaf, of a long form. The name is extended to a wheaten loaf, but properly belongs to one made of rye, S. It has been supposed to be so called, q. an anchorite's stock, or supply for some length of time;" or, more probably, "from some fancied resemblance to the stock of an anchor." Gl. Sibb.

ANLAS, *s.* "A kind of knife or dagger usually worn at the girdle;" Tyrwhitt. This is the proper sense of the word, and that in which it is used by Chaucer.

At sessions ther was he lord and sire.
Ful often time he was knight of the shire.
An *anelace*, and a gipciere all of silk,
Heng at his girdel, white as morwe milk.
Canterbury, T. Prol. 359.

But we find it elsewhere used in a different sense.

His horse in fyne saudel was trapped to the hele.
And, in his cheveron biforne,
Stode as an unicorne,
Als sharp as a thorne,
An *anlas* of stele.
Sir Gawan and Sir Gal. ii. 4.

Here the term signifies a dagger or sharp spike fixed in the forepart of the defensive armour of a horse's head. Bullet renders it *petit couteau*, deriving it from *an* diminutive, and Arm. *lac*, *lacquein*, to strike. This word is found in Franc. *anelaz*, *analeze*, adlumbare, vel adlaterale telum; which has been derived from *lez*, latus, ad latus, juxta. C. B. *anglas* signifies a dagger. *Anelace*, according to Watts, is the same weapon which Ir. is called *skein*. The word is frequently used by Matt. Paris. He defines it; Genus cultelli, quod vulgariter *Anelacius* dicitur; p. 274. Lorica erat indutus, gestans *Anelacium* ad lumbare; p. 277.

ANMAILLE, *s.* Enamel. V. AMAILLE.

To ANORNE, *v. a.* To adorn.

Wythin this place, in al plesour and thryft
Are hale the pissance quhilkis in iust battell
Slane in defence of thare kynd cuntré fel:
— And thay quhilk by thare craftis or science fyne,

Fand by thare subtel knawlege and ingyne,
Thare lyfe illumynyt and *anornit* clere.
Doug. Virgil, 188, 24.

Perhaps corr. from L. B. *inorn-are*, ornare; used by Tertullian.

ANSE, ANZE, ENSE, *conj.* Else, otherwise. Ang.

It can scarcely be supposed that this is a corr. of E. *else*. I recollect no instance of *l* being changed, in common use, into *n*. It is more probably allied to Su.G. *annars*, id. As E. *else*, A. S. *ellis*, Su.G. *aeljes*, Dan. *ellers*, are all from the old Goth. *el*, other; Su.G. *annars*, Germ. and Belg. *anders*, else, are derived from Su.G. *annan*, *andre*, MoesG. *anthar*, Alem. *ander*, Isl. *annar*, also signifying alius, other.

To ANTER, *v. n.* 1. To adventure, S. B.

—— But then
How *anter'd* ye a fieldward sae your lane?
Ross's Helenore, p. 31.

2. To chance.

But tho' it should *anter* the weather to bide,
With beetles we're set to the drubbing o't.
And then frae our fingers to gnidge aff the hide,
With the wearisome wark of the rubbing o't.
Song, *Ross's Helenore*, p. 135.

"We cou'd na get a chiel to shaw us the gate alpuist we had kreish'd his lief wi' a shillin; bat by guid luck we *anter'd* browlies upo' the rod." Journal from London, p. 6.

3. It occurs in the form of a part., as signifying occasional, single, rare. *Ane antrin ane*, one of a kind met with singly and occasionally, or seldom, S.

Cou'd feckless creature, Man, be wise,
The summer o' his life to prize,
In winter he might fend fu' bauld,
His eild unkend to nippin cauld.
Yet thir, alas! are *antrin* fock,
That lade their scape wi' winter stock.
Ferguson's Poems, ii. 31.

It is certainly the same with AUNTER, q. v.

ANTERCAST, *s.* A misfortune, a mischance, S. B.

Probably from *anter*, *aunter*, adventure, and *cast*, a throw; q. a throw at random.

Up in her face looks the auld hag forfairn,
And says, Ye will hard-fortun'd be, my bairn;
Frae fouks a fieldward, nae frae fouk at hame,
Will come the *antercast* ye'll hae to blame.
Ross's Helenore, p. 61.

ANTETEWME, *s.* "Antetune, antiphone, response;" Lord Hailes.

Protestandis takis the freiris auld *antetewme*,
Reddie ressavaris, bot to rander nocht;
So lairdis upliftis mennis leifing ouir thy rewme,
And ar rycht crabit quhen thay crave thame ocht.
Bannatyne Poems, 199. st. p. 19.

ANTYCESSOR, ANTECESSOWR, ANTECESTRE, *s.* Ancestor, predecessor.

Our *Antecessowris*, that we suld of reide,
And hald in mynde thar nobille worthi deid,
We lat ourslide, throw werray sleuthfulnes,
And castis ws euir till uthir besynes.
Wallace, i. 1. MS.

"Euerie man is oblist to deffend the gudis, heretagis and possessions that his *antecestres* and forbearis hes left to them; for as Tucidides hes said in his sycond beuk, quod he, it is mair dishonour til ane person to tyne the thyng that his *antecestres* and forbearis hes conqueist be grite laubours, nor it is dishonour quhen he failyeis in the conquessing of ane thing that he intendit tyl haue conquesit fra his mortal enemye." Compl. S. p. 291.

Lat. *antecessor*, one that goes before; formed as *predecessor*, and corresponding in signification. Hence E. *ancestor*, through the medium of Fr. *ancestre*.

APAYN, *part. pa.* Provided, furnished.

For thi, till that thair capitane
War coweryt off his mekill ill,
Thai thoucht to wend sum strenthis till.
For folk for owtyn capitane,
Bot thai the bettir be *apayn*,
Sall nocht be all sa gud in deid,
As thai a Lord had thaim to leid.
Barbour, ix. 64. MS.

This word is left by Mr Pinkerton as not understood. But the sense given above agrees very well with the connexion, and the word may have been formed from Fr. *appan-é*, id., which primarily signifies, having received a portion or child's part; *appan-er*, to give a younger son his portion; L. B. *apan-are*. Hence *apanagium*, appanage, the portion given to a younger child. Fr. *pain* or Lat. *pan-is* is evidently the original word. For, as Du Cange jnstly observes, *apanare* is merely to make such provision for the junior members of a family, that they may have the means of procuring bread.

In Edit. 1620, it is *in paine*. But this, as it opposes the MS., is at war with common sense.

APAYN, *adv.* 1. Reluctantly, unwillingly: sometimes distinctly, *a payn*.

And thoucht sum be off sic bounté,
Quhen thai the lord and his menye
Seys fley, yeit sall thai fley *apayn*;
For all men fleis the deid rycht fayne.
Barbour, ix. 89. MS.

i. e. "They will fly, however reluctantly, because all men eagerly desire life." The play upon the verb *fley* gives an obscurity to the passage.

2. Hardly, scarcely.

The haill consaill thus demyt thaim amang;
The toun to sege thaim thocht it was to lang,
And nocht *a payn* to wyn it be no slycht.
Wallace, viii. 910. MS.

Although the language is warped, it most probably signifies, "that they could *hardly* win it by any stratagem."

Fr. *a peine*, "scarcely, hardly, not without much ado;" Cotgr.

3. It seems improperly used for *in case*.

To gyff battaill the lordis couth nocht consent,
Less Wallace war off Scotland crownyt King.
Thar consaill fand it war a peralous thing:
For thocht thai wan, thai wan bot as thai war;
And gyff thai tynt, thai lossyt Ingland for euirmar,
A payn war put in to the Scottis hand.
Wallace, viii. 629. MS.

In case it were put, &c. in some copies. *A payn*, however, may signify *as soon as*. This is another sense of Fr. *a peine;* Presq' aussi tot, *ubi; statim atque*, Dict. Trev.

4. *Under pain*, at the risk of.

With a bauld spreit gud Wallace blent about,
A preyst he askyt, for God that deit on tré.
King Eduuard than cummandyt his clergé,
And said, I charge, *apayn* off loss off lywe,
Nane be sa bauld yon tyrand for to schrywe:
He has rong lang in contrar my hienace.
Wallace, xi. 1313. MS.

In editions, it is *on payn*. Fr. *a peine* is also used in this sense. V. also *Wall.* vi. 658, and viii. 1261.

A PER SE, "an extraordinary or incomparable person;—like the letter *A by itself*, which has the first place in the alphabet of almost all languages." Rudd.

Maist reuerend Virgil, of Latine poetis prince,
Gem of ingyne, and flude of eloquence;—
Lanterne, lade sterne, myrrour and *A per se*,
Maister of maisteris, swete sours and springand well,
Wide quhare ouer all ringis thyne heuinly bell.
Doug. Virgil, 3. 11.

Henrysone uses the same mode of expression.

O fair Creseide, the flour and *A per se*
Of Troie & Grece, how were thou fortunate,
To chaunge in filth al thy feminité,
And be with fleshly lust so maculate?
Testament of Creseide, v. 78.

Junius has observed that this metaphor nearly approaches to that used by the Divine Being, to express his absolute perfection, when he says, "I am Alpha and Omega," Rev. i. 8. But there is no propriety in the remark. For the force of the one metaphor lies in the use of A *by itself;* of the other, in its being connected with *Omega*, as denoting Him, who is not only the First, but the Last. He observes, with more justice, that this mode of expression was not unusual among the Romans. For Martial calls Codrus, *Alpha penulatorum*, i. e. the prince of paupers; Lib. ii. ep. 57.

APERSMAR, Apirsmart, *adj.* Crabbed, ill-humoured; *snell*, *calschie*, S. synon.

Get vp, (scho said) for schame be na cowart;
My heid in wed thow hes ane wyifes hart,
That for a plesand sicht was sa mismaid!
Than all in anger vpon my feit I start.
And for hir wordis war sa *apirsmart*,
Unto the nimphe I maid a busteous braid.
Palice of Honour, iii. 73. p. 63. edit. 1579.

Apersmar Juno, that with gret vnrest
Now cummeris erd, are, and se, quod-he,
Sall turne hir mind bettir wise, and with me
Foster the Romanis lordes of all erdlye gere.
Doug. Virgil, 21, 36.

Rudd. conjectures that it may be from Lat. *asper;* as others from Fr. *aspre*. But it seems rather from A. S. *afor*, *afre*, rendered both by Somner and Lye, bitter, sharp; or rather Isl. *apur*, id. (asper, acris, as *apurkylde*, acre frigus, G. Andr.) and A. S. *smeorte*, Su.G. *smarta*, Dan. and Belg. *smerte*, pain, metaph. applied to the mind. *Apersmart* seems to be the preferable orthography.

APERT, *adj.* Brisk, bold, free.

And with thair suerdis, at the last,
Thai ruschyt amang thaim hardely.
For thai off Lorne, full manlely,
Gret and *apert* defens gan ma.
Barbour, x. 73. MS.

It occurs in R. Brunne, p. 74.

William alle *apert* his ost redy he dyght.

Fr. *appert*, expert, ready, prompt, active, nimble, Cotgr. The origin of this word, I suspect, is Lat. *apparat-us*, prepared, *appar-o*.

APERT. *In apert*, *adv.* Evidently, openly.

And mony a knycht, and mony a lady,
Mak *in apert* rycht ewill cher.
Barbour, xix. 217. MS.

Fr. *apert*, *appert*, open, evident, in which sense Chaucer uses the term; *Il apert*, it is evident; *aperte*, openly. *Appar-oir*, to appear, is evidently the immediate origin of the adj., from Lat. *appar-eo*.

Apertly, *adv.* Briskly, readily.

Bot this gude Erle, nocht forthi,
The sege tuk full *apertly:*
And pressyt the folk that thar in was
Swa, that nocht ane the yet durst pass.
Barbour, x. 315. MS. V. Apert, *adj.*

APIEST, Apiece, *conj.* Although. V. Allpuist.

APILL RENYEIS, *s. pl.* A string or necklace of beads.

Sa mony ane Kittie, drest up with goldin chenyes,
Sa few witty, that weil can fabillis fenyie,
With *apill renyeis* ay shawand hir goldin chene,
Of Sathanis seinye; sure sic an unsaul menyie
Within this land was nevir hard nor sene.
Dunbar, *Bannatyne Poems*. p. 45.

Q. a rein or bridle of beads, formed like apples. Lord Hailes observes, that as "the Fr. phrase, *pomme d'ambre*, means an amber bead in shape and colour like an apple, whence E. *pomander*, it is reasonable to suppose that, either by analogy, or by imitation, *apil*, apple, had the same sense with us." Note, p. 257, 258. Perhaps it is a confirmation of this idea, that, in our version of the book of Proverbs, we read of "apples of gold." Wachter and Ihre have observed that the golden globe, impressed with the figure of the cross, and presented to the emperors on the day of their coronation, is called Germ. *reichsapfel*, Su.G. *riksaple*, literally, "the apple of the empire or kingdom." This the Byzantine writers called μηλον; and he, who bore it before the emperor was designed μηλοφορος, or the *apple-bearer*. V. Appleringie.

APLIGHT.

Crounes thai gun crake,
Mani, ich wene, *aplight*,
Saunfayl;
Bituene the none, and the night,
Last the batayle.
Sir Tristrem, p. 49.

"*At once*, literally, *one ply*," Gl. Hearne, (Gl. R. Glouc.) renders it "right, compleat;" Ritson, com-

plete, perfect. The latter observes, that the etymology cannot be ascertained.

Whon the kyng of Tars sauh that siht
Wodde he was for wraththe *apliht*,
In hond he hent a spere.
Kyng of Tars, Ritson's E. Rom. i. 164.
So laste the turnement *apliht*,
Fro the morwe to the niht.
Ibid, p. 178.

A. S. *pliht*, periculum, *pliht-an*, periculo objicere se; as perhaps originally applied to the danger to which persons exposed themselves in battle, or in single combat.

APON, APOUN, *prep.* Upon.

And gyff that ye will nocht do sua,
Na swylk a state *apon* yow ta,
All hale my land sall youris be,
And lat me ta the state on me.
Barbour, i. 426. MS.

Constanstyne *a-pon* this wys
Tyl Rome come, as I yhow dewys,
And thare in-to the lepyr felle,
And helyd wes, as yhe herd me telle.
Wyntown, v. 10. 375.

Ane Ersche mantill it war thy kynd to wer,
A Scotis thewttil wndyr thi belt to ber,
Rouch rowlyngis *apon* thi harlot fete.
Wallace, i. 219. MS.

King Eolus set heich *apoun* his chare.
Doug. Virgil, 14. 51.

Su.G. *A*, anc. *af* is used in the same sense. *Upp-a* frequently occurs in that language, which nearly corresponds to the vulgar pron. of the *prep.* in this country. As, however, A. S. *ufa* signifies above, and MoesG. *ufar*, higher; it is very probable, as Mr Tooke supposes, Divers. Purl. p. 451, that we are to trace this prep. to an old noun signifying *high*; especially as *ufar* has the form of the comparative.

APORT, APORTE, *s.* Deportment, carriage.

Be wertuous *aporte*, fair having
Resemyl he couth a mychty King.
Wyntown, ix. 26. 75.

This is merely Fr. *apport* used metaph. from *apport-er*, to carry; from Lat. *ad* and *porto*.

To APPAIR, *v. a.* To injure, to impair.

"Bot in Setounis hous were sa mony commodious opportuniteis for hir purpois, that how sa euer hir gud name wer thairby *appairit*, scho must nedis ga thither agane." Detectioun Q. Mary, S. Edit. 1572. Sign. B. V. a. *Appeyred*, Eng. Edit. 1571.

For our state it *apeires*, without any reson,
& tille alle our heires grete disheriteson.
R. Brunne, p. 290.

It is a sin, and eke a gret folie
To *apeiren* any man, or him defame.
Chaucer, Cant. T. 3149.

Fr. *empir-er* id. V. PARE, *v.*

APPARALE, APPARYLE, APPARAILL, *s.* Equipage, furniture for war, preparations for a siege, whether for attack or defence; ammunition.

Jhone Crab, a *Flemyng*, als had he,
That wes of sa gret sutelté

Till ordane, and mak *apparaill*,
For to defend, and till assaill
Castell of wer, or than cité,
That nane sleyar mycht fundyn be.
Barbour, xvii. 241. MS.

—— Baronys als of mekill mycht,
With hiu to that assege had he.
And gert his schippis, by the se,
Bring schot and other *apparaill*,
And gret warnysone of wictaill.
Ibid. 293. MS.

Fr. *appareil*, provision, furniture, is also used to denote preparations for war. Tout cet *apparcil* etoit contre les Arabes. *Ablanc;* Dict. Trev.

APPIN, *adj.* Open, S.

"Ther is ane eirb callit helytropium, the quhilk the vulgaris callis soucye; it hes the leyuis *appin* as lange as the soune is in our hemispere, and it closis the leyuis quhen the soune passis vndir our orizon." Compl. S. p. 88.

Dan. *aaben*, id. The other Northern languages preserve the *o*. On this word Lye refers to Isl. *opna*, *op*, foramen. Ihre derives it from Su.G. *upp*, often used in the sense of opening; as we say, to *break up*. In like manner, Wachter derives Germ. *offen*, id. from *auf*, up; adding, that A. S. *yppe* signifies apertus.

APPLERINGIE, *s.* Southernwood, S. Artemisia abrotonum, Linn.

Fr. *apilé*, strong, and *auronne*, southernwood, from Lat. *abrotonum*, id. I know not if this has any connexion with *Apill renyeis*, q. v.

To APPLEIS, *v. a.* To satisfy, to content, to please.

—— Of manswete Diane fast thareby
The altare eith for tyl *appleis* vpstandis,
Oft ful of sacryfyce and fat offerandis.
Doug. Virgil, 236. 22.

Gif thou wald cum to hevynis bliss,
Thyself *appleis* with sobir rent.
Bannatyne Poems, p. 186.

Than thankit thai the Queyn for her trawaill,
Off hyr ansuer the King *applessit* was.
Wallace, viii. 1490, MS.

One would suppose that there had been an old Fr. verb, of the form of *Applaire*, whence this had been derived.

APPLY, *s.* Plight, condition.

Unto the town then they both yeed,
Where that the knight had left his steed;
They found him in a good *apply*,
Both hay, and corn, and bread him by.
Sir Egeir, p. 43.

This might seem allied to Dan. *pley-er*, to use, to be accustomed; or to tend, to take care of; Su.G. *pleg-en*, Belg. *plegh-en*, id. But it is rather from Fr. V. PLY.

To APPORT, *v. n.* To bring, to conduce; Fr. *apport-er*, id.

"Of this opposition, wee may gather easilie, quhat the resurrection and glorification *apports* to the bodie. Shortly, bee thame we see, that the bodie is onely spoiled of corruption, shame, infirmitie,

naturalitie, and mortalitie." Bruce's Serm. on the Sacr. 1590. Sign. M. 3. a.

To APPREUE, APPRIEVE, *v. a.* To approve.

So that *Acést* my souerane that *appreue*
Be not efferd, *Dares*, na thing the greue.
Doug. Virgil, 141. 33.

Fr. *approuv-er*.

AR, AR, *adv.* Formerly; also, early. V. AIR.

To AR, ARE, ERE, *v. a.* To ear, to plough, to till.

Ouer al the boundis of *Ausonia*
His fiue flokkis pasturit to and fra;
Fiue bowis of ky unto his hame reparit,
And with ane hundreth plewis the land he *arit*.
Doug. Virgil, 226. 34.

The folk Auruncane and of Rutuly
This ground sawis full vnthriftely,
With scharp plewis and steill sokkis sere
Thay hard hillis hirstis for till *ere*.
Ibid. 373. 16.

MoesG. *ar-ian*, Su.G. *acr-ia*, Isl. *er-ia*, A. S. *er-ian*, Alem. *err-en*, Germ. *er-en*, Lat. *ar-are*, Gr. ἀρ-ω, id. Ihre views Heb. ארץ, *aretz*, as the fountain; which, he says, is preserved in Gr. ἠρα, and Celt. *ar*. S.

ARAGE, ARRAGE, ARYAGE, AUARAGE, AVERAGE, *s.* Servitude due by tenants, in men and horses, to their landlords. This custom is not entirely abolished in some parts of S.

"*Arage*, vtherwaies *Average*,—signifies service, quhilk the tennent aucht to his master, be horse, or carriage of horse." Skene, Verb. Sign. in vo.

"Ther is nay thing on the lauberaris of the grond to burtht and land bot *arrage*, *carage*, taxationis, violent spulye, and al vthyr sortis of aduersite, quhilk is onmercifully exsecut daly." Compl. S. p. 192.

—"That he should pay a rent of 20l. usual mony of the realm; 4 dozen poultrie, with all *aryage* and carriage, and do service use and wont." MS. Register Office, dated 1538. Statist. Acc. xiii. 535, N.

"Arage and carriage," is a phrase still commonly used in leases.

This word has been obscured by a variety of derivations. Skene traces it to L. B. *averia*, "quhilk signifies ane beast." According to Spelm. the Northumbrians call a horse "*aver*, or *afer*," vo. *Affra*. S. *aver*, *eaver*, q. v. Ihre derives *averia* from O. Fr. *ovre*, now *oeuvre*, work; as the word properly signifies a beast for labour. He observes that *avoir*, in Fr. anciently denoted possessions, wealth, vo. *Hafwor*. Elsewhere, (vo. *Hof*, aula,) he says that, in Scania, *hofwera* denotes the work done by peasants to the lord of the village; which they also call *ga til hofwa*.

The authors of Dict. Trev., taking a different plan from Ihre, derive the old Fr. word *avoir*, opes, divitiae, from *averia*. Ce mot en ce sens est venu de *avera*, ou *averia*, mot de la basse latinité, qu'on a dit de toutes sortes de biens, et sur-tout de meubles, des chevaux, et de bestiaux qui servent au labourage. They add, that the Spaniards use *averias* in the same sense.

Skene, although not the best etymologist in the world, seems to adopt the most natural plan of derivation here. The term has been derived, indeed, from the v. *Ar*, *are*, to till. "Arage," it has been said, "is a servitude of men and horses *for tillage*, imposed on tenants by landholders." It has been reckoned improbable, that this word should owe its origin to L. B. *averia*, "as it is often opposed to *carage*, a servitude in carts and horses for carrying in the landholder's corn at harvest home, and conveying home his hay, coals, &c." Gl. Compl. S. It is certain, however, that in L. B. *aragium* never occurs, but *averagium* frequently; and it can be easily supposed, that *average* might be changed into *arage* or *arrage*; but the reverse would by no means be a natural transition. Besides the oldest orthography of the term is *auarage*.

"It is statute and ordanit,—that all landis, rentis, custumis, burrow maillis, fermes, martis, muttoun, pultrie, *auarage*, cariage, and vther dewteis, that war in the handis of his Progenitouris and Father, quhome God assolyie, the day of his deceis; notwithstanding quhatsumeuer assignatioun or gift be maid thairvpone under the greit seill, preuie seill, or vthers, ne aluterlie cassit and annullit: swa that the haill profitis and rentis thairof may cum to our souerane Lord." Ja. IV. A. 1489. c. 24. Edit. 1566.

It may be added, that the money paid for being freed from the burden of *arage* was called *averpenny* in the E. laws. "*Averpenny*, hoc est, quietum esse (to be quit) de diversis denariis, pro averagio Domini Regis [Rastall];—id est, a vecturis regiis, quae a tenentibus Regi praestantur. Tributum, quod praestatur pro immunitate *carroperae*, seu vecturae. Du Cange, vo. *Averpeny*.

Nor is there any evidence that "*arage* is opposed to *carage*." They are generally conjoined in S., but rather, by a pleonasm common in our language, as terms, if not synonymous, at least of similar meaning. *Carriage* may have been added, to shew that the service required was extended to the use of cars, carts, waggons, and other implements of this kind, as well as of horses and cattle. For Skene seems rightly to understand *arage*, as denoting service, "be horse, or carriage of horse." But when it is recollected that, in former times, as in some parts of S. still, the greatest part of *cariage* was on the backs of horses; it will appear probable, that it was afterwards found necessary to add this term, as denoting a right to the use of all such vehicles as were employed for this purpose, especially when these became more common. The phrase, *cum auaragiis et caragiis*, is quoted by Skene, as occurring in an Indenture executed at Perth, A. 1371, betwixt Robert Stewart, Earl of Menteith, and Isabell Countess of Fife, resigning the Earldom of Fife into the King's hands, in favour of the said Earl.

By Du Cange, *Cariagium* is rendered, vectura cum *carro*, quam quis domino praestare debet; nostris *chariage*. As, however, this word is not restricted to carriage by means of cars, wains, &c. it seems at times in our old laws to have denoted the work of men employed as porters. Hence one of the "articles to be inquyred by secret inquisition, and punished be the law," is; "of allowance made &

given to the Baillies of the burgh *(in their comptes)* and not payed to the *pure*, for *cariage* and doing of other labours." Chalmerlan Air. c. 39. s. 42.

This corresponds to the account given in our Statistics. "On other estates, it is the duty of servants to carry out and spread the dung for manuring the proprietor's land in the seed time, which frequently interferes with his own work of the same kind. It is also the duty of the tenants to fetch from the neighbouring sea-ports all the coal wanted for the proprietor's use. The tenants are also bound to go a certain number of errands, sometimes with their carts and horses, sometimes a-foot; a certain number of long errands, and a certain number of short ones, are required to be performed. A long errand is what requires more than one day. This is called *Carriage*." P. Dunnichen, Forfar, i. 433.

Averagium is explained by Spelm. with such latitude as to include all that is signified by the S. phrase, *arage and cariage*. Opus, scilicet, quod *averiis*, equis, bobus, plaustris, *curribus*, aut Regi perficitur ratione prædii aut aliter, alterive domino.

Ihre supposes, with considerable probability, that *hafer*, among the Germans, formerly signified a horse; as St Stephen's day, called *Hafer-weike*, was otherwise denominated in the same sense *der grosse Pferdstag*, or the great horse-day. He also thinks, that oats, anciently in Sw. called *haestakorn*, i. e. horse-corn, was for the same reason designed *hafrekorn*, and compendiously *hafre*; vo. *Hafra*.

I shall only add, that, although it seems to me most probable, that *arage* is derived from *averia*, a beast for work, it is not at all unlikely that the origin of this is O. Fr. *ovre*, work; especially as Spelm. informs us, that according to the customs of Domesday, *avera* was the work of one day, which the king's tenants gave to the viscount. The term *avera*, as denoting *work*, might very naturally be transferred to a beast used for labour, as we still say in S., a *wark-beast*. V. Aver.

To ARAS, Arrace, *v. a.* 1. To snatch, or pluck away by force.

Alysawndyr than the Ramsay
Gert lay hym down for-owtyn lete;
And on his helme his futé he sete,
And wyth gret strynth owt can *aras*
The trownsown, that thare stekand was.
Wyntown, viii. 35. 127.

That notabill spous furth of hir lugeing place
The mene sessoun all armour did *arrace*;
My traisty swerd fra vnder my hede away
Stall scho, and in the place brocht *Mvnelay*.
Doug. Virgil, 182. 23.

It is sometimes used by Doug. for *emovere*, and at other times for *diripere*, in the original.

Fr. *arrach-er*, to tear, to pull by violence; to pull up by the roots, from Lat. *eradic-o*.

2. To raise up.

Before thame al maist gracius Eneas
His handis two, as tho the custume was,
Towart the heuin gan vplyft and *arrace*;
And syne the chyld Ascaneus did enbrace.
Doug. Virgil, 456. 20.

This sense is so different from the former, that one would think it were put for *arraise*, q. to raise up.

ARBY-ROOT, *s.* The root of the sea-pink, or Statice armeria, Orkney.

ARCH, Argh, Airgh, Ergh, (gutt.) *adj.* Averse, reluctant; often including the idea of timidity as the cause of reluctance, S.

The pepil hale grantis that thay wate
Quhat fortoun schawis, and in quhate estate
Our matteris standis; but thay are *arch* to schaw,
Quhisperand amangis thame, thay stand sic aw.
Bot caus him gif thame liberté to speik,
Do way his boist, that thair breith may out breik,
I mene of him, be quhais vnhappy werde,
And fraward thewis, now dede on the erde
Sa mony chief chiftanis and dukis lyis;
Forsoith I sall say furth all myne auise.
Doug. Virgil, 374. 24.

2. Apprehensive, filled with anxiety, S.

Ochon! it is a fearfu' nicht!
Sic saw I ne'er before;
And fearfu' will it be to me,
I'm *erch*, or a' be o'er.
Jamieson's Popul. Ball. I. 233.

Chaucer uses *erke* for weary, indolent.

And of that dede be not *erke*,
But ofte sithes haunt that werke.
Rom. R. v. 4856.

In the cognate languages, this word is used to express both inaction and fear; the former, most probably, as proceeding, or supposed to proceed, from the latter, and among warlike nations accounted a strong indication of it. Sometimes, however, the word varies its form a little, as used in these different senses. A. S. *earg*, desidiosus, iners, slothful, sluggish; *eðrh*, (Ælfric. Gram.) fugax, timorous, and ready to run away for fear; Somn. It is also used in the same sense with *earg*. Isl. *arg-ur*, reformidans; *argr*, piger, deses, G. Andr. p. 16. *arg*, Carm. Lodbrog, st. 22. Su.G. *arg*, ignavus; *oarg*, intrepidus. Lappon. *arge*, timid; *arget*, fearfully; *argo*, timeo; Leem. Vossius refers this word to Gr. ἀργ-ος for ἀεργ-ος, from *a* priv. and ἐργον opus.

It is well known, that as among the ancient Goths the highest praise was that of warlike glory, inactivity in military exercises was a great reproach. One of this description was called *argur*, or in L. B. *arga*. According to an ancient ordinance, *Thraell ei thegar hefnir, enn* argur *alldre*; a *ihrall* or slave was to be avenged only late, but an *argur* never; Gretla. c. 13. ap. Ihre. It came to be used, in heat of temper, as a term of reproach, apparently of the same meaning with *poltroon* or *coward* in modern language. Si quis alium *Argum* per furorem clamaverit, &c. Leg. Longobard. Lib. 1. Tit. 5.; Du Cange. And in those ages, in which the most exalted virtue was bravery, this must have been a most ignominious designation. He who submitted to the imputation, or who was even subjected to it, was viewed in the same light with one in our times, who has been legally declared infamous. Hence we find one commander saying to another; Memento, Dux Fredulfe, quod me inertem et inutilem dixeris, et vulgari verbo, *arga*, vocaveris. Paul. Diacon. Lib. 6. c. 21. It has also been explained by Boherius, Spelman, &c. as signifying, in these laws, a cuckold who tamely bore his disgrace. V. Ergh, *s.*

To ARCH, ARGH, *v. n.* To hesitate, to be reluctant, S. V. ERGH, *v.*

ARCHNES, ARGHNESS, *s.* Reluctance, backwardness.

"If, says he, our brethren, after what we have writ to them and you, lay not to heart the reformation of their kirk, we are exonered, and must regret their *archness* (backwardness) to improve such an opportunity." Wodrow's Hist. i. xxxii.

To AREIK, ARREIK, *v. a.* To reach, to extend.

Thay elriche brethir, with thair lukis thrawin,
Thocht nocht awalit, thare standing haue we knawin;
An horribil sorte, wyth mony camschol beik,
And hedis semand to the heuin *arreik.*

Doug. Virgil, 91. 19. V. MAW, *v.*

A.S. *arecc-an*, assequi, to get, to attain, to reach, to take; Somn. V. REIK.

AREIR, *adv.* Back.

Bot wist our wyfis that ye war heir,
Thay wold mak all this town on steir.
Thairfoir we reid yow rin *areir*
In dreid ye be miscaryit.

Lindsay, S. P. R. ii. 211.

Fr. *arriere*, backward; Lat. a *retro*. *To rin areir*, to decline, synon. with *miscary.*

ARESOUND, *pret.*

An harpour made a lay,
That Tristrem *aresound* he;
The harpour gede oway,
—"Who better can lat se."—

Sir Tristrem, p. 34. st. 51.

"Criticized," Gl. Perhaps rather, *derided;* from Lat. *arrideo, isum*, to laugh at, or *arrisio.*

Areson is used by R. Brunne in the sense of *persuade*, or *reason with.*

Yit our messengers for Gascoyn were at Rome,
Foure lordes fulle fers, to here the pape's dome,
Ther foure at Rome war to *areson* the pape,
The right forto declare, & for the parties so schape,
To whom the right suld be of Gascoyn euer & ay.

Chron. p. 314.

ARETTYT, *part. pa.* Accused, brought into judgment.

And gud Schyr Dawy off Brechyn
Wes off this deid *arettyt* syne.

Barbour, xix. 20. MS.

i. e. his treason against K. Robert. Edit. 1620, *arrested.* But by this change, as in a great variety of instances even in this early edit., the meaning is lost.

The term is from L. B. *rect-are, ret-are, rett-are, arett-are*, explained by Du Cange, accusare, in jus vocare; also, more strictly, reum ad *rectum* faciendum submonere. *Arretati* de crimine aliquo; Fortescue, de Leg. Angl. c. 36. It is not quite unknown in our law.

"Gif ane Burges is *challenged to doe richt* for ane trespasse, and detained be his challengers within burgh, and offers ane pledge for him: gif he is taken in time of day, his challengers sall convoy him to the house quhere he sayes his pledge is." Burrow Lawes, c. 80. s. 1. In the Lat. copy it is, Si quis fuerit *irretitus* de aliquo malefacto, &c. In the margin, Al. *rectatus*, i. vocatur in jus, ut *rectum* faciat, *to do richt.*

These barbaric terms seem sometimes to include the idea of conviction, and subjection to punishment, or to make the *amende honorable.* Perhaps the word is used in this sense by Barbour. Du Cange views *arretare* as the origin of Fr. *arreter*, to arrest.

Su.G. *raet*, jus, not only denotes compensation, but frequently, capital punishment; hence *afraetta*, to behead, and *raetta*, to judge, also to punish capitally; Germ. *richten*, to punish, to take vengeance. Ihre remarks the resemblance between the sense of the Su.G. terms, and Fr. *justicier*, L. B. *justiciare.* V. JUSTIFY.

ARGENT CONTENT, Ready money.

"King Wyllyam sal pay ane hundreth thousand poundis striueling for his redemption, the tane half to be payit with *argent content.* And for sickir payment of this othir half, he sal geif Cumber, Huntingtoun and Northumbirland vnder ane reuersioun, ay and quhil the residew of his ransoun war payit to the kyng of Ingland." Bellend. Chron. b. xiii. c. 5. Partem unam *praesentem*, Boeth. Fr. *argent comptant*, id.

To ARGH. V. ERGH, *v.*

ARGIE, *s.* Assertion in a dispute, side of a question which one takes. He is said to keep *his ain argie*, who, whatever be said to the contrary, still repeats what he has formerly asserted, S. Bor.; synon. with keeping ones *ain threap.*

This word might at first view seem to be corr. formed from the E. v. *argue.* But Su.G. *ierga* is used in the same sense, semper eadem obgannire, ut solent aniculæ iratæ; Ihre. Isl. *iarg-r*, keen contention.

To ARGLE-BARGLE, *v. n.* To contend, to bandy backwards and forwards, S. *Aurgle-bargin*, Loth.

But 'tis a daffin to debate,
And *aurgle-bargin* with our fate.

Ramsay's Poems, i. 335.

This may be referred to the same fountain as the last word. Besides the terms mentioned, we may add Isl. *arg*, enraged; *jarga*, to contend. In Gl. Ramsay, however, *eaggle-bargin* is given as synon. If this be well authorised, the term may properly signify *to haggle* in a *bargain.*

To ARGONE, ARGOWNE, ARGWE, ARGEW, *v. a.* 1. To argue, to contend by argument.

Than sall the Merle, Myne errour I confes;
This frustir luve all is bot vanité;
Blind ignorance me gaif sic hardines,
To *argone* so agane the varité.

Bannatyne Poems, p. 92.

2. To censure, to reprehend, to chide with.

Than knew thai weille that it was he in playne,
Be horss and weide, that *argownd* thaim befor.

Wallace, iv. 83. MS.

Ane *argwnde* thaim, as thai [went] throuch the toun,
The starkast man that Hesylryg than knew,
And als he had off lychly wordis ynew.

Wallace, vi. 126. MS.

Argwe is used in the same sense by Wyntown and Douglas.

As in oure matere we procede,
Sum man may fall this buk to rede,
Sall call the autour to reȝles,
Or *argwe* perchans hys cunnandnes.
Cronykil, v. 12. 280.

Not you, nor yit the Kyng *Latyne* but leis,
That wont was for to reyng in plesand pece,
I wyl *argew* of thys maner and offence.
Forsoith I wate the wilful violence
Of *Turnus* al that grete werk brocht about.
Doug. Virgil, 468. 54.

Fr. *argu-er*, Lat. *argu-o*.

ARGUESYN, *s.* The lieutenant of a galley; he who has the government and keeping of the slaves committed to him.

"Sone efter thair arryvell at *Nances* [Nantz,] thair grit *Salve* was sung, and a glorious painted Ladie was brocht in to be kissit, and amongest utheris was presented to one of the Scottis men then chainyeid. He gentillie said, *Truble me not; suche an idolle is accursit; and thairfoir I will not tuiche it.* The Patrone, and the *Arguesyn*, with two Officiers, having the cheif chairge of all suche matters, said, *Thow sall handle it.* And so they violentlie thruist it to his faice, and pat it betwix his hands, who seing the extremitie, tuke the idolle, and advysitlie luiking about, he caist it in the rever, and said, *Lat our Ladie now save hirself; sche is lycht aneuche, lat hir leirne to swyme.* Efter that was no Scottis man urgit with that idolatrie." Knox, p. 83. MS. i. id. *Arguiser*, MS. ii. and London edit.

I have given this passage fully, not only as entertaining, but as shewing the integrity and undaunted spirit of our Scottish Reformers, even in the depth of adversity, when in the state of galley-slaves. Knox does not mention the name of this person. But the story has strong traits of resemblance to himself.

Fr. *argousin*, id. Satelles remigibus regendis ac custodiendis præpositus. Dict. Trev.

To ARGUMENT, *v. a.* To prove, to shew.

"Treuth it is, the kirk testifeis to the congregation & certifiis, quhilk is autentik scripture, quhilk is nocht: quhilk *argumentis* nocht that the scripture takis authoritie of the kirk." Kennedy, Crosragueil, p. 109.

ARK, *s.* A large chest, especially for holding corn or meal; S. Lancash.

—Ane *ark*, ane almry, and laidills two.—
Bannatyne Poems, 159. st. 4.

Behind the *ark* that hads your meal
Ye'll find twa standing corkit well.
Ramsay's Poems, ii. 527.

The word is also used in old deeds, for that kind of box used in lakes, ponds, &c. for catching eels. This is called an *eel-ark*.

A. S. *arce*, *erce*, a coffer, a chest; Alem. *arca*; Su.G. *ark*; Lat. *arca*. In John, xii. 6. where we read, "He had the *bag*," the word *arka* is used by Ulphilas, as denoting a chest or casket for containing money. Gael. *arc*, id.

ARK of a mill, *s.* The place in which the centre wheel runs, S.

ARK-BEEN, *s.* The bone called the *os pubis*, S. B.

To ARLE, *v. a.* 1. To give an earnest of any kind, S.

2. To give a piece of money for confirming a bargain, S.

3. To put a piece of money into the hand of a seller, at entering upon a bargain, as a security that he shall not sell to another, while he retains this money, S.

"The schireffe suld escheit all gudes, quhilkis ar forestalled, coft, or *arled* be forestallers, and in-bring the twa part thereof to the Kingis vse, and the thrid part to himselfe." Skene. Verb. Sign. R. 1. a.

As *arled* is distinguished from *coft*, the meaning would seem to be, that the goods may be escheated, although not actually purchased by a forestaller, if the vender be in terms with him, or so engaged that he must give him the refusal of the commodity.

L. B. *arrharc*, arrhis sponsam dare; Du Cange. *Subarrare* was used in the same sense. Si quis deponsaverit uxorem, vel snbarraverit.—Julian. Pontif. Decr. Salmas. Not. in Jul. Capitol. 254. Fr. *arrher*, *errer*, to give an earnest. Dict. Trev. *Arré*, "bespoken, or for which earnest has been given," Cotgr. V. the *s.*

ARLES, ERLIS, ARLIS, ARLIS-PENNIE, AIRLE-PENNY, *s.* 1. An earnest, of whatever kind; a pledge of full possession.

This was bot *erlys* for to tell
Of infortwne, that eftyr fell.
Wyntown, viii. 27. 21.

Of his gudnes the eternal Lord alsone
Restoris the merite with grace in *erlis* of glore.
Doug. Virgil, 357. 20.

"The heart gets a taist of the swetnes that is in Christ, of the joy whilk is in the life euerlasting, quhilk taist is the only *arlis-penny* of that full and perfite joy, quhilk saull and bodie in that life shall enioy. And the *arlis-pennie* (as yee knaw) mann be a part of the sowme, and of the nature of the rest of the sowme." Bruce's Serm. on the Sacrament, 1590. Sign. S. 2. a. b.

Here tak' this gowd, and never want
Enough to gar you drink and rant;
And this is but an *arle-penny*
To what I afterward design ye.
Ramsay's Poems, ii. 561.

The word *arles* is still used, in this general sense, in vulgar conversation. S.

2. A piece of money given for confirming a bargain, S. This is evidently a more restricted use of the term; although that in which it generally occurs, in its simple state, in our old writings.

"And that thay diligentlie inquyre, gif ony maner of persoun gefis *arlis* or money on ony maner of fische, that cummis to the mercat, to the effect, that the samin may be sauld upone ane hiear price. Acts Ja. IV. 1540. c. 78. edit. 1566.

"The buying and selling is effectuallie and perfitelie compleit, after that the contractors are agreid anent the price;—quhen the *arlis* (or *God's pennie*) is given be the buyer, to the seller, and is accepted be him." Reg. Maj. b. iii. c. 10. s. 2. 4.

"Quhen *arles* are given and taken; gif the buyer will passe fra the contract, he may doe the samine with tinsell of his *arles*." *Ibid.* s. 6.

Both *arles* and *arles-penny* are used in this sense, A. Bor. The latter is defined by Phillips, "a word used in some parts of England, for earnest-money given to servants."

3. A piece of money, put into the hands of a seller, when one begins to cheapen any commodity; as a pledge that the seller shall not strike a bargain with another, while he retains the *arles* in his hand, S.

The word is used in this sense, most commonly in fairs or public markets, especially in buying and selling horses or cattle. Where a multitude are assembled, this plan is adopted for preventing the interference of others, who might incline to purchase, while the buyer and seller were on terms. The general rule, indeed, is, that no other interferes, while he knows that the vender retains the *arles*; but waits till he see whether the bargain be concluded or broken off. V. the *v.*

This word is evidently derived from Lat. *arrhabo*, which the Romans abbreviated into *arrha*. It denoted an earnest or pledge in general. It was very often used to signify the earnest, which a man gave to the woman whom he espoused, for the confirmation of the contract between them. This, as we learn from Pliny, was a ring of iron. For the ancient Romans were long prohibited to wear rings of any other metal. Hist. L. 33. c. 2. In the middle ages, the term seems to have been principally used in this sense. V. Du Cange, v. *Arra.*

The term was employed with respect to contracts of any kind. When a bargain was made, an earnest, (*arrha*, or *arrhabo*) was given. But this, it has been said, was not to confirm, but to prove the obligation. V. Adams' Rom. Antiq. p. 236.

The custom of giving *arles*, for confirming a bargain, has prevailed pretty generally among the Gothic nations. It is still preserved in Sweden. That money is called *frids schilling*, which, after the purchase of houses, is given to the Magistrates, as an earnest of secure possession; Christophor. ap. Ihre, vo. *Frid.* The term *frid* seems here to signify privilege, security. Loccenius says, that whatever one has bought, if the bargain be confirmed by an earnest (*arra*), it cannot be dissolved; Suec. Leg. Civ. p. 60. Other Swedish writers give a different account of this matter. It is said, in one of their laws, "If the vender has changed his mind, let him restore the double of that which he has received, and repay the earnest;" Jus Bircens. c. 6. In our own country, a servant who has been hired, and has received *arles*, is supposed to have a right to break the engagement, if the earnest be returned within twenty-four hours. This, however, may have no other sanction than that of custom.

Aulus Gellius has been understood as if he had viewed *arrhabo* "as a Samnite word." But his language cannot by any means bear this construction. Cum tantus, inquit, *arrabo* penes Samnites Populi Rhomani esset, Arrabonem dixit DC obsides, et id maluit quam *pignus* dicere, quoniam vis hujus vocabuli in ea sententia gravior acriorque est. Sed nunc *arrabo* in sordidis verbis haberi cœptus, ac multo rectius videtur *arra;* quanquam *arram* quoque veteres sæpe dixerunt. Noct. Attic. Lib. 17. c. 2. Ed. Colon. 1533. In this chapter he gives some quotations, which he had noted down in the course of reading, from the first book of the Annals of Q. Claudius; for the purpose of marking the singular words employed by that historian, or the peculiar senses in which he had used those that were common. Among these he mentions *arrhabo*. "When the Samnites, he says, were in possession of so great an *arrabo* of," or "from the Romans."— These are the words of Claudius, and all that Gellius quotes from him. Then follows his own remark on this use of the term. "He has called the six hundred hostages an *arrabo*, choosing rather to do so, than to use the word *pignus;* because the force of this term (arrabo) in that connexion, is much greater. But now men begin to view it as rather a low word, &c.

It is evident that neither Claudius, nor Gellius, gives the most distant hint as to *arrhabo* being of Samnite origin. Both refer to that disgraceful agreement which the Romans, under the consulate of T. Veturius and Sp. Posthumius, after their army had been inclosed near the *Caudine Forks*, made with the Samnites, when they delivered up six hundred knights as hostages. Liv. Hist. Lib. 9. c. 5. They assert that the Samnites were in possession of an *arrabo*, not literally however, but more substantially, when they had so many honourable hostages.

The Romans, it would appear, borrowed this term immediately from the Greeks, who used ἀρραβὼν in the same sense. They also probably borrowed from the Greeks the custom of giving a ring as a sponsal pledge. This custom prevailed among the latter Greeks at least. For Hesychius gives the designation of ἀρραβωνιακὰ, to καθορμα, ἐνορμα, and περίθετα, which were different kinds of rings, commonly given as pledges. V. Casaubon. Not. in Capitolin. 187. So close is the connexion between the Gr. term and Heb. ערבון, *arbon*, that we can scarcely view it as the effect of mere accident. This is the word used to denote the pledge given by Judah to Tamar, in token of his determination to fulfil his engagement to her; Gen. xxxviii. 17, 18, 20. It may also be observed, that the first thing she asked in pledge was his signet. The word is from ערב, *arab*, negotiatus est, spopondit, fidejussit, fidem interposuit.

Arles is a diminutive from Lat. *arra*, formed, as in many other cases, by adding the termination *le*, q. v. Fr. *arres*, *erres*, id. acknowledges the same origin; as well as Su.G. *ernest*, Dan. *ernitz*, C. B. *ern*, *ernes*, Ir. *airneigh*, although rather more varied. Shaw indeed mentions *iarlus* as a Gael. word, signifying, an earnest-penny. But it seems very

doubtful if it be not a borrowed term; as there appears no vestige of it in Ir., unless *airleac-aim*, to lend or borrow, be reckoned such.

In Sw. an earnest is also called *faestepening*, from *faesta*, to confirm, and *pening* (whence our *penny*); and *Gudspening*, as in Reg. Maj. *God's penny*. It receives this name, according to Loccenius, either because the money given was viewed as a kind of religious pledge of the fulfilment of the bargain, or appropriated for the use of the poor. Antiq. Su.G. p. 117. The last is the only reason given by Ihre, and the most probable one. In the same sense he thinks that A. S. *Godgyld*, was used, an offering to God, money devoted to pious uses; Germ. *Gottes geld*, Fr. *denier de Dieu*, L. B. *denarius Dei*. V. Du Cange.

In Su.G. this earnest was also denominated *lithkop*, *lidkop*, (arra, pignus emtionis, Ihre;) Germ. *litkop*, *leykauf*; from *lid*, sicera, strong drink; MoesG. *leithu*, id. and *kop*, emtio; q. the drink taken at making a bargain. This term, Ihre says, properly denotes the money allotted for compotation between the buyer and seller. We find it used in a passage formerly quoted. When it is required, that he who changes his mind as to a bargain, should "repay the earnest," the phrase is, *giaelde lithkopit*; Jus. Bircens. ubi. sup. In S. it is still very common, especially among the lower classes, for the buyer and seller to drink together on their bargain; or, as they express it, to the *luck* of their bargain. Nay, such a firm hold do improper customs take of the mind, that to this day many cannot even make a bargain without drinking; and would scarcely account the proffer serious, or the bargain valid, that were made otherwise.

ARLICH, Arlitch, *adj.* Sore, fretted, painful, S. B. Perhaps from Su.G. *arg*, iratus, *arga*, laedere. It may be derived, indeed, from *aerr*, cicatrix, whence *aerrad*, vulneratus; Dan. *arrig*, grievous, troublesome. V. Arr.

ARLY, *adv.* Early.

— He wmbethinkand him, at the last,
In till his hart gan wndercast,
That the King had in custome ay
For to ryss *arly* ilk day,
And pass weill far fra his menye.
Barbour, v. 554. MS.

Isl. *aarla*, mane, G. Andr. p. 14. But this is rather from A. S. *arlice*, id.

ARMYN, Armyng, *s.* Armour, arms.

Berwik wes tane, and stuffyt syn,
With men, and wittaill of *armyn*.
Barbour, xvii. 264. MS.

Fourtene hundyre hale *armyngis*
Of the gyft of his lord the Kyngis—
He browcht —— *Wyntown*, ix. 6. 23.

ARN, *s.* The alder; a tree. S., pron. in some counties, q. *arin*.

"Fearn is evidently derived from the *arn* or alder tree, in Gaelic *Fearnn*." P. Fearn, Ross. Statist. Acct. iv. 288.

"The only remedy which I have found effectual in this disorder is, an infusion of *arn* or alder-bark in milk." Prize Essays, Highl. Soc. S. II. 216.

C. B. *Uern*, *guernen*, Arm. *vern*, *guern*; Germ. *erlen-baum*; Fr. *aulne*; Lat. *alnus*. It seems the same tree which in the West of S. is also called *eller* and *aar*.

ARN, *v. subst.* Are; the third pers. plur.

Thus to wode *arn* thei went, the wlonkest in wedes;
Both the Kyng and the Quene:
And all the douchti by dene.
Sir Gawan and Sir Gal. i. 1.

Women *arn* borne to thraldom and penance.
Chaucer, *Man of Lawes T.* 4706.

A. S. *aron*, sunt.

ARNS, *s. pl.* The beards of corn, S. B. synon. *awns*. Franc. *arn*, id.

ARNUT, Lousy Arnot, *s.* Earth-nut (whence corr.) or pig-nut; Bunium bulbocastanum, *or* flexuosum, Linn.

ARR, *s.* A scar. *Pock-arrs*, the marks left by the small-pox, S., also, Lancash. Su.G. *aerr*, Isl. *aer*, *or*, A. Bor. *arr*, id.

ARRAN-AKE, *s.* The speckled diver, *Mergus stellatus*, Brunnich. P. Luss. Dunbartons. Statist. Acc. xvii. 251.

ARRED, *adj.* Scarred, having the marks of a wound or sore, S. Dan. *arred*, id. Hence *pock-arred*, marked by the small pox; Su.G. *koppaerig*, id. variolis notatam habens faciem, *kopp* being used, by transposition, for *pok*; Dan. *kop-arred*.

To ARRACE. V. Aras.

ARRONDELL, *s.* The swallow, a bird.

The *Arrondell*, so swift of flight,
Down on the land richt law did licht,
So sore he was opprest.
Burel's Pilg. Watson's Coll. ii. 62.

Fr. *arondelle*, *harondelle*, *hirondelle*; from Lat. *hirundo*, id.

ARSECOCKLE, *s.* A hot pimple on the face or any part of the body, S. B.

The word seems to have been originally confined to pimples on the hips. These may have been thus denominated, because of their rising in the form of a cockle or small shell; in the same manner as pimples on the face are by Chaucer called *whelkes white*. Teut. *aers-bleyne*, tuberculus in ano, Kilian.

ARSEENE, s. A quail.

Upoun the sand that I saw, as the sanrare tane,
With grene awmons on hede, Sir Gawane the *Drake*;
The *Arseene* that our man ay prichand in plane,
Corrector of Kirkine was clepit the *Clake*.
Houlate, i. 17.

But the passage has been very inaccurately transcribed. It is thus in Bann. MS.

Upon the sand *yit* I saw, as *thesaurare* tane,
With grene awmons on hede, Sir Gawane the Drake;
The Arseene that *ourman* ay prichand, &c.

Awmons might be read *awmouss*. *Ourman* is one word, i. e. *over-man* or arbiter, which corresponds to the office assigned to the *Claik* in the following line.

A. S. *aerschen*, coturnix, Aelfric. Gloss. also *ersc-*

kenn, Psa. 104. 38. from *erse* and *kenn*, q. gallina vivarii.

ARSELINS, *adv.* Backwards, Clydes. S. B.

Then Lindy to stand up began to try;
But—he fell *arselins* back upon his bum.
Ross's Helenore, p. 43. V. Dird.

Belg. *aerselen*, to go backwards; *aerseling*, receding; *aerselincks*, (Kilian) backwards.

ARSOUN, *s.* Buttocks.

With that the King come hastily,
And, in till hys malancoly,
With a trounsoun in till his new
To Schyr Colyne sic dusche he gewe,
That he dynnyt on his *arsoun*.
Barbour, xvi. 131. MS.

ART, Ard. This termination of many words, denoting a particular habit or affection, is analogous to Isl. and Germ. *art*, Belg. *aart*, nature, disposition; as E. *drunkard*, *bastard*; Fr. *babillard*, a stutterer; S. *bombard*, *bumbart*, a drone, *stunkart*, of a stubborn disposition; *bastard*, hasty, passionate.

ART and PART. Accessory to, S.

The phrase is thus defined by the judicious Erskine. "One may be guilty of a crime, not only by perpetrating it, but by being accessory to, or abetting it; which is called in the Roman law, *ope et consilio*, and in ours, *art and part*. By *art* is understood, the mandate, instigation, or advice, that may have been given towards committing the crime; *part* expresses the share that one takes to himself in it, by the aid or assistance which he gives the criminal in the commission of it." Institute, B. iv. T. 4. s. 10.

Wyntown seems to be the oldest writer who uses this phrase.

Schyr Willame Besat gert for-thi
Hys Chapelane in hys chapell
Denwns cursyd wyth buk and bell
All thai, that had *part*
Of that brynnyn, or ony *art*.
The Byschape of Abbyrdene alsua
He gert cursyd denwns all tha
That [othir] be *art* or *part*, or swike,
Gert bryn that tyme this Erle Patryke.
Cron. vii. 9. 535, &c.

Swike, as denoting fraud, or perhaps merely contrivance, seems to be added as expletive of *art*.

"Quhen he (Godowyne) hard the nobillis lament the deith of Alarude the Kingis brothir, he eit ane pece of brede, & said, God gif that breid wery me, gif evir I wes othir *art* or *part* of Alarudis slauchter: and incontinent he fell down weryit on the breid. Bellend. Cron. B. xii. c. 8. Ita me superi pane hoc strangulent, inquit, ut *me authore* Alarudus veneno necatus est; Boeth.

"Bot gif the other man alledges that he is *arte* and *parte* of that thift, and will proue that, conforme to the law of the land; he quha is challenged, sall defend himselfe be battell, gif he be ane frie man." Reg. Maj. P. iv. c. 14. s. 4.—Dicat quod iste *artem* et *partem* habuit; Lat. copy.

Concerning Ja. IV. it is said; "He was moved to pass to the Dean of the said Chapel Royal, and to have his counsel, how he might be satisfied, in his own conscience, of the *art* and *part* of the cruel act which was done to his father." Pitscottie, p. 95.

Partaker is sometimes substituted for *part*.

"Gif his maister or sustenar of this thief or reuar refusis to do the samin, [i. e. to deliver him up]: he salbe haldin *airt* & *partakar* of his euill deidis, and salbe accusit thairfoir, as the principall theif or reifar." Acts Ja. V. 1515. c. 2. Ed. 1566.

The phrase is sometimes partly explained by a pleonasm immediately following.

"The committer of the slauchter, bloud or invasion, in maner foresaid; or being *airt*, *part*, red or counsell thereof,—sall be condemned." Ja. VI. Parl. 14. c. 219. A. 1594. Murray.

In the London edit. of Buchanan's Detection, the phrase, *Act and Part* occurs twice in the indictments. [This is one proof among many, that this translation was made by an Englishman.] *Arte* is substituted in the Scottish edit. of the following year.

This phrase, as Erskine says, expresses what is called in the Roman law, *ope et consilio*. It must be observed, however, that the language is inverted. Whence the expression originated, cannot be well conjectured. It cannot reasonably be supposed that the word *art* has any relation to the v. *Airt*, to direct. For besides that this verb does not appear to be ancient, it would in this case be admitted, that those who used the Lat. phrase formerly quoted, *artem et partem*, misunderstood the proper sense of S. *art*. The phraseology does not seem to have been used, even in the middle ages. The only similar expression I have met with is Sw. *raad och daad*. *Tiena nagon med raad och daad*, to assist one with advice and interest; Widegr. Lex. i. e. *red* and *deed*.

ARTAILYE, *s.* Artillery; applied to offensive weapons of whatever kind, before the introduction of fire-arms.

The Sotheron men maid gret defens that tid,
With *artailye*, that felloune was to bid,
With awblaster, gaynye, and stanys fast,
And hand gunnys rycht brymly out thai cast.
Wallace, vii. 994. MS.

V. Artillied.

ARTATION, *s.* Excitement, instigation.

"Attour his (Macbeth's) wyfe impacient of lang tary (as all wemen ar) specially quhare thay ar desirus of ony purpos, gaif hym gret *artation* to persew the thrid weird, that scho micht be ane quene, calland him oftymes febyl, cowart, & nocht desirus of honouris, sen he durst not assailye the thyng with manheid & curage quhilk is offerit to hym be beniuolence of fortoun." Bellend. Cron. B. xii. c. 3. Instigabat—incitat; Boeth. L. B. *artatio*, from *arto* used for *arcto*, *are*, to constrain.

ARTILLIED, *part. pa.* Provided with artillery.

"He was so well *artillied* and manned, that they durst not mell with him." Pitscottie, p. 124. Fr. *artill-er*, to furnish with ordinance.

ARTHURYS HUFE. The name given by Douglas to the constellation Arcturus.

Of euery sterne the twynkling notis he,
That in the stil heuin moue cours we se,
Arthurys hufe, and *Hyades* betaiknyng rane,
Syne *Watling strete*, the *Horne* and the *Charle wane*.
Virgil, 85. 42.

In giving it this name, the translator evidently alludes to that famous building which in later times has been called *Arthur's Oon*. It appears from Juvenal, that, among the Romans in his time, *Arcturus* was imposed as a proper name, from that of the constellation.

This, then, being the origin of the name Arthur, as used among the Latins, Douglas, when he meets with this star, makes a transition to that celebrated British prince who, at least in writings of romance, bore the same name; at once a compliment to Arthur, and to his own country. By a poetical liberty, which he claims a right to use even as a translator, he gives the British prince a place in the heavens, along with Julius and other heroes of antiquity. He gives him also a *hoif* or *sacellum* there; in allusion, as would seem, to that fine remnant of antiquity, which about this time began to be ascribed to Arthur. V. Hoif.

ARTOW, Art thou; used interrogatively.

Hastow no mynde of lufe, quhare is thy make!
Or *artow* seke, or smyt with jelousye?
King's Quair, ii. 39.

To him I spak ful hardily.
And said, What *ertow*, belamy?
Ywaine and Gawin, v. 278. *E. M. Rom.*

Still used in some parts of S.

Isl. *ertu*, id. The verb and pron. are often conjoined in S. in colloquial language, as in Germ. and Isl.

AS, *conj.* Than, S.

"Better be sansie [sonsie], *as* soon up;" S. Prov. "That is, better good fortune, than great industry;" Kelly, p. 55.

"*As* in Scotch," he subjoins, "in comparison answers to *than* in English." N.

I have only observed another proof of this anomalous use of the particle: "Better be dead *as* out of the fashion;" Ferguson's S. Prov. p. 9.

Nor is far more frequently used in this sense.

AS, Ass, Asse, Alse, *s.* Ashes; *pl. Assis.*

Remember that thou art bot *as*,
And sall in *as* return agane.
Dunbar, *Bannatyne Poems*, p. 87.

Eftir all was fallin in powder and in *as*,
And the grete hete of flambis quenchit was,
The reliquis and the drery ameris syne
Thay sloknit. and gan weschin with sueit wyne.
Doug. Virgil, 170, 52.

O ye cauld *assis* of Troy, and flambis bayth,
And extreme end of cuntré folkis, here I
Drawis you to witnes.—— *Ibid.* 53, 25.

"I sal speik to the Lord, quhou be it I am bot puldir ande *asse*. It is vrytin in the 17 cheptour of Ecclesiasticus, *Omnes homines terra et cinis*, al men ar eird and *alse*." Compl. S. p. 238.

Ass, S. In some counties pron. *aiss;* A. Bor. *ass*, MoesG. *aska*, Alem. *asca*, Germ. and Belg. *asche*, Su.G. and Isl. *aska*. Some trace these terms to Gr. ἀζα, pulvis; others to Heb. אש *aesh, ignis; ashes* being the substance to which a body is reduced by *fire*. Hence,

Asshole, *s.* The place for receiving the ashes under the grate. Isl. *ausgrua;* Sw. *askegraf*, q. the grave for the ashes.

ASCHET, *s.* A large flat plate on which meat is brought to the table, S. Fr. *assiette*, "a trencher-plate," Cotg.

ASYNIS, *s. pl.* Asses.

"Thair hors ar litill mair than *asynis*." Bellend. Descr. Alb. c. 15. Fr. *asne*, Lat. *asin-us*, id.

ASK, Awsk, *s.* Eft, newt; a kind of lizard, S. *asker*, Lancash.

Be-west Bertane is lyand
All the landys of Irlande:
That is ane lande of nobyl ayre,
Of fyrth, and felde, and flowrys fayre:
Thare nakyn best of wenym may
Lywe, or lest atoure a day;
As *ask*, or eddyre, tade, or pade,
Suppos that thai be thiddyr hade.
Wyntown, i. 13. 55.

—Scho wanderit, and yeid by to an elriche well.
Scho met thar, as I weng,
Ane *ask* rydand on a snaill,
And cryit, "Ourtane fallow haill!"
Pink. S. P. Repr. iii. 141. also *Bann. MS.*

Awsk is used improperly as a translation of Lat. *aspis*, in a curious passage in Fordun's Scotichron.

The unlatit woman the licht man will lait,
Gangis coitand in the curt, hornit like a gait:—
With pryk youkand eeris as the *awsk* gleg.
Vol. II. 376. V. Lait, *v.*

Dispone thyself, and cum with me in hy,
Edderis, *askis*, and wormis meit for to be.
Henrysone, *Bannatyne Poems*, p. 135.

It seems to be a general idea among the vulgar, that what we call the *ask* is the *asp* we read of in Scripture and elsewhere. This notion must have arisen from the resemblance of the names; and has very probably contributed to the received opinion of the newt being venomous.

A. Bor. *asker;* Germ. *eidechs*, *eidex;* Franc. *edehsa*, *egidehsa;* A. S. *athexe*, Belg. *egdisse*, *haagdisse*, Isl. *ethla*, Su.G. *odla*, Fr. *ascalabe*, id. Wachter derives the Germ. term from *ey*, *eg*, ovum and *tyg-en*, gignere; q. produced from an egg.

ASKLENT, Asclent, Asklint, *adv.* Obliquely, asquint, on one side, S. *Aslant*, E.

"Vnder the second sort, I comprehend al motions, cogitations, and actions of our whole life, whereby we decline neuer so litle, and go *asclent* from that perfect duty, quhilk we aught to God and to our neighbour." Bruce's Eleven Serm. 1591. Sign. N. 5. 2.

Maggie coost her head fu' high,
Look'd *asklent* and unco skeigh.
Burns, iv. 26.

Let then survivors take the hint,
Read what they can in fate's dark print,
And let them never look *asklint*
On what they see.
R. Galloway's Poems, p. 102.

Skinner, Johnson, and Lemon, all derive E. *slant*,

aslant, from Belg. *slanghe*, a serpent; without observing that the very word is preserved in Sw. *slant*, id. from *slind*, latus. Thus *aslant* is literally, *to one side*.

ASPECT, *s.* The serpent called the asp, or aspik.

Thair wes the Viper, and th' *Aspect*,
With the serpent Chelidérect,
Quhois stink is felt afar.
Burel's Pilg. Watson's Coll. ii. 21.

Fr. *aspic*, id.

ASPERANS, *adj.* Lofty, elevated, pompous; applied to diction.

I yow besek, off your beneuolence,
Quha will nocht low, lak nocht my eloquence.
It is weill knawin I am a bural man;
For her is said as gudly as I can.
My spreyt felis na termys *asperans*.
Wallace, xi. 1463.

In Perth edit. *aspriance*. But here it is given as in MS. Fr. *aspirant*, Lat. *aspirans*, part.

ASPERT, *adj.* Harsh, cruel.

Though thy begynyng hath bene retrograde,
Be froward opposyt quhare till *asperí*,
Now sall thai turn, and luke on the dert.
King's Quair, v. 19.

If this be the sense, the term is probably from Fr. *aspre*, Lat. *asper*, id.

ASPYNE, *s.* Fastening, tackling of a ship.

—— The gynour
Hyt in the *aspyne* with a stane,
And the men that tharin war gane
Sum ded, sum dosnyt, come doun wynland.
Barbour, xvii. 719. MS.

Su.G. *haspe*, Isl. *hespa*, Germ. *hespe*, A.S. *haepse*, fibula. Wachter views *heb-en*, tenere, as the root.

ASPRE, *adj.* Sharp.

Sagittarius with his *aspre* bow,
By the ilk syng weryté ye may know
The changing courss quhilk makis gret deference,
And lewyss had lost thair colouris of plesence.
Wallace, iv. 5. MS. V. ASPERT.

ASPRESPER, *s.*

Compleyne also, yhe worthi men of wer,
Compleyne for hym that was your *aspresper*,
And to the dede fell Sothron yeit he dicht:
Compleyne for him your treumphe had to ber.
Wallace, ii. 230. MS.

I find nothing, in the Goth. dialects, allied to *aspre*; unless it be supposed that this was a spear made of poplar, from A. S. *aspe*, id. This passage may perhaps receive a gleam of light from L. B. *aspar*, *asparis*, ubi lanceae tenentur; Du Cange. It must be admitted, however, that Harry the Minstrel also uses the phrase *aspre bow*. V. ASPRE. This would indicate, that the term rather respects the quality of the instrument.

ASPRIANCE. V. ASPERANS.

To ASS, *v. a.* To ask.

O mercy, lord, at thy gentrice I *ass*.
Henrysone, *Lyon and Mous*, st. 21.

The silly Freir behuifit tè fleech
For almous that he *assis*.
Spec. Godly Sangs, p. 36.

Germ. *eisch-en*, Franc. *eisc-on*, id.

ASS, *s.* Ashes. V. As.

To ASSAILYIE, *v. a.* To attack, to assail.

A fell bykkyr the Inglissmen began,
Assailyeid sayr with mony cruell man.
Wallace, xi. 406. MS.

Fr. *assaill-ir*, id. Menage wildly derives this from Lat. *afflare*. But it is evidently from L. B. *adsal-ire*, *assal-ire*, invadere, aggredi. In via *adsalire*, villam *adsalire*; Leg. Salic. pass. V. Du Cange.

ASSAYIS, *s.* Assize, convention.

In this tyrawnd alsa fast
Agayne till the *Assayis* tham past,
And askyd thame, how thai had dwne.
Wyntown, viii. 5. 158.

ASSEDATION, *s.* Assessment.

"Gif any Baillie in the *assedation* of the King's rents, is ane partaker thereof.—Gif there be ane gude *assedation*, and vptaking of the common gude of the burgh; & gif faithful compt be made therof to the community of the burgh." Chalmerlan Air. c. 39. s. 37. 45.

L. B. *assed-are*, *assid-ere*, censum describere, taxare, imponere, peraequare: talliam, sive impositum vectigal vel tributum cum aequalitate singulis viritim taxare; Du Cange. Fr. *asseoir*, id. Skinner derives *Assedation* from *ad* and *sedes*.

To ASSEGE, *v. a.* To besiege.

Hym-self thare than dwelland,
Lyncolne hys ost wes *assegeande:*
Wyntown, vii. 9. 76.

Fr. *assieg-er*. L.B. *assid-iare*, obsidere. *Assidiaverunt* castrum Montissilicis. Murat. T. 8. col. 434; Du Cange. From Lat. *ad* and *sedeo*.

ASSEGE, *s.* Siege.

The *assege* than [thai] scalyd swne.
Wyntown, vii. 9. 87.

To ASSEMBLE, *v. n.* To join in battle.

—— Wyth als few folk, as thai ware,
On thame *assemblyd* he thare.
Bot at the assemblyng he wes there
In-til the mowth strykyn wyth a spere,
Qwhill it wp in the harnys ran.
Wyntown, viii. 33. 38.

— By Carhame *assemblyd* thai:
Thare wes hard fychtyng, I harde say.
Ibid, ix. 2. 25.

Fr. *assembl-er*, from Su.G. *saml-a*, Germ. *samlen*, Belg. *zamel-en*, id. These verbs are formed from Su.G. and Germ. *sam*, a prefix denoting association and conjunction, MoesG. *saman*, in composition *sama*, una, cum; A.S. and Isl. *sam*. Lat. *simul*, Gr. συν, συμ, αμα, have been viewed as cognate particles. From *sam* Ihre derives *sams* concors, and *samja*, unio; although it is not improbable that the first of these may have been the radical word.

ASSEMBLE, *s.* Engagement, battle.

Than bathe the fyrst rowtis rycht thare
At that *assemblé* wes cust war.
Wyntown, viii. 40. 192.

ASSENYHE, *s.* The word of war.

And quhen the King his folk has sene
Begyn to faile; for propyr tene,

Hys *assenyhe* gan he cry,
And in the stour sa hardyly
He ruschyt, that all the semble schuk.
Barbour, ii. 378. MS.

This word is corr. from Ensenyie, q. v.

ASSILAG, *s.* The stormy petrel, a bird; Procellaria Pelagica, Linn.

"The *assilag* is as large as a linnet.—It comes about the twenty second of March, without any regard to winds." Martin's St Kilda, p. 63.

"It presages bad weather, and cautions the seamen of the approach of a tempest, by collecting under the sterns of the ships; it braves the utmost fury of the storm." Penn. Zool. p. 553, 554.

"The seamen call these birds *Mother Carey's chickens*." Sibbald's Fife, p. 111. N.

The term has perhaps a Gael. origin, from *cascal*, Ir. *eashal*, a storm, and some other word, forming the termination, as *ache* danger, or *aighe* stout, valiant; q. braving the storm. Several of its names have a similar reference; Germ. *storm-finck*, Sw. *storm-waders vogel*, Lat. *procellaria*, &c.

ASSILTRIE, *s.* Axle-tree.

Out of the sey Eous lift up his heid,
I mene the horse, whilk drawis at device
The *assiltrie* and goldin chair of price.
Of Titan ——
Pal. Hon. Prol. 4. *Assiltre*, *Virg.* 155, 46.

Fr. *asseul*, Ital. *assile*, id.

To ASSYTH, Assyith, Syith, Sithe, *v. a.* To make a compensation, to satisfy.

"Gif thay be conuict of sic trespas, that thay be punist, and find borrowis till *assyth* the King and the partie compleinand." Acts Ja. i. c. 7. A. 1424. Edit. 1566. *Assyith*, Skene.

The Byschapryke of Dunkeldyn swne
Fell vacand, and the Pape gave that
Til this Jhon Scot. Fra he it gat,
Assythyd in sum part than wes he.
Wyntown, vii. 8. 359.

Douglas, in his Virgil, uses *syith* in the same sense; but I have omitted to mark the place.

"Yit the Kyng was nocht full *sithit* with his justice, bot with mair rigoure punist Mordak to the deith, because he was alliat to the sayd Donald, & participant with hym in his treason." Bellend. Cron. B. ix. c. 28.

Syith, *sithe*, is evidently the oldest term; from which *assyth* has afterwards been formed in our courts of law, which is not yet quite obsolete.

Skinner derives the word from Lat. *ad* and A. S. *sithe* vice. But the origin is Su.G. and Isl. *saett-a*, conciliare; and in a passive sense, reconciliari. *Saett maal och boett*, is a common phrase in the Gothic laws; denoting an action for which a fine is paid, and hostages are given. This corresponds to what is expressed in the statute quoted above, being "*punished*, and finding *borrowis* (or sureties) till assyth the King," &c. The Su.G. phrase in S. would literally be, "Syth in maill and bote;" i. e. satisfy by paying a certain sum as reparation. V. Syth and Bote. Ihre, under *Saetta*, mentions *assith* and *assithment*, as cognates; although by mistake he calls them E. words. *Aseeth* and *asseth* are indeed used by O. E. writers in the sense of satisfaction. V. the *s.* Ihre refers to A. S. *sett-an*, as having the sense of componere. But Somner explains this Lat. term only by these E. words "to make, to compose, to devise, to write." Germ. *setz-en*, indeed, signifies, inimicitias deponere; *sich mit iemand setzen*, reconciliari cum aliquo. This is given by Wachter as only a figurative sense of *setzen*, ponere. Although Ihre hesitates as to the origin of the Su.G. word, this analogy renders it highly probable, that *saetta*, conciliare, is in like manner merely the *v. saetta*, ponere, used figuratively, like Lat. *componere*. Ir. and Gael. *sioth-am* also signifies, to make atonement.

Assyth, Assythment, Syth, sithement, *s.* Compensation, satisfaction, atonement for an offence. *Assythment* is still used in our courts of law.

And quhen that lettyr the Kyng had sene,
Wyth-owtyn dowt he wes rycht tene,
And thowcht full *assyth* to tà,
And vengeance of the Brwis allsua.
Wyntown, viii. 18. 105.

"Gif ane man rydand, slayes ane man behinde him, with the hender feit of his horse; na *assythment* sall be given for his slauchter, bot the fourt feit of the horse, quha with his hieles did straik the man, or the fourt part of the price of the horse." Reg. Mag. B. iv. c. 24. s. 2.

"The freir Carmelite (quhilk wes brocht as we haue writtin) be King Edward to put his victory in versis wes tane in this feild, & commandit be King Robert in *sithement* of his ransoun to write as he saw." Bellend. Cron. B. xiv. c. 11.

Ye Ismalites, with scarlat hat and gowne,
Your bludie boist na *syth* can satisfie.
Spec. Godly Ballads, p. 1.

This seems to refer to the anathema pronounced by the Pope, his legate, or any of the cardinals; or to a papal interdict.

Thus *aseeth* is used by Wiclif. "And Pilat willynge to make *aseeth* to the puple lefte to hem Barabas and bitooke to hem Jhesus betun with scorgis to be crucified;" Mark xv. *Asseth* in another MS.

Su.G. *saett*, reconciliation, or the fine paid in order to procure it. V. the *v.* and Saucht.

To ASSOILYIE, *v. a.* 1. To acquit, to free from a charge or prosecution; a forensic term much used in our courts of law.

"The malefactour *assoilyied* at the instance of the partie, may be accused by the King." Reg. Maj. B. iv. c. 28. Tit.

The apothecary Patrick Hepburn his son being pursued as successor *titulo lucrativo*, for a debt of his father's upon that ground; and though the Right of Lands granted to him by his father was before the debt, yet it was revocable, and under reversion to the father upon a Rose noble, when he contracted the debt lybelled.

The Lords *assoilyied* from the passive title foresaid; but reserved reduction.

Dirleton's Decisions, No 184.

2. To absolve from an ecclesiastical censure; as from excommunication.

"Sic thingis done, Kyng Johne and his realme wes *assoylyeit* fra all censuris led aganis thaym." Bellend. Cron. B. xiii. c. 10. Joannes excommunicatione *solutus* est, et Angliae regnum ab interdicto levatum; Boeth.

The Archebyschape of Yhork that yhere,
Be autoryté and powere
Of the Pape, *assoylyd* then
Alysawndyr our Kyng, and his lawd men.
Bot the Byschapys and the clergy
Yhit he leit in cursyng ly,
All bot of Saynct Andrewys Se
The Byschape Willame——

Wyntown, vii. 9. 159.

Asoil, asoilen, asoul, in O. E. denote the absolution given by a priest.

He *asouled* al thys folc, tho he had all thys y told. R. Glouc. p. 173. In a later MS. it is *asoiledе.*

To be cursed in consistory, she counteth not a beane,
For she copeth the comissary, and coteth his clarkes,
She is *assoyled* as sone as her selfe lyketh.

P. Ploughman, Fol. 13. b.

i. e. she gives a cope as a bribe to the commissary, and furnishes coats to the clerks of the Bishop's court, that she may be absolved from the sentence of excommunication. V. Cowel.

3. To pronounce absolution from sin, in consequence of confession.

"Quhairfor, O christin man & woman, according to the doctrine, ordinatioun and command of God and haly kirk, cum to confessioun, seik for ane lauchful minister, quhilk may pronunce the wordis of absolutioun to the and *assolye* the fra thi synnis, and ken that he occupies the place of God, thairfor bow doune thi self to mak thi confessioun to him." Abp. Hamiltoun's Catechisme, Fol. 155. a.

This term occurs in a passage which deserves to be transcribed, not only as giving a just picture of the relaxed morality of the Church of Rome, but as affording a proof of the freedom and severity with which she was lampooned by early poetical writers in England, as well as in other countries. Money is personified under the name of Mede or Reward.

Than came ther a confessor, copid as a Frier,
To Mede the mayd, he mellud thes wordes,
And sayd full softly, in shrift as it were;
Though lewd men & lerned men had lien by the bothe
And falsenes had yfouled the, all this fifty wynter,
I shal *assoyle* the myselfe, for a seme of whete;
And also be thy bedman, and beare wel thy message
Amongest knightes & clerks, conscience to turne.
Then Mede for her misdedes to that man kneled,
And shroue her of her shroudnes, shameles I trow
Told him a tale, and toke him a noble
For to be her bedman, and her broker also.
Than he *assoyled* her sone, and sithen he sayde;
We haue a window in working, wil set vs ful high;
Woldest thou glase the gable, & graue therin thi nawe,
Seker shoulde thy soule be, heauen to haue.

P. Ploughman's Vision, Fol. 12. a. b.

Here the word denotes absolution from guilt, where no censure was in force, but as connected with auricular confession. The phrase, *toke* him a noble, means gave or reached to him a piece of money of this designation. A. S. *betaec-án*, tradere, committere. Our old writers use *beteach, betaught*, in a similar sense.

4. To absolve from guilt one departed, by saying masses for the soul; according to the faith of the Romish church.

Thai haiff had hym to Dunfernlyne,
And him solemply erdyt syne
In a fayr tumb, in till the quer.
Byschappys and Prelatis, that thar wer,
Assoilyeit him, quhen the serwice
Was done as thai couth best dewiss.

Barbour, xx. 289. MS.

This is sometimes represented as the act of God, in consequence of the prayers of men.

"The haill thre Estatis of the Realme sittand in plane Parliament,—hes reuokit all alienationis, alsweill of landis and of possessionis, as of mouable gudis, that war in his Fathers possessioun, quhame God *assolyie*, the tyme of his deceis, geuin and maid without the auise and consent of the thre Estatis." Acts Ja. II. 1437. c. 2. edit. 1566.

5. Used improperly, in relation to the response of an oracle; apparently in the sense of *resolving* what is doubtful.

Bot than the King, thochtfull and all pensiue
Of sic monsteris, gan to seik beliue
His fader Faunus oratoure and ansuare
Quhilk couth the fatis for to cum declare;
And gan requiring responsiouns alsua
In the schaw vnder hie Albunea.—
Thidder hail the pepill of Italia,
And all the land eik of Enotria,
Thare doutsum asking tursis for ansuere
And thare peticiouns gettis *assoilyet* here.

Doug. Virgil, 207. 43.

The word is evidently corr. from Lat. *absolv-ere*, which was not only used as a forensic term, but in the dark ages bore that very sense in which it occurs in the passage quoted from Barbour. *Absolvere Defunctos*, est dicere collectam mortuorum; *Absolve*, Domine, animos fidelium defunctorum. Sacerdotes audito parochianorum suorum obitu, statim *absolvant* eos cum Psalmis pro defunctis, et Collecta; Odo Episc. Paris. in Praecept. Synodal. § 7; Du Cange. O. Fr. *absould-re* is thus defined; E reis violatae religionis et pietatis pro nihilo habitae eximere; *absouls*, absolutus; Le Frere. But it seems to have been immediately derived from the Lat. liturgy. Of this the following passage affords a proof, as well as a further illustration of sense 3.

"This powar and auctoritie [to forgeue synnis] the preist, as the minister of Christ vsis & exicutis quhen he pronuncis the wordis of absolutioun, sayand thus: *Ego absoluo te a peccatis tuis, In nomine patris, et filii, et spiritus sancti. Amen.* I *assoilye* the fra thi synnis, In the name of the father, the sonne, and the haly spreit. Amen." Abp. Hamiltoun's Catechisme, Fol. 151. b.

To ASSONYIE, Essonyie, *v. a.* To offer an excuse for absence from a court of law.

"Gif ane man is *essonyied* at the fourt day, be reason of seiknes or bed evill, or being beyond Forth: he sall have respit, or ane continuation of fourtie dayes." Stat. K. Will. c. 26. s. 1.

2. Actually to excuse; the exsuse offered being sustained.

"He cannot be *essonyied*, bot be these lawfull essonyies." Quon. Attach. c. 57. s. 5.

"For quhatsoever will *essonyie* any partie, against the soyte of any man,—it behoues the essonyier to name his awin name.—Baron Courts, c. 40. s. 2.

As used by Barbour, it is nearly equivalent to *acquitted*.

I wald blythly that thow war thair,
Bot at I nocht reprowyt war.
On this maner weile wyrk thou may;
Thow sall tak Ferraud my palfray.
And for thair is na horss in this land
Swa swycht, na yeit sa weill at hand,
Tak him as off thine awyne hewid,
As I had gevyn thairto na reid.
And gyf hys yhemar oucht gruchys,
Luk that thow tak hym magre his.
Swa sall I weill *assonyeit* be.
Barbour, ii. 125. MS.

3. To decline the combat, to shrink from an adversary.

Wallace preyst in tharfor to set rameid.
With a gud sper the Bruce was serwyt but baid;
With gret inwy to Wallace fast he raid:
And he till him *assonyeit* nocht for thi.
The Bruce him myssyt as Wallace passyt by.
Wallace, x. 365. MS.

i. e. although Bruce was so well armed, Wallace did not practically *excuse* himself from fighting.

R. Glouc. uses *asoyned* for excused. *Essoijie*, a legal excuse, Chaucer, Persone's T. v. 150.; *essonye*, Gower.

He myght make non *essonye*.
Conf. Am. Fol. 17. b.

Fr. *essoyn-er*, *exon-ier*, "to excuse one from appearing in court, or from going to the wars, by oath that he is impotent, insufficient, sick or otherwise necessarily employed;" Cotgr.

It can scarcely be doubted that this word has had a Gothic orlgin. As Su.G. *son-a*, *foer-son-a*, and Germ. *sun-en*, signify to reconcile, to explain; the latter also denotes judgment in whatever way. MoesG. *sun-jan* is still nearer in sense. For it means, to justify. *Gasunjoda warth handugei*, wisdom is justified; Luk. 7. 35. Junius, in his Goth. Gloss., refers to *sunjeins*, good, as probably the root. The idea is not unnatural. For what is justification, but a declaration that one is good or righteous in a legal sense: or what is it to reconcile, to appease; but, bonum vel propitium reddere? The derivation may however be inverted. The adj. may be from the verb. V. Essonyie, *s.*

ASSURANCE, *s.* "To take *assurance* of an enemy; to submit, or do homage, under the condition of protection." Gl. Compl.

"Sum of you remanis in youre auen housis on the Inglis mennis *assurance*.—As sune as the Inglis men dreymis that ye haue failyet to them, than thai repute you for there mortal enemeis far mair nor thai repute ony Scottis man that vas neuyr *assurit*." Compl. S. p. 114.

Fr. *asseurement* was used nearly in the same sense. *Donner asseurement*, fidem dare. C'est un vieux mot qui se disoit autrefois pour *assurance*, &c. V. Dict. Trev. These writers derive it from *assecurare*, from *ad* and *securus*, q. rendre sur. V. L. B. *Assecurare*, and *Assecuramentum*, Du Cange.

ASTALIT, *part. pa.* Decked, or set out.

His hors he tyit to ane tre treuly that tyde;
Syne hynt to ane hie hall
That wes *astalit* with pall:
Weill wroght wes the wall,
And payntit with pride.
Gawan and Gol. i. 5.

Fr. *estail-er*, to display, to shew.

To ASTART, Astert, *v. n.* 1. To start, to fly hastily.

For quhilk sodayne abate anon *astert*
The blude of all my body to my hert.
King's Quair, ii. 21.

2. To start aside from, to avoid.

Giff ye a goddesse be, and that ye like
To do me payne, I may it not *astert*.
Ibid. ii. 25.

Here it is used in an active sense. Germ. *starz-en*, to start up, O. Teut. *steert-en*, to fly.

ASTEER, *adv.* In confusion, in a bustling state, q. *on stir*, S.

My minny she's a scalding wife,
Hads a' the house *asteer*.
Ritson's S. Songs, i. 45.

ASTRE, *s.* A star, Fr.

——The glistering *astres* bright,
Quhilk all the night were cleare,
Offusked with a greater light,
Na langer dois appeare.
Hume, *Chron. S. P.* iii. 386.

AT, *conj.* That.

And quhen Ferandis modyr herd
How hyr sone in the bataill ferd,
And *at* he swa wes discomfyt;
Scho rasyt the ill spyryt als tyt:
And askyt quhy he gabyt had
Off the ansuer that he hyr mad?
Barbour, iv. 288. MS.

It is frequently used by Barbour in the same sense.

And for the woice in euiry place suld bide,
At he was ded, out throuch the land so wide,
In presence ay scho wepyt wndyr slycht;
Bot gudely meytis scho graithit him at hir mycht.
And so befel in to that samnlyn tid,
Quhill forthirmar *at* Wallas worthit wycht.
Wallace, ii. 282. 286. MS.

Thai dowtyd *at* hys senyhourry
Suld thame abawndown hályly.
Wyntown, ii. 9. 36.

It is sometimes used by the Bishop of Dunkeld. V. Irne. It also occurs in our old acts of Parliament. V. Anent, *prep.* Litstar, &c.

It has been observed in a note prefixed to the Gl. to Wallace, Perth edit., that *at* is to be consi-

dered as a contraction for *that*, "which the writer of the MS. had made use of for his own conveniency." But this is a mistake. For it is the same with Dan. *at*. *Jeg tröer at han vil kom;* I believe that he will come. In Isl. *ad* is sometimes used; and also *at*. *Their spurdu at;* audiverunt quod; they were informed that; Kristnis. p. 52. Sw. *at*, id. *Ho ęest du, at wi maage gifwa dem swar;* Who art thou, that we may give an answer; Joh. i. 22. Su.G. *att*, a *conj.* corresponding to Lat. *ut*. *Iag will att tu gor thet;* I incline that you do this; Ihre.

Nor was it quite unknown to old E. writers. Of Nebuchadnezzar, Gower says;

——Lyke an oxe his mete
Of grasse he shall purchace and ete,
Tyll *at* the water of the heuen
Hath wasshen hym by tymes seuen.
Conf. Am. Fol. 23. b.

AT, *pron.* That, which.

——Lordingis, now may ye se,
That yone folk all, throw sutelté,
Schapis thaim to do with slycht,
That *at* thai drede to do with mycht.
Barbour, ii. 325. MS.

I drede that his gret wassalage,
And his trawaill, may bring till end
That *at* men quhile full litill wend.
Barbour, vi. 24. MS.

——Claudyus send Wespasyane
Wytht that Kyng to fecht or trete,
Swa that for luwe, or than for threte,
Of fors he suld pay *at* he awcht.
Wyntown, v. 3. 89.

Thair man that day had in the merket bene;
On Wallace knew this cairfull cass so kene.
His mastyr speryt, quhat tithingis *at* he saw.
Wallace, ii. 298. MS.

This is undoubtedly the meaning of *at that*, R. Brunne, p. 74. although expl. by Hearne, *as many as*, adeo ut forsitan reponendum sit, *al that*.

William alle apert his oste redy he dyght.
At that thei mot fynd, to suerd alle thei yede.

This mode of expressing the *pron.* seems to have been borrowed from the similar use of the *conj.*

AT ALL, *adv.* "Altogether," Rudd. perhaps, at best, at any rate.

—Thi scharpe fygurate sang Virgiliane,
So wisely wrocht vithoutyne word in vane,
My wauering wit, my cunning febill *at all*,
My mynd misty, ther may not mys ane fall.
Doug. Virgil, 3. 34.

ATANIS, ATTANIS, ATANYS, ATONIS, *adv.* At once; S. *at ainze*.

Tharto also he ekit and gaif vs then
Gentil hors, and pillotis, and lodismen:
Hes suppleit vs with rowaris and marineris,
And armour plenté *atanis* for al our feris.
Doug. Virgil, 84. 4.

Schir Wawine, wourthy in wail,
Half ane span at ane spail,
Quhare his harnes wes hail,
He hewit *attanis*.
Gawan and Gol. iii. 26.

ATCHESON, ATCHISON, *s.* A billon coin, or rather copper washed with silver, struck in the reign of James VI., of the value of eight pennies Scots, or two thirds of an English penny.

"I should think that these *atchisons* approached the nearest to the black coin of James III. which we have mentioned before; for the first whitish colour, which discovers itself in these *atchisons*, seems to indicate, that they are mixed with a little silver, or laid over with that metal." Rudd. Introd. to Anderson's Diplom. p. 137.

"They will ken by an *Atchison*, if the priest will take an offering;" Ramsay's S. Prov. p. 72.

"An *Atchison* is a Scotch coyne worth fower Bodles;" Gl. Yorks.

Bp. Nicolson writes *Atcheson*, and erroneously supposes this coin to be the same as that kind of black money coined by James III. Scot. Hist. Lib. p. 314. But it would appear that Rudd., when adverting to the mistake of Nicolson, falls into another still greater. For he says, "It is incredible, that a coin, which was in value the *fourth* part of a penny, in the time of James III. should thereafter rise to *eight* entire pennies, that is, thirty-two times the value;" Ibid. But the accurate Rudd. has not observed, that the penny mentioned in Acts Ja. III. c. 9., to which four of these copper coins are reckoned equal, is a *silver* penny, although perhaps of inferior quality. For then the mode of reckoning by pennies Scots, as referring to copper coin, had not been introduced. The *Atcheson*, however, was only equal to eight of these copper pennies.

This coin received its denomination from one *Atkinson*, an Englishman, or, as his name was pron. in S., *Atcheson*. He was assay-master of the Mint at Edinburgh, in the beginning of the reign of James VI. Mr Pinkerton calls the coin *Atkinson*, Essay on Medals, ii. p. 111. But it was always pron. as above. This coin bore the royal arms crowned, Jacobus D. G. R. Sco. R. Oppid. Edinb.; A leaved thistle crowned. V. Cardonnel, Billon Coins; Plate i. Fig. 21.

ATHARIST, Houlate iii. 10. V. CITHARIST.

ATHE, AITH, *s.* Oath; plur. *athis*.

—All the Lordis that thar war
To thir twa wardanys *athis* swar,
Till obey thaim in lawté,
Giff thaim hapnyt wardanys to be.
Barbour, xx. 146. MS.

He swore the gret *aith* bodely,
That he suld hald alle lelely,
That he had said in-to that quhile,
But ony cast of fraud or gyle.
Wyntown, ix. 20. 85.

"We remember quhat *aythe* we have maid to our comoun-welthe.—Knox's Hist. p. 164.

MoesG. *aith*, Precop. *eth*, A. S. *ath*, Isl. *aed*, Su.G. *ed*, Dan. Belg. *eed*, Alem. Germ. *eid*, id. V. *Ed*; Ihre.

ATHER, *conj.* Either.

"This kind of torment quhilk I call a blind torment, *ather* it is intended in ane high degree, or then it is remitted that they may suffer it." Bruce's Eleven Serm. 1591. Sign. Z. 2. a.

ATHIL, ATHILL, HATHILL, *adj.* Noble, illustrious.

The Paip past to his place, in his pontificale,
The *athil* Emprour annon nycht him neir.
Kings and Patrearkis, kend with Cardynnallis all,
Addressit thame to that dess, and Dukis so deir.
Houlate, iii. 4.

It also occurs in the form of *achil*, *achill*.

Thairfore thai counsell the Pape to wryte on this wys,
To the *achil* Emprour, souerane in sale.
Ibid. i. 22.

Thair was the Egill so grym, grettest on ground is,
Achill Emproure our all, most awfull in erd.
Ibid. ii. 1.

But in both places it is *athill* in Bannatyne MS.

It is also used as a substantive; sometimes aspirated, *hathill*, *hathel*, plur. *hatheles*; elsewhere without the aspirate, *achilles*, plur. for *athilles*.

His name and his nobillay wes noght for to nyte:
Thair wes na *hathill* sa heich, be half ane fute hicht.
Gawan and Gol. iii. 20.

With baith his handis in haist that haltane couth hew,
Gart stanys hop of the *hathill* that haltane war hold.
Ibid. 25.

Thus that *hathel* in high withholdes that hende.
Sir Gawan and Sir Gal. ii. 28.

"Hathel in high," very noble person.

The birdes in the bowes,
That on the goost glowes,
Thai skryke in the skowes,
That *hatheles* may here.
Ibid. i. 10.

All thus thir *achilles* in hall herlie remanit,
With all welthis at wiss, and wirschip to waill.
Houlate, iii. 17. *athilles*, MS.

The letter *t* has been mistaken for *c*, from the great similarity of their form in the Bann. and other MSS. It is, indeed, often impossible for the eye to discern any difference.

Mr Pinkerton inquires if *achill* means high? He has nearly hit on the signification; but has not adverted either to the origin, or to the true orthography, which might have led him to the other.

This word, whether used as an *adj.* or *s.* is evidently the same with A. S. *aethel*, nobilis. Hence the designation, *Aetheling*, a youth of the blood royal, as *Edgar Atheling*; and the phrase mentioned by Verstegan, *aethelboren man*, a man nobly born, also, a gentleman by birth. Lord Hailes has justly observed that "the Anglo-Saxons, as well as other nations, formerly used the word *Aetheling*, to denote men of the noble class, although it may by degrees have been appropriated to the sons of the royal family." Annals, i. 7. That it was at length appropriated in this manner, seems pretty clear. *Geonga aetheling* is equivalent to, regius juvenis, Bed. 2. 12; 3. 21.

Su.G. *adel* also signifies nobilis, as well as praecipuus, praestans. Ihre derives it from *aedel*, *edel*, which, equally with its ally *aett*, in the ancient dialects of the Gothic, denoted *kindred*, as did also C. B. *eddyl*. He founds this derivation on the following circumstance;—that those who were not noble, or free, were not considered as having any pedigree; just as slaves, among the Romans, were supposed to propagate, not for themselves, but for their masters. As Goth. and C. B. *edel* corresponds to Lat. gens, cognatio; it is thought to confirm this derivation, that Fr. *Gentilhomme*, E. *Gentleman*, consonant to *Aethel*, *adel*, have their origin from Lat. *gens*, *gentilis*. Hisp. *hidalgo*, a gentleman, has been rendered q. *hyo de algo*, i. e. the son of some one. But Camden observes with more probability, when speaking of *Etheling*; "Hence also the Spaniards, which descended from the German-Goths, may seem to have borrowed their *Idalguio*, by which word they signify their noblest gentlemen." Remains, *Names*, vo. *Ethelbert*. According to an author quoted by Ihre, among the Goths in the middle ages, *heden*, as synon. with *gentilis*, was often used to denote a nobleman or gentleman.

Loccenius thinks that this term may owe its origin, either to *adel*, *odul*, proper or hereditary possession; or to *attel*, *att*, kind, generation; Antiq. SueoGoth. p. 63.

Wachter derives Germ. *adel* from *aette*, father. For what, says he, is nobility, but illustrious ancestry? Hence, he observes, among the Romans those were accounted noble, whose forefathers had discharged the higher offices of the state. Thus, they were designed *patres*, and *patricii*.

Isl. *audling*, rex, and *audling-ur*, optimatum unus, are evidently from the same source. These, however, G. Andr. derives from *audr*, riches; *audga*, to become rich; *audgur*, rich, anciently *haudur*, also *heid*. Hence, he says, a king is called *audling*, from the abundance of his riches, a copia opum et census; Lex. p. 19.

Su.G. *adling*, juvenis nobilis, corresponds to A. S. *aetheling*, *eadling*; L. B. *adeling-us*; as these are synon. with L. B. *domicellus*, *clito*, abridged from *inclytus*, and Su.G. *juncker*, i. e. young lord. Only, the terms allied to *aetheling* were not so much restricted in any dialect as in A. S.

Various theories have been given as to the forma- of the term *aetheling* or *adeling*. Spelman says that the Anglo-Saxons used the termination *ling* to denote *progeny*, or as signifying *younger*. It has been also supposed, that *ling*, in this composition, has the sense of *imago*, q. the image of a noble person. To both these, Lord Hailes prefers the hypothesis of Papebroch, Vit. S. Marg. that "*ling* is the mark of the adjective in the Northern languages; as *Nortling*, borealis, *ostling*, orientalis. "*Adel*," he adds, "is the noun, and *ling* the adjective. Hence Edgar *Aedeling*, is Edgar *the noble*. There are many examples of this in modern English. Thus, from the noun *hire*, merces, is formed the adjective *hireling*, mercenarius." Annals, ubi sup.

The learned writer is undoubtedly mistaken, in saying that *ling* is the mark of the adjective in the Northern languages. For it is indeed the mark of a peculiar class of substantives. When this termination is affixed to a *n. s.*, it forms a personal designation, expressing the subject denoted by the noun, as far as it is applicable to a person. Thus the A. Saxons called a husbandman *eorthling*, because of his labour in the *earth*; an oppressor *nidling*, from

nid force; one who received wages *hyrling*, from *hyr* merces. The very term, mentioned by Lord Hailes as an example, is properly a substantive used adjectively. This termination also converts an adjective into a substantive, possessing the quality which the adjective signifies; as Germ. *fremdling*, a stranger, from *fremd*, strange; *jungling*, a youth, from *jung*, young.

Somner denies that *ling* denotes offspring or descent. Wachter adopts the opposite hypothesis, and gives a variety of proofs. But there seems to be no satisfactory etymology of the word as used in this sense. While some deduce it from *ling*, imago, and others from C. B. *llun*, effigies; Wachter traces it to *langen*, tangere, because a man's offspring are so near to him, that they may be compared to objects which are in a state of contact. This etymology, however, is greatly strained.

It deserves observation, that there is no evidence of *ling* occurring in this sense in Su.G. The inhabitants of the East are denominated *oesterluenningar*, and *oesterlig* is eastern. *Ing*, denoting a son, is in Su.G. the termination which marks descent. This Ihre views as allied to C. B. *engi*, to bring forth, to be born. The proper origin of this termination most probably is Su.G. *unge*, often written *ing*, *ynge*, young. Thus Ihre says, that *Adling* is, juvenis nobilis; as Germ. *ing* is juvenis, and, in patronymics, equivalent to *son*. From this termination, as used by the Germans, the descendants of Charlemagne were called *Carolingi*. In the same manner were the terms *Merovingi*, *Astingi*, &c. formed. There can be no doubt that *ing* is the proper termination in *aetheling*, as the radical term is *aethel*. Shall we suppose that *ling* is merely this termination, occasionally a little altered, for making the sound more liquid; especially as the letter *l*, in the Gothic dialects, is, as Wachter observes, a very ancient note of derivation and diminution?

I shall only add, that the A. Saxons formed their patronymics by the use of the termination *ing*. Thus they said, Conrad *Ceoldwald-ing*, i. e. Conrad the son of Ceolwald; Ceoldwald *Cuth-ing*, Ceolwald, the son of Cuth; Cuth *Cuthwin-ing*, Cuth the son of Cuthwin. V. Camden's Remains, Surnames, p. 132. William of Malmesbury observes, that the son of Eadgar was called *Eadgaring*; and the son of Edmund, *Edmunding*. Hickes has given various instances of the same kind; as *Pudding*, the son of Putta; *Bryning*, the son of Bryna, &c. &c. Dissert. Ep. ap. Wachter, vo. *Ing*. V. Udal Lands.

ATHILL, Hathill, *s.* A prince, a nobleman, an illustrious personage. V. the *adj.*

ATHIR, Athyr, *pron.* 1. Either, whichsoever.

The justyng thus-gate endyt is,
And *athyr* part went hame wyth pris.
Wyntown, viii. 36. 2.

2. Mutual, reciprocal.

"Oftymes gret feliciteis cumis be contentioun of unhappy parteis invading othir with *athir* injuries, as happinnit at this tyme be this haisty debait rising betuix Duk Mordo and his sonnis." Bellend. Cron. B. xvi. c. 20.

Athir uthir, one another, each other.

How that Eneas wyth hys fader met,
And *athir vthir* wyth freyndly wourdis gret.
Doug. Virgil, 189, 3. *Rubr.*

Mony a wycht and worthi man,
As *athir* apon *othyr* than,
War duschyt dede, doun to the ground.
Barbour, xvi. 164. MS.

With strookes sore, *ayther* on *other* bet.
Hardyng's Chr. Fol. 38, a.

A. S. *aegther*, uterque. We find a phrase somewhat similar in Oros. 2, 3. *Heora aegther otherne ofsloh;* Eorum uterque alterum occidebat. V. Either.

ATHORT, *prep.* Through, S., *athwart*, E.

"This coming out to light, posts went forth *athort* the whole country, with an information written by Mr Archibald Johnston; for to him the prior informations, both from court and otherways, oft after midnight, are communicated." Baillie's Lett. i. 32. V. Thortour, *adj.*

ATHORT, *adv.* Abroad, far and wide.

"There goes a speech *athort*, in the name of the Duke of Lennox, dissuading the King from war with us." Baillie's Lett. i. 83.

ATIR, Eatir, *s.* Gore, blood, mixed with matter coming from a wound.

Of his E dolpe the flowand blude and *atir*
He wosche away all with the salt watir.
Doug. Virg. 90. 45.

Cruorem, Virg.

A. S. *ater*, *aetter*, *aettor*, Alem., *eitir*, Isl., and Germ. *eiter*, Su.G. *etter*, venenum. But Belg. *eyter* signifies pus, sanies. It seems to be generally admitted by philologists, that Alem. *eit-en*, to burn, is the root; because the most of poisonous substances are of a hot and burning quality. Hence Su.G. *etternassla*, urtica urens, or burning nettle. *Atter* still signifies purulent matter, Lincolnsh.

ATO, *adv.* In twain.

To the stifles he gede,
And even *ato* hem schare.
Sir Tristrem, p. 31. st. 45.

A. S. *on twa*, in duo.

ATOUR, *s.*

The schipmen, with gret apparaill,
Come with thair schippis till assaill;
With top castell warnyst weill,
Off wicht men armyt in to steill.
Thair batis wp apon thair mast
Drawyn weill hey, and festnyt fast,
And pressyt with that gret *atour*,
Towart the wall: bot the gynour
Hyt in the aspyne with a stane.——
Barbour, xvii. 717. MS.

Early editors have taken the liberty of substituting *auenture*. But *gret atour* seems synon. with *gret apparaill*, ver. 711. O. Fr. *atour*, attire. Signifioit autrefois tout ce qui servoit à orner et à parer une femme. Ornatus, mundus muliebris; Dict. Trev.

ATOUR, Attoure, *prep.* 1. Over, S.

Wallace in fyr gert set all haistely,
Brynt wp the kyrk, and all that was tharin;

Atour the roch the laiff ran with gret dyn.
Wallace, vii. 1053. MS.

2. Across. S.

Scho tuk him wp with outyn wordis mo,
And on a caar wnlikly thai him cast:
Atour the wattir led him with gret woð,
Till hyr awn houss with outyn ony hoo.
Wallace, ii. 263. MS.

3. Beyond, as to time; exceeding.

"Gif—the King possesse the lands perteining to the manslayer, in respect of the minority of the overlord, *attour* the space of ane year and a day; and happin to giue and dispone the lands as escheit, to any man: he, to quhom they are given, sall possesse them, sa lang as the man-slayer lives." Quon. Att. c. 18. s. 4.

4. Exceeding, in number.

—— Thai ware twenty full thowsand,
That come in Scotland of Inglis men;
And noucht *attoure* aucht thowsand then
Of Scottismen to-gyddyr syne
Agayne thame gaddryd at Roslyne.
Wyntown, viii. 16. 234.

Skinner derives this from Fr. *A tour*, *en tour*, more commonly *a l'entour*, circum. But according to Dict. Trev., *alentour* is now obsolete, and instead of it *autour* is used as a prep. in the same sense. It seems doubtful, however, whether it is not immediately of Goth. origin. We might suppose it comp. of Su.G. *at*, denoting motion towards a place, and *öfwer* over; or perhaps, notwithstanding the change of the vowel, from A. S. *ute* and *ofer*.

ATOUR, Attour, *adv.* 1. Moreover.

"*Attour*, the King shall remain in thy government and keeping, till he come to perfect age." Pitscottie, p. 13.

Attour, behald to athir Decius,
And standyng fer of tua that hait Drusus.
Doug. Virgil, 195. 11.

In the same sense *by and attour* often occurs in our laws.

2. Out from, or at an indefinite distance from the person speaking, or the object spoken of.

Bôt gif my power not sufficient be,
Or grete yneuch, quhy suld I drede or spare
To purches help forsoith *attour* alquhare?
Doug. Virgil, 217. 1.

Attour alquhare is meant to give the sense of *usquam*. In this sense it is still used. To stand *attour*, is to keep off; to go *attour*, to remove to some distance, S.

ATRY, Attrie, *adj.* 1. Purulent, containing matter; applied to a sore that is cankered. S.

"The kinde of the disease, as ye may gather out of that verse, was a pestilentious byle,—ane *attrie* kind of byle, stryking out in many heades or in many plukes; for so the nature of the word signifieth." Bruce's Eleven Serm. Fol. 1, b. This is rendered *matterie*, in the Eng. edit.

Belg. *etterig*, full of matter; *eiter-en*, to suppurate. As we have here the phrase, "ane *attrie* kind of *byle*," it corresponds to Su.G. *etterbold*, ulcus urens; Ihre, vo. *Etter*.

2. Stern, grim.

Black hairy warts, about an inch between,
O'er ran her *atry* phiz beneath her een.
Ross's Helenore, p. 35.

An' bein bouden'd up wi' wrath,
Wi' *atry* face he ey'd
The Trojan shore, an' a' the barks
That tedder'd fast did ly
Alang the coast.——
Poems in the Buchan Dialect, p. 1.

Attern, fierce, cruel, snarling, ill-natured; Glouc. Grose's Prov. Gl.

This might seem more allied to Lat. *ater*, gloomy; stormy, raging. But perhaps it is merely a metaph. use of the term as used in sense first; as we speak of an *angry sore*.

ATRYS, *s. pl.*

In a satire on the change of fashions, written perhaps towards the middle of the seventeenth century, we have a curious list of articles of female dress.

My lady, as she is a woman,
Is born a helper to undo man.—
For she invents a thousand toys,
That house, and hold, and all destroys;
As scarfs, shephroas, tuffs and rings,
Fairdings, facings and powderings;
Rebats, ribands, bands and ruffs,
Lapbends, shagbands, cuffs and muffs,
Folding outlays [ourlays?] pearling sprigs,
Atrys, vardigals, periwigs;
Hats, hoods, wires, and also kells,
Washing-balls, and perfuming smells;
French-gows cut out, and double-banded,
Jet rings to make her pleasant-handed.
A fan, a feather, bracelets, gloves,
All new come-busks she dearly loves.
For such trim bony baby-clouts
Still on the laird she greets and shouts;
Which made the laird take up more gear,
Than all the lands or rigs could bear.
Watson's Coll. i. 30.

The only word which seems to have any resemblance is Fr. *atour*, a French hood; Chaue. *attour*. V. Atour, *s.*

ATRYST, *s.* Appointment, assignation.

He is sa full of jelosy, and ingyne fals;
Ever imagining in mynd materis of ewill,
Compassand and castand castis ane thowsand,
How he sall tak me with ane trew *atryst* of ane uther.
Dunbar, Maitland Poems, p. 49.

Same as Tryst, q. v.

ATTAMIE, *s.* Skeleton. S.

Abbreviated from Fr. *anatomie*, which not only denotes dissection, but the subject; "a carcasse eu t up," Cotgr.

ATTEILLE, Atteal, *s.* This species of duck seems to be the *wigeon*, being distinguished from the *teal*.

"They discharge any persons quhatsomever, within this realme in any wyse to sell or buy any—Termigants, wyld Dukes, *Teilles*, *Atteilles*, Goldings, Mortyms, Schidderems, Skaildraik, Herron,

Butter, or any sik kynde of fowlles, commonly used to be chased with Halkes, under the paine of ane hundreth pounds to be incurred alswell by the buyer as the seller." Acts Ja. VI. 1600. c. 23. Murray.

"Last Sept. Widgeons or *atteillis* 2; wild duckis 4." Dyet Buik of the Kingis hous at Falkland, Edin. Mag. for July 1802, p. 35.

The name is still retained in Shetland. "There is a large species called the Stock-duck, and smaller species called teales and *attiles*." P. Dunrossness, Statist. Acc. vii. 394.

Dr Barry seems mistaken, therefore, when, speaking of the Teal, he says, that of this the "*Atteal* is perhaps only a variety." Hist. Orkney, p. 300. He makes the *wigeon* a different bird; ibid, p. 301.

Sir R. Sibb. inquires, if the *Anas circia*, or *Summer Teal*, be what our forefathers called the *Ateal*? Prodr. p. 2. lib. 3. 21. But Pennant suspects that the bird, called the Summer Teal, is merely the female of the Teal. Zool. ii. 607.

The teal, according to Pennant, is called, "*Cimbris*, Atteling-And," ibid. 606. In Isl. the turdus marinus is denominated *Tialldr*; G. Andr.

ATTELED, *pret.* Aimed. Sir Gawan and Sir Gal. ii. 26. V. ETTLE.

ATTEMPTAT, *s.* Attempt.

"Yit nocht saciat by thir *attemptatis* they brak downe the wal of Adryane." Bellend. Cron. B. viii. c. 5. This is the word which he still uses. Fr. *attentat*, id.

ATTER-CAP, ATTIRCOP, *s.* 1. A spider. S.

The pratling pyet matches with the Musis,
Pan with Apollo playis, I wot not how;
The *attircops* Minerva's office usis.
These be the greifs that garris Montgomrie grudge,
That Mydas, not Mecaenas, is our judge.
Montgomery, MS. *Chron. S. P.* iii. 505.

2. An ill-natured person; one of a virulent or malignant disposition. S.

Northumb. *attercop*, id. Cumb. *attercob*, a spider's web. A. S. *atter coppe*, Aelfr. *atter-coppa*, aranea; evidently from *atter*, venenum, and *copp*, calix; receiving its denomination partly from its form, and partly from its character; q. a *cup* of *venom*. In Aelfric's Gloss. we find *fleonde naeddre*, i. e. a flying adder, given as synon. with *atter coppe*. For the word *adder* is merely *atter*, *aetter*, venenum, used as a designation for that species of serpent. Hence the same term is explained by Somn. *adder* and *poyson*. In Isl. the name of a serpent is formed in the same manner as that of a spider in A. S. This is *eitr-orm*, a poisonous worm. It does not appear that in A. S. *aetter* was used in composition with *wyrme*, worm. We find, however, a synon. designation for a serpent in old E. which has been overlooked by both Skinner and Junius. This is *wyld worme*.

I se the sunne, & the se, and the sonde after,
And where that byrdes & beastes makes they yeden;
Wyld wormes in woodes, & wonderful fowles
Wyth fleked fethers, and of fell colours.
P. Ploughman, Fol. 58. a.

If the epithet *wyld* were not reckoned sufficient to determine the sense, it would be confirmed by the circumstance of their being mentioned as inhabitants of *woodes*. But the writer afterwards alludes to the noxious quality of these worms.

— *Wild worms* in woods by winters yow greuith,
And maketh hem welnyghe *meke* & milde for defaute,
And after thou sendest hem somer, that is hir souerayn ioye.
Fol. 73, a.

The idea is, that the cold of winter, and want of food, have such an effect even on serpents as nearly to change their nature.

Although *worm* be here used in this sense, as well as in Isl., in connexion with a word expressive of quality, it may be observed that MoesG. *waurm* simply signifies a serpent. "*Atgaf izvis valdufni trudan ufaro waurme*, I have given you power to tread upon serpents, Luke x. 9. Su.G. and Dan. *orm* has the same signification. A. S. *wyrm* sometimes occurs in this sense. At other times it has an epithet conjoined, as *fah wyrm*, the variegated worm, *wyrm-throwend*, the convolvent worm.

It appears that the term in some parts of S. still retains this sense.

"Above the south entrance of the ancient parish church of Linton, in Roxburghshire, is a rude piece of sculpture, representing a knight, with a falcon on his arm, encountering with his lance, in full career, a sort of monster, which the common people call a *worm*, or snake." Minstrelsy Border, ii. N. p. 98, 99. V. also p. 101.

ATTOUR, *prep.* V. ATOUR.

ATWEESH, *prep.* Betwixt.

—— As far as I ween,
They'll nae be angry they are left alane.
Atweesh themselves they best can ease their pain;
Lovers have ay some clatter o' their ain.
Shirrefs' Poems, p. 33.

Mr Tooke observes that E. *betwixt* "is the imperative *be*, and the Gothic [i. e. MoesG.] *twos*, or two." Divers. Purley, i. p. 405.

Twos is the accus. of *twa*, *twai*. But the terminations of the A. S. synonymes, *betweohs*, *betweox*, *betwux*, *betwyx*, have no relation to *twegen*, two, in its state of declension. Wachter views Germ. *zwischen*, between, as formed from *zwi*, two, by the intervention of *sche*, a particle used in derivation. Thus, he says, from *kutt-en*, to cover, *kutsche*, vehiculum, is formed, &c. V. Proleg. sect. 6. This idea might seem to have some collateral support from Franc. *tuisc*, *entuischan*, Belg. *tuschen*, between.

AVA', *adv.* At all.

She neither kent spinning nor carding,
Nor brewing nor baking *ava*.'
Song, *Ross's Helenore*, p. 145.

Corr. from *of all*.

AVAILL, *s.* Abasement, humiliation.

The labour lost, and leil service;
The lang *availl* on humil wyse,
And the lyvill rewarde agane,
For to concidder is ane pane.
Dunbar, *Maitland Poems*, p. 115.

This term is used to denote the humiliation necessary in serving, and in expecting favours at court. Fr. *aval-er*, *avall-er*, to fall down, to be brought low; *aval*, down; perhaps from Lat. *ab alto*. Ital. *avalére*, to serve, seems nearly to express the idea contained in the passage.

To AUALE, *v. n.* To descend.

Thare was na strenth of vailyeant men to wale,
Nor large fludis on yet that mycht *auale*.
Doug. Virgil, 150. 44. V. AVAILL.

AUANT, AWANT, *s.* Boast, vaunt.

Agyt men of the cieté Aurunca
Wyth grete *auant* forsoith than hard I sa,
Of this cuntre Schir Dardanus ybore,
Throw out the se socht fer and ferthermore.
Doug. Virgil, 212. 30.

Skinner mentions a conjecture, which has considerable probability; that this word has had its origin from Fr. *avant*, before; as denoting the conduct of a man who *prefers* his own works to those of another. It would seem, indeed, that there had been an old Fr. verb of this form, as Chaucer writes *avaunt* for boast. Gower does the same.

Whereof to make myn *avaunt*
It is to reason accordant.
Conf. Am. F. 21. a. b.

He there also speaks of

The vyce called *avauntance*,

i. e. boasting, in like manner designed *avauntry*.

AVANTCURRIERS, *s. pl.* Forerunners of an army, perhaps what are now called picquet guards.

"The *avantcurriers* of the English hoast were come in sight, whilest the Scots were some at supper, and others gone to rest." Hume's Hist. Doug. p. 99.

Fr. *avant-coureur*; from *avant* before, and *courir* to run.

AUCHINDORAS, *s.* A large thorn-tree, at the end of a house; Fife.

AUCHLIT, *s.* Two stones weight, or a peck measure, being half of the Kirkcudbright bushel; Galloway.

AUCHT, AWCHT, *pret.* of Aw. 1. Possessed.

The barnage of Scotland at the last
Assemblyd thame, and fandyt fast
To ches a Kyng thare land to stere,
That of auncestry cummyn were
Of Kyngis, that *aucht* that reawtè,
And mast had rycht thare kyng to be!
Wyntown, viii. 2. 9.

It is used in this sense by R. Brunne, p. 126.

In his sextend yere Steuen that the lond *auht*,
Mald scho died here, hir soule to God betauht.

2. Owed, was indebted.

——For lawe or than for threte,
Of fors he suld pay at he *aucht*.
Wyntown, v. 3. 89.

It also occurs in this sense, R. Brunne, p. 247.

The dettes that men tham *auht*, ther stedes & ther wonyng,
Were taxed & bitauht to the eschete of the kyng.

AUCHT, *v. imp.* Ought, should.

Aucht thou yit than leif this welfare and joy,
And in sic perell seik throw the sey to Troy?
Doug. Virgil, 110. 33.

This is originally the *pret.* of Aw, q. v. It is sometimes used in a different form.

Weill *auchtis* thé to glore and magnifie.
Palice of Honour, *Prol.* st. 10.

i. e. It becomes thee well.

Auchten is used in a similar sense.

Wele *auchten* eldaris exemples vs to stere
Til hie curage, al honour til ensew,
Quhen we consider quhat wourschip thereof grew.
Doug. Virgil, 354. 9.

It seems to be from A. S. *ahton*, the third p. plur. pret. of A. S. *Ag-an*.

AUCHT, *s.* Possession, property.

And I thar statutis and sere lawis thaym-taucht,
Assignand ilkane propir houses and *aucht*.
Doug. Virgil, 72. 4.

Here the word strictly denotes that property which is defined by law, as exclusively one's own; corresponding to, Jura domosque dabam. Virg. Lib. 3. v. 139.

Ane evill wyfe is the werst *aucht*,
That ony man can haif;
For he may nevir sit in saucht,
Onless he be hir sklaif.
Bannatyne Poems, p. 176. st. 6.

The term is still commonly used, nearly in the same manner. *I haif na a bawbee in aw my aucht*, S. I have no money in my possession.

A. S. *acht*, id. MoesG. *aigin*, *aihn*, peculiaris ac propria possessio; both from their respective verbs, *ag-an*, and *aig-an*.

AUCHT, *adj.* Eight; S.

And thai for gret specyaltè
Rade wyth hym forthwart apon way
Hym til Berwyk til conway
Wyth *aucht* hundyre speris and má.
Wyntown, ix. 4. 57.

Auhte, id. O. E.

The date was a thousand & fourscore & *auhte*.
R. Brunne, p. 84.

MoesG. *ahtau*, A.S. *eahta*, Germ. *aht*, Belg. *acht*, Isl. Su.G. *atta*, Gael. *ocht*, id.

To this word we must, in all probability, refer a passage in one of Dunbar's poems, left by Mr Pinkerton as not understood. It is impossible, indeed, to understand it, as it appears in the poem.

Kirkmen so halie ar and gude,
That on their conscience rowne and rude
May turn *aucht* opin and ane wane;
Quhilk to considder is ane pane.
Maitland Poems, p. 116.

The first line is evidently the language of irony. *Aucht* cannot be meant in the sense of *any thing*, E. *aught*; for it is not used in this sense by our old writers. *Opin* can as little signify *open*; for then the passage would be without meaning. It must certainly be viewed as an error of some transcriber for *ousen*. Making this supposition, the sense is obvious. The conscience of a churchman, in that age of darkness, was so *round*, or perhaps *rowme*, large, and so *rude*, of such hard materials, that *eight oxin*, with a *wain*, might turn on it. A carriage, called a wain, drawn by six or eight oxen, is still much in use in the Northern parts of S.

AUCHTAND, AUCHTEN, *adj.* The eighth.

The proloug of the *auchtande* buk
In-to this chapter now yhe luke.
Wyntown, viii. *Rubr.*

Unto Enee geuis the *auchten* buke
Baith fallowschip and armoure, quha list luke.
Doug. Virgil, 12. 43.

This does not correspond to the ordinal numbers used in MoesG. and A. S., *ahtuda* and *eahteotha*. But Mr Macpherson refers to Isl. *aatunde*, id. Su.G. *atting* is the eight part of any thing.

AVENAND, *adj.* Elegant in person and manners.

Than Schir Gauane the gay, grete of degre,
And Schir Lancelot de Lake, withoutin lesing,
And *avenand* Schir Ewin thai ordanit; that thre
To the schore chiftane chargit fra the kyng.
Gawan and Gol. ii. 3.

——He wes yhoung, and *avenand*,
And til all lordis rycht plesand.
Wyntown, vi. 13. 161.

Fr. *advenant*, *avenant*, handsome; also, courteous.

AVENTURE, *s.* V. AUNTER. *In aventure*, *adv.* Lest, perchance.

"The medcinaris inhibit thir displesouris to be schawin to the Kyng; *in aventure* he tuk sic malancoly thairthrow, that it mycht haisty him to his deith." Bellend. Cron. B. xi. c. 4. Ne forsitan, Boeth. Fr. *a l'aventure*, *d'aventure*, perchance.

AVER, AVIR, AIVER, *s.* 1. A horse used for labour, a cart-horse, S.

"This man wyl not obey my chargis, quhill he be riddin with ane mollet brydyl. Nochtheles, I sall gar hym draw lik an *avir* in ane cart." Bellend. Cron. B. xii. c. 6.

2. An old horse, one that is worn out with labour, S. This, although now the common signification, is evidently improper; as appears from the epithet *auld* being frequently conjoined.

Suppois I war ane ald yaid *aver*,
Schott furth our cleuchis to squishe the clevir,—
I wald at Youl be housit and stald.
Dunbar, *Maitland Poems*, p. 112.

Yet aft a ragged cowte's been known
To mak a noble *aiver*:
So, ye may doucely fill a throne,
For a' their clish-ma-claver.
Burns, iii. 96.

"An inch of a nag is worth a span of an *aver*." Ramsay's S. Prov. p. 14.

L. B. *afferi*, *affri*, jumenta vel cavalli colonici,—equi agriculturae idonei: unde forte quaevis bona *affaria* dicta sunt; quae vox traducta ad negotia, Gallis *affaires*. *Averia*, *averii*, equi, boves, jumenta, oves, ceteraque animalia, quae agriculturae inserviunt. Du Cange. Hence, as would seem, O. E. *auere* was used to denote riches.

The maistir of ther pedaile, that kirkes brak & brent,—
In suilk felonie gadred grete *auere*.
R. Brunne, p. 124.

V. ARAGE.

3. This name is given, in Sutherland, to a gelded goat.

"Horses, of the best kind, draw from L. 4 to L. 6 Sterling;—goats with kid, 5s.; yell goats, from 3s. to 4s.; *avers*, i. e. gelded he-goats, from 5s. 6d. to 6s. 6d." P. Kildonan, Statist. Acc. iii. 408.

AVERIL, *s.*

Thou scowry hippit, ugly *averil*,
With hurkland banes ay howkand throu thy hide.
Dunbar, *Evergreen*, ii. 57. st. 18.

Ramsay renders this "senseless fellow," as if it were *haveril*, from *haver*, q. v. Had Dunbar heard his language explained in this manner, he would undoubtedly have returned the gloss to the critic with full interest. From the rest of the description, it is evident that this is a diminutive from *aver*, a beast for labour. The first epithet, conjoined with *averil*, refers to a horse whose hinder quarters are become lank from hard work.

AVERILE, AVYRYLE, *s.* April.

In the moneth of *Avyryle* syne
Nest eftyr the battayle of Duplyne,
Fra Schyr Andrew of Murrawe wes tane,
And all his menyhè hame had gane,
Set he wes takyn a-pon cas,
Yholdyn to na man yhit he was,
Quhill he wes browcht in-til presand
To the Kyng Edward of Ingland.
Wyntown, viii. 27. 3.

AVERIN, AVEREN, AIVERIN, *s.* Cloudberry or knoutberry, S. rubus chamæmorus, Linn.; eaten as a desert in the North of S.

She wins to foot, and swavering makes to gang,
And spies a spot of *averens* ere lang.
Ross's Helenore, p. 26.

"Hence let them bend their course to Lochnachat,—picking up here and there a plant of the rubus chamaemorus, (the *averan* or Highland *oidh'rac)*, and if its fruit be ripe, they will find it very refreshing." P. Clunie, Perths. Statist. Acc. ix. 237.

Its Gael. name is also written *Oirak*. *Averin*, perhaps from Germ. *aver*, wild, and *en*, which may anciently have signified a berry in general, as in Su.G. it now denotes that of the juniper.

AVIL, *s.* The second crop after lea or grass; Galloway. V. AWAT.

AVILLOUS, *adj.* Contemptible, debased.

In *avillous* Italie,
To compt how ye converss,
I ug for villanie,
Your vycis to reherss.
Scott, *Chron. S. P.* iii. 147.

Fr. *avili*, *ie*, in contemptionem adductus, Dict. Trev. From *avilir*, vilescere.

AUISE, *s.* Advice.

Herk, I sal schaw myne *auise*, quod he,
Doug. Virgil, 381. 53.

So thay quhilkis are desyrit peace and rest,
And for the commoun wele thocht it was best,
To mak end of the bargane on this wyse,
Ar alterit halely in ane vthir *auyse*.
Ibid. 416. 38.

The king at his *avys* sent messengers thre.
R. Brunne.

Chaucer, *avis*, id. Fr. *avis*, counsel, advice.

AVYSE, AWISE, *s.* Manner, fashion.

Apoun his stryngis playit he mony ane spring;
Layes and rymes apoun the best *awise*,
And euermare his manere and his gyse
Was for to sing, blasoun, and discriue
Men and stedis, knichthede, were, and strine.
Doug. Virgil, 306. 9.

"He commandit be general proclamationis al fensabyl men to be reddy in thayr best *avyse* to resist thair ennymis." Bellend. Cron. Fol. 8. a.

From A. S. *wisa*, *wise*, Alem. *uuis*, *uuisa*, Belg. *wijse*, mode, manner; *a* being prefixed, which is common in A. S.

AUISION, *s.* Vision.

—To the goddes of Vildernes, as is vsit,
Quhilk Hamadriades hait, I wourschip maid,—
Beseiking this *auision* worth happy,
And the orakil prosperite suld signify.
Doug. Virgil, 68. 19.

Chaucer, id.

AWKWART, AUKWART, *prep.* Athwart, across.

As he glaid by, *aukwart* he couth hym ta,
The and arson in sondyr gart he ga.
Wallace, iii. 175. MS.

Ane othir *awkwart* a large straik tuk thar,
Abown the kne, the bayne in sondir schar.
Ibid. ii. 109. MS.

Wallas was glad, and hynt it sone in hand,
And with the suerd *awkwart* he him gawe
Wndyr the hat, his crage in sondir drawe.
Ibid. i. 402. MS.

AULD, *s.* Age.

"Mairouir, ane euil toung, specially of ane euil giffin counsellour, fals prechour or techar, may kendil the hartis of men and wemen to heresie and vthir synnis, and thairin to remaine fra the tyme of thair youthede, to the tyme of thair *auld*, sa mekil euil may spring out fra ane euil toung." Abp. Hamiltoun's Catechisme, 1551. Fol. 69. a.

A. S. *ald*, senectus, MoesG. *alds*, aetas. V. EILD.

AULD, *adj.* Old. V. ALD.

AULD-FARRAN, *adj.* Sagacious, S.

These people, right *auld-farran*, will be laith
To thwart a nation, wha with ease can draw
Up ilka sluice they have, and drown them a'.
Ramsay's Poems, i. 55.

For there's ay something sae *auld-farran*,
Sae slid, sae unconstrain'd, and darin,
In ilka sample we have seen yet,
That little better here has been yet.
Ibid. ii. 361.

"Ye're o'er *auld-farran* to be fley'd for bogles." Ramsay's S. Prov. p. 84.

As applied to children, it denotes that they have sagacity and discretion beyond their years.

A. Bor. *aud-farand*, id. *Awdfarrand*, grave and sober, Gl. Yorks. Ray seems to view *farand* as expressive of a particular humour, rendering A. Bor. *Fighting-farand*, "in a fighting humour." Because *farand man* denoted a traveller, Lord Hailes renders *auld farand* literally, *an old traveller*, but figuratively, a person *sharp* or *versatile*;" Annals, ii. 282. It has also been expl., "beseeming, becoming, behaving;" from Sw. *fara*, used in the sense of *agere*; "*Fara illa*, To behave ill." But it corresponds better with *Fara*, experiri. Hence *wel orthum farin*, eloquent, bene in loquendo peritus; *lag-faren*, skilled in law, juris peritus; *forfarenhet*, experience; Ihre. Isl. *ordi farinn*, facundia praestans, Ol. Trygguas. S. c. 89. Belg. *aervaaren*, having experience, skilful; Germ. *faren*, *erfahren*, experiri. All these words exhibit only a secondary sense of *far-a*, *far-en*, ire, profisisci. This secondary idea, of experience, attached to the v. primarily signifying *to go*, is very natural; as it is generally supposed, that those, who have travelled far, if they have enriched themselves in no other respect, have at least brought home with them a considerable stock of experience.

AULD-MOU'D, *adj.* Sagacious in discourse; sometimes implying the idea of craft; S. Bor.

——She looks ill to ca',
And o'er *auld-mou'd*, I reed is for us a'.
Ross's Helenore, p. 89.

Auld and *mow*, mouth. Several proper names, of a similar formation denoting mental qualities, occur in Willeram; as *Drudmunt*, verum os, *Fridemunt*, pacificum os, *Helidmund*, strenuum os. Junii Obs. ad Willer. p. 5. ap. Wachter.

AULD-FATHER, *s.* Grandfather; a term used by some in the West of S.

A. Sax. *eald-faeder*, Teut. *oud-vader*, id.; avus, Kilian. V. ELD-FADER.

AULD-WARLD, *adj.* Antique, antiquated, S.

They tell me, Geordie, he had sic a gift,
That scarce a starnie blinkit frae the lift,
But he wou'd some *auld warld* name for't find,
As gart him keep it freshly in his mind.
Fergusson's Poems, ii. 8.

AULIN. *Scouti-aulin*, *Dirty Aulin*, the Arctic Gull. Orkn. Loth.

"An Arctic Gull flew near the boat. This is the species that persecutes and pursues the lesser kinds, till they mute through fear, when it catches their excrement ere they reach the water: the boatmen, on that account, styled it the *dirty Aulin*." Pennant's Tour in S. 1769. p. 78.

He speaks of the passage at Queensferry.

V. SCOUTIAULIN, & SKAITBIRD.

AULTRAGES, AULTERAGE, *s. pl.* The emoluments arising from the offerings made at an altar, or from the rents appointed for the support of it.

—That—Annuities, *Aultrages*, Obits and other duties pertaining to priests, be employed to the same use, and to the upholding of schools in the places where they lie." Spotswood, p. 109. See also p. 209. L. B. *altaragium*, *alteragium*, obventio altaris; Du Cange.

AUMERS, *s. pl.* Embers. V. AMERIS.

To AUNTER, AWNTYR, *v. a.* To hazard, to put into the power of accident.

——At the last thair traiss fand thai,
That till the mekill moss thaim haid,
That wes swa hidwouss for to waid,
That *awntyr* thaim tharto durst nane;
Bot till thair ost agayne ar gane.
Barbour, xix. 761. MS.

Aventur, Pink. edit. This verb frequently occurs in O. E. It is used by Chaucer and Gower.

Though euery grace aboute hym sterte,
He woll not ones stere his fote,
So that by reason lese he mote,
That woll not *aunter* for to wynne.
Conf. Am. Fol. 64. b. col. 2.

Here it is used in a neut. sense.

Fr. *Aventur-er*, risquer, mettre au hazard; Dict. Trev. V. ANTER, *v.*

AUNTER, *s.* Adventure.

Thus to forest they fore,
Thes sterne Knights on store.
In the tyme of *Arthore*
This *aunter* betide.
Sir Gawan and Sir Gal. ii. 29.

He sende the quene ys dogter word, wuche is *antres* were.

i.e. what were his adventures. Rob. Glouc. p. 35.

A. Bor. *anawntrins*, if so be; perhaps from *an*, if, and *auntrins*, corr. from *aunters*, which, according to Ray, is also used in the sense of, peradventure. In the same sense, *in aunter* is used by Gower.

Myn hert is enuyous with all;
And euer I am adradde of gyle,
In aunter if with any wyle
They myght her innocence enchaunte.
Conf. Am. F. 30. a. c. 1.

Aunterous, adventurous, Gl. Sibb. Fr. *aventure*, *auenture*, abbreviated to *auntre*.

To AVOKE, *v. a.* To call away, to keep off.

"All were admitted to every consultation thereanent; yet the absence from the weightiest consultations of prime noblemen and barons, and all ministers but two, was not much remarked, nor their presence sought, if their negligence, or ado's, or miscontent, did *avoke* them." Baillie's Lett. i. 183.

Lat. *avoc-o*, id.

AVOW, AVOWE, *s.* 1. Vow.

——With wourdis augural,
Eftir thare spaying cerymonis diuinal,
Vnto the flude anone furth steppis he,
And of the stremys crop ane litil we
The wattir liftis up into his handis;
Ful gretumlie the goddis, quhare he standis,
Besekand til attend til his praier,
The heuinnys chargeing with fele *auowyis* sere.
Doug. Virgil, 274. 19.

Chaucer, id. Doug. also uses the verb in the same form.

Fr. *avouer* now signifies to confess; although most probably it formerly denoted vowing.

2. Discovery, declaration; in mod. language, avowal.

At kirk and market when we meet,
We'll dare make nae *avowe*,
But—"Dame, how goes my gay goss hawk?"
"Madame, how does my dow?"
Minstrelsy Border, ii. 86.

AVOUTERIE, ADVOUTERIE, *s.* Adultery, Gl. Sibb.

I have not observed this word in any of our S. works. But it is used by O. E. writers.

"Of the herte gon out yvel thoughtis, mansleyngis, *avoutries*,"——Wiclif, Matt. 15.

O. Fr. *avoutrie*, id.

AUSTIE, *adj.* "Austere, harsh."

The Wolf this saw, and carpand come him till
With girnand teeth, and angry *austie* luke,
Said to the Lamb, Thou catyve wrechit thing,
How durst thou be so bald to fyle this bruke,
Quhair I suld drink, with thy fowll slavering?
Henrysone, Bannatyne Poems, p. 116.

Lord Hailes and others have viewed this as a corr. of *austere*. A. S. *ostige* is *knotty*, from *ost*, Teut. *oest*, a knot, properly in wood. If we had any evidence that *ostige* had been used metaphorically, as we use *knotty*, or *knotted*, applied to the brow, to express a sullen or severe look; we might suppose this the origin. But as *austere* has been corr. in different ways, this may be only one variety. V. AWSTRENE.

To AW, AWE, *v. a.* To owe.

I mak yow wyss, I *aw* to mak na band,
Als fre I am in this regioun to ryng,
Lord off myn awne, as euyr was prince or king.
Wallace, viii. 26. MS.

i. e. I am under no obligation.

"That nane—tak vpone thame to be collectouris to the Sege of Rome, of na hiear nor greter taxatioun of Bischoprikis, Abbaseis, Pryoreis, Prouestreis, na vther beneficis, that *awe* taxatioun, bot as the vse and custume of auld taxatioun hes bene of befoir, as is contenit in the Prouinciallis buik, or the auld taxatioun of Bagimont." Acts Ja. III. 1471. c. 54. edit. 1566.

"The secund command is of the lufe, quhilk we *aw* till our nychbour." Abp. Hamiltoun's Catechisme, 1551. Fol. 38. a.

Isl. *aa*, *atte*, debeo, debuit; A. S. *ag*, *ahte*, Su.G. *a*. The word appears in its earliest form in MoesG. *aih*, habeo, (imperf. *aiht-a*), which seems to have been used only in the primary sense of possession. V. AIGH, AUCHT.

Aw sometimes occurs as the third pers. sing. of the *v.*; signifying, owed, ought.

This man went doun, and sodanlye he saw,
As to hys sycht, dede had him swappyt snell;
Syn said to thaim, He has payit at he *aw*.
Wallace, ii. 250. MS. Also, v. 331.

Douglas uses it in the same sense. Virg. 361. 21. Here the present is improperly used for the past.

It is also irregularly used for the second pers. sing.

Thow *aw* this Dog [of] quhilk the terme is gone.
Henrysone, Bannatyne Poems, p. 110.

To AUCHT, AWCHT, AUGHT, *v. a.* To owe.

Madem, he said, and verité war seyn
That ye me luffyt, I *awcht* you luff agayn.
Wallace, viii. 1404. MS.

The gud wyf said, Have ye na dreid,
Ye sall pay at ye *aucht*.
Peblis to the Play, st. 11.

i. e. that which ye owe.

"We remember quhat aythe we have maid to our comoun-welthe, and how the dewtie we *aucht* to the sam compellis us to cry out." Knox's Hist. p. 164.

"He told them roundly, that they were *aughtin*

us the redemption of their liberties, estates, religion, and laws." Baillie's Lett. i. 232.

This v. is evidently from the pret. of Aw.

AW, used for All; S.

And he hes now tane, last of *aw*,
The gentill Stobo and Quintene Schaw,
Of quhome all wichtis hes pitie.
Deth of the Makkaris, Bannatyne Poems, p. 77.

It is, *Gude* gentill Stobo, &c. Edin. edit. 1508.

He writhis and enforcis to withdraw
The schaft in brokin, and the hede *wyth aw*.
Doug. Virgil, 423. 19.

i.e. withal.

AWA, *adv.* Away. The general pron. in S., used by Doug., as would appear, *metri causa*.

——The ilk sorrow, the samyn swerd baith tua,
And the self houre mycht haif tane us *awa*.
Doug. Virgil, 124. 4.

This metaph. use of the word, in relation to death, is very common among the vulgar; S.

It is used by Dunbar without regard to the rhyme.

Go clois the burde; and tak *awa* the chyre.
Maitland Poems, p. 173.

To AWAILL, Awailye, *v. n.* To avail.

We find both in one passage.

——Till swylk thowlesnes he yeid,
As the courss askis off yowtheid;
And wmquhill into rybbaldaill;
And that may mony tyme *awaill*.
For knawlage off mony statis
May quhile *awailye* full mony gatis.
Barbour, i. 337. 339. MS.

This is very loose morality. But Barbour wished to make some apology for Douglas, whom he here characterises.

To AWAIL, Awal, *v. a.* 1. To let fall.

And alsone as the day wes cler,
Thai that with in the castell wer
Had armyt thaim, and maid thaim boun,
And sone thair brig *awalyt* doun,
And ischit in till gret plenté.
Barbour, xv. 134. MS.

i. e. let fall their drawbridge.

2. To descend; used in a neut. sense.

The swete wapour thus fra the ground resourss;
The humyll breyth doun fra the hewyn *awaill*,
In euery meide, bathe fyrth, forrest and daill.
Wallace, viii. 1186. MS.

Thai saw thare fais nere cummand,
Owte-oure a bra downe *awalaud*,
That delt ware in batallis twa:
The Percy had the mast of tha.
Wyntown, ix. 8. 141.

"Seems," according to Mr Macpherson, "riding or galloping down the hill, as if tumbling. Fr. *aval-er* to go, or fall, down. Belg. *vall-en*, to fall, rush." But the meaning is merely, *descending*, as in the last extract; from Fr. *aval-er*, which not only signifies to let fall, but to descend. *Aval-er*, v. act. Abaisser.—Les bateaux *avall-ent* quand ils descendent suivant le cours de la riviere. Dict. Trev. Teut. *af-vall-en*, decidere.

AWAY. This word seems to have been occasionally used as a verb.

——Men on ilk sid gadryt he;
I trow II M. thai mycht be;
And send thaim for to stop the way,
Quhar the gud behowyt *away*.
Barbour, x. 16. MS.

i. e. by which the goods must pass.

Quhar the gud *King* behowyt *to gay*.
Edit. Pink.

The same expression occurs, Barbour, xi. 361. MS.

And in a plane feld, be the way,
Quhar he thoucht ned behowyd *away*
The Inglis men, gif that thai wald
Throw the park to the castell hald,
He gert men mony pottis ma,
Off a fute breid round; and all tha
War dep wp till a mannys kne;
Sa thyk, that thai mycht liknyt be,
Till a wax cayme, that beis mais.

In edit. Pink., it is *to gay;* in edit. 1620, *have way*. V. also v. 285.—xiv. 108.

A. S. *aweg*, away, may be viewed as the imperat. of *awaeg-an*, to take away, or *awegg-an*, to depart. I suspect, however, that the verb has been formed from the noun; as the original composition evidently is *a* privative, and *weg*, way. Now, the noun *weg* being the root, it is most natural to suppose that the primary compound was the noun with the prep. prefixed.

AWAYMENTIS, *s. pl.*

This dwne, and the *awaymentis*
Consawyd full in thare intentis,
Owt of the kyrk this Kyng gert pas
All, bot thai, that sworne than was
Til that Assyse: and thai gert he
Stratly and welle kepyd be.
Wyntown, viii. 5. 113.

"Unless this be corr. for *awysmentis*, (consultations) I know nothing of it." Gloss. Wynt. But there is no necessity for supposing a corruption. The idea of preparations or preliminaries corresponds fully better than that of consultations. For the Assise had not entered on their deliberations. They had been only selected and sworn. Thus the origin will be O. Fr. *avoy-er*, to put in train, to settle preliminaries. Vieux mot. Mettre en bonne *voie*, en bon chemin. Dict. Trev.

AWALT SHEEP, one that has fallen backward, or downhill, and cannot recover itself; Gl. Sibb. V. Awail.

To AWANCE, *v. a.* To advance.

Bot gud serwice he dide him with plesance,
As in that place was worthi to *awance*.
Wallace, i. 366. MS.

Fr. *avanc-er*.

AWAT, *s.* Ground ploughed after the first crop from lea. The crop produced is called the *Awat-crop*; Ang.

One might suppose that this were from A. S. *afed*, pastus, Isl. *af-at*, depastus (Verel.) q. what had been pasture land, were it not that this is not the first crop after grass. Shall we, therefore, rather

refer it to Su.G. *awat*, also *afat*, deficiens, as being inferior to the first crop? Instead of *awat*, *avil* is used in Galloway, *aewall*, Clydes. This, for the same reason, may be traced to Teut. *af-val* diminutio. According to the latter etymon, both *awat* and *avil* are rad. the same with *Awalt*, explained above.

AWAWARD, *s.* Vanguard.

His men he gert thaim wele aray.
The *awaward* had the Erle Thomas;
And the rerward Schyr Eduuardis was.
Barbour, xiv. 59. MS.

Fr. *Avant-garde.*

AWBYRCHOWNE, AWBERCHEOUN, *s.* Habergeon.

Willame of Spens percit a blasowne
And throw thre fauld of *Awbyrchowne*
And the Actown throw the thryd ply
And the arow in the body,
Quhill of that dynt thare deyd he lay.
Wyntown, viii. 33. 22.

"The haubergeon," says Grose, "was a coat composed either of plate or chain mail without sleeves." "The *hauberk* was a complete covering of mail from head to foot. It consisted of a hood joined to a jacket with sleeves, breeches, stockings and shoes of double chain mail, to which were added gauntlets of the same construction. Some of these hauberks opened before like a modern coat, others were closed like a shirt." Ant. Armour, Mil. Hist. ii. 245, 246.

Haubergeons in S. seem to have been generally of chain mail. Hence the Prov. mentioned by Skene; "Many mailyies makes ane haubergioun."

Dr Johnson defines *habergeon*, "armour to cover the neck and breast." Now, this definition, although it does not apply to the habergeon as used in later times, seems fairly to exhibit the original design of this armour. For *hauberk*, whence *habergeon*, is undoubtedly Franc. *halsberge*, Isl. *halsbiorg*, Teut. *hals-bergh*, a little changed. This is rendered by Ihre, collare chalybeum, q. a steel collar; comp. of *hals* the neck, and *berg-a* to defend. Hence L. B. *halsberga*, Fr. *haubert*, a coat of mail; *haubergeon*, a small coat of mail. Kilian gives *ringh-kraeghe* as synon., q. a ring for the throat.

The Goths, in the same manner, denominated greaves *bainberga*, defences for the legs, (*bain*, crus.) Isl. *nefbiorg* is that part of the helmet which protects the nose. Perhaps it should be *nesbiorg*; and *fingerborg* is a covering for the fingers, made of metal, used by spinners. V. Ihre, vo. *Berga.*

AWBLASTER, *s.* 1. A cross-bowman.

This is evidently the meaning of the term *awblasters*, left by Mr Pink. for explanation.

The gud Stewart off Scotland then
Send for his frendis, and his men,
Quhill he had with him but archeris,
And but burdowis, and *awblasteris*,
V hundre men, wycht and worthi,
That bar armys of awncestry.
Barbour, xvii. 236. MS.

Alblastere and *Arblaste* are used in the same sense, O. E.

R. com ouer nere, the castelle to aspie,
That sauh an *alblastere*, a quarelle lete he flie,
& smote him in the schank.—
R. Brunne, p. 205.

So gret poer of thulke lond & of France he nome
Myd hyul in to Engelond of knygtes & of squyers,
Spermen auote & bowmen, & al so *arblastes*,
That them thogte in Engelond so muche folc neuere nas.
Rob. Glouc. p. 378.

In another MS. it is *abblastres.*

2. A crossbow.

The Sotheron men maid gret defens that tid,
With artailye, that felloune was to bid,
With *awblaster*, gaynye, and stanys fast,
And hand gunnys rycht brymly out thai cast.
Wallace, vii. 994. MS.

Fr. *arbelestier*, L. B. *arcubalista*, *arbalista*, a cross-bowman. When the term is applied to the bow itself, it is improperly. For the word ought to be *awblaste*, from Fr. *arbaleste.* Bullet mentions as Celtic words, *albras*, a warlike engine for throwing stones; and *albraswr*, *albrysiwr*, the person who wrought this engine. But they are most probably corr. from the Lat.

AWCY, *s.*

That is luf paramour, listis and delites,
That has me light, and laft logh in a lake.
Al the welth of the world, that *awcy* wites,
With the wilde wermis that worche me wrake.
Sir Gawan and Sir Gal. i. 17.

Perhaps pain, torment, A. S. *ace*, *aece*, dolor; q. That *suffering*, (of which you have ocular demonstration,) lays the blame on worldly wealth.

AWEDE.

Tristrem in sorwe lay,
For thi wald Ysonde *awede.*
Sir Tristrem, p. 181.

I am under a necessity of differing from my friend the very ingenious editor, who views this as signifying *swoon*, and seems to think that it is allied to S. *weed*, a species of sickness to which women in childbed are most subject. It certainly signifies, to be in a state appproaching to insanity; A. S. *awedan*, *awoed-an*, insanire.

To AWENT, *v. a.* To cool or refresh by exposing to the air.

Thai fand the King syttand allane,
That off hys bassynet has tane,
Till *awent* him, for he wes hate.
Barbour, vi. 305. MS.

In edit. 1620, p. 112, it is rendered,

To *take the aire*, for he was heat.

It occurs also B. xii. 145. A. S. *awyndwian*, ventilare; from *wind*, ventus.

AWERTY, AUERTY, *adj.* Cautious, experienced.

With him wes Philip the Mowbray,
And Ingram the Umfrawill perfay,
That wes both wyss and *awerty*,
And full of gret chewalry.
Barbour, ii. 213. MS.

—— The King Robert, that was
Wss in his deid and *auerty*,

Saw his men sa rycht douchtely
The peth apon thair fayis ta.
Barbour, xviii. 439. MS.

In Pink. edit. it is *anerly*, which mars the sense. It is used by R. Brunne, p. 260.

The respons were redy, that Philip did tham here,
A knyght fulle *auerty* gaf tham this ansuere.

Fr. *averti*, warned, advertised.

AWIN, Awyn, Awne, *adj.* Own, proper, S. *awne*, Gl. Yorks. id.

This is the common pron. of the south of S., in other parts, *ain*.

And mony ma, that lang had beyne ourthrawin,
Wallace thaim put rychtwisly to thair *awin*.
Wallace, vii. 942. MS.

The gud thai tuk, as it had beyn thair *awyn*.
Wallace, ix. 1192.

It is often used, strictly in the sense of *proper*, with the article prefixed.

"The honour, authority and dignitie of his saidis three Estaites sall stand, and continew in *the awin* integritie, according to the ancient, and lovabill custom by-gane, without ony alteration or diminution." Acts Ja. VI. Parl. 8. c. 130. Murray.

And our *ain* lads, although I say't mysell,
But guided them right cankardly and snell.
Ross's Helenore, p. 69.

MoesG. *aigin*, *aihn*; according to Jun., Gothis est *proprius*; item, peculiaris et propria possessio; Gl. Goth. A. S. *agen*, Germ. *eighen*, Belg. *eyghen*, Su.G. *egen*, id. all from their respective verbs which denote right or property.

AWISE, *s.* Manner, fashion. V. Avyse.

AWISE, Awysee, *adj.* Prudent, considerate, cautious.

—— Als thai haid
A lord that sa suete wes, and deboner,
Sa curtaiss, and off sa fayr effer,
Sa blyth, and als sa weill bourdand,
And in bataill sa styth to stand,
Swa wyss, and rycht swa *awisé*,
That thai had gret causs blyth to be.
Barbour, viii. 385. MS.

Nixt schairp *Mnestheus*, war and *awysée*,
Vnto the heid has halit vp on hie
Baith arrow and ene, etland at the mark.
Doug. Virgil, 144. 41.

Fr. *avisé*, prudens, cautus, consideratus; Dict. Trev. The editors observe, that this word is formed from the Goth *wis-an*, A. S. *vis-an*, with *ad* (rather *a*) prefixed. Hence,

AWISELY, *adv.* Prudently, circumspectly.

Quhen this wes said thai saw cummand
Thar fayis ridand, ner at the hand,
Arayit rycht *awisely*,
Willfull to do chewalry.
Barbour, ii. 344. MS.

AUMON, Hewmon, *s.* A helmet, Gl. Sibb.

AWMOUS, *s.* A cap, or cowl; a covering for the head.

This seems to be the reading, in MS., of the word printed *awmons*, Houlate, i. 17.

Upoun the sand yit I saw, as thesaurare tane,
With grene *awmous* on hede, Sir Gawane the *Drake*.

The poet alludes to the beautiful green feathers on the heads of some species of ducks, and perhaps to some badge of office anciently worn by the treasurer of Scotland. L. B. *almucia*, O. Fr. *aumusse*, from Germ. *mutze*, id. S. *mutch*, q. v. If it should be read *awmons*, it may refer to a helmet. V. Aumon.

AWNER, *s.* An owner.

"All thay that fyndis ony tynt geir, gold, syluer, or ony vther thyng, and knawis or may knaw with diligent spering quhay awe the same tynt geir, and wyl nocht restore it, & gyf it agane to the trew *awner*, thay ar theiflis & braikis this command." Abp. Hamiltoun's Catechisme, 1551, Fol. 60, b.

AWNIE. *adj.* Bearded, S.

Let husky wheat the haughs adorn,
And aits set up their *awnie* horn—
Burns, iii. 13. V. next word.

AWNS, *s. pl.* Beards of corn.

Dr Johnson gives the word *anes* a place; but it seems to be rather a provincial term. It was viewed as such by Ray. *Bar awns*, the beards of barley; Ang. Perths.

MoesG. *ahana*, chaff, Su.G. *agn*, Gr. ακια, ακυη, id. Alem. *agena* not only signifies chaff, but is rendered festuca, a shoot or stalk. Wachter views *aegg*, a sharp point, as the root of the Northern terms.

AWP, Whaup, *s.* Curlew; a bird, S. Gl. Sibb. V. Quhaip.

AWORTH, *adv.* "Worthily," Tytler.

He makith joye and confort that he quitis
Of theire unsekir warldis appetitis,
And so *aworth* he takith his penance,
And of his vertew maid it suffisance.
King's Quair, i. 6.

Perhaps allied to A. S. *awyrth-ian*, glorificare. If so, it may signify that he gloried in his sufferings.

AWRO.

Maiden mergrete,
Went the dragoun fro;
Sche seize a wel fouler thing
Sitten in *awro*:
He hadde honden on his knes,
And eize on euerich to;
Mizt ther neuer lother thing
Opon erth go.
Legend St Margrete, MS.

V. Gloss. Compl. p. 309. st. 4.

The language of this poem has more of the E. than S. dialect. But I quote the passage to suggest that most probably it should be *a wro*, i. e. a corner, as synon. with *an hirn*, st. 1.

Maiden mergrete tho
Loked hir biside;
And seize a lothlich dragoun
Out of an *hirn* glide.

Su.G. *wra*, angulus.

AWS, Awes *of a mill-wheel*, *s. pl.* The buckets or projections on the rim which receive the shock of the water as it falls, S.

"The water falls upon the *awes*, or feathers of the tirl, at an inclination of between 40 and 45 degrees." P. Unst, Shetland, Statist. Acc. v. 191.

Can this have any connexion with Su.G. *a*, Germ. *ach*, water? or with MoesG. *ahs* spica, Mark 4. 28?

AWSK, *s.* Newt, eft. V. Ask.

AWSTRENE, *adj.* Stern, austere.

This *awstrene* greif answerit angirly;
For thy cramping thow salt baith cruke and cowre.
Henrysone, Bannatyne Poems, p. 132.

This is undoubtedly the same with *asterne*, Doug. Virgil, corr. either from Lat. *austerus*, or A. S. *styrn*, id.

AWTAYNE, *adj.* Haughty.

All he mad of Inglis men,
That was dyspytwows and *awtayne* then.
Wyntown, viii. 17. 24.

AWTER, *s.* Altar.

He mysdyd thair gretly but wer,
That gave na gyrth to the *awter*.
Barbour, ii. 44. MS.

i. e. Who did not consider the altar as a sanctuary. Chaucer, id. O. Fr. *autier*, id. Dict. Trev. Lat. *altare*.

To AX, *v. a.* To ask, S. Rudd.

The kyng lette bryng ther aftur Hengist bi fore hym sone,
And *asched* at erles & barnes, wat were mid hym to done.
R. Glouc. p. 141.

In another MS. it is *axede*.

—What thynge the kynge hym *axe* wolde.
Gower, Conf. Am. F. 25. a.

"The twelve that weren with him *axiden* him to expowne the parable." Wiclif, Mark iv.

Chaucer, id. A. S. *ahs-ian*, *ax-ian*.

AXIS, Acksys, *s. pl.* Aches, pains.

Bot tho began myn *axis* and turment!
To sene hir part, and folowe I na mycht;
Methoucht the day was turnyt into nycht.
King's Quair, ii. 48.

Sibb. writes it also *acksys*, rendering it ague; Gl. "*Axis* is still used by the country people in Scotland for the ague or trembling fever." Tytl. N.

In the former sense, evidently from A. S. *æece*, dolor; in the latter, either from this, or *egesa*, horror, MoesG. *agis*, terror, whence Seren. derives E. *ague*.

AX-TREE, *s.* Axle-tree. S.

A. S. *eax*, *ex*; Alem. *ahsa*, Germ. *achse*, id. Perhaps the radical word is Isl. *ak-a*, to drive a chariot or dray; G. Andr.

AYONT, *prep.* Beyond. S.

A burn ran in the laigh, *ayont* there lay
As many feeding on the other brae.
Ross's Helenore, p. 47.

A. S. *geond*, ultra, with *a* prefixed; or *on*, as *afield*, originally *on field*. V. Yound.

B.

BAACH, *adj.* Ungrateful to the taste. V. Bauch.

BABIE, Bawbie, *s.* A copper coin equal to a halfpenny English. S.

"As to hir fals accusatioun of spoilye, we did remit us to the conscience of Mr Robert Richartsoun Maister of the Cunye Hous, quha from our handis receaved Gold, Silver, and Mettall, alsweill cunyeit as uncunyeit; so that with us thare did not remane the valow of a *Babie*." Knox's Hist. p. 151. *Bawbee*, Lond. Ed. 161.

According to Sir James Balfour, *babees* were introduced in the reign of James V.; Rudd. Intr. to And. Diplom. p. 148. The value of the *bawbie* was not uniformly the same. Sir James Balfour says that, at the time referred to, it was "worth three pennies." In the reign of James VI. it was valued at six: and this continued its standard valuation in the succeeding reigns, while it was customary to count by Scottish money. The British halfpenny is still vulgarly called a *bawbee*.

As this coin bore the bust of James VI. when young, some have imagined that it received its designation, as exhibiting the figure of a *baby* or child. But this is a mere fancy. For the name, as well as the coin, existed before his reign. We must therefore rest satisfied with Mr Pinkerton's derivation. "The *billon* coin," he says, "worth six pennies Scotish, and called *bas-piece*, from the first questionable shape in which it appeared, being of what the French call *bas-billon*, or the worst kind of billon, was now (in the reign of James VI.) struck in copper, and termed, by the Scotish pronunciation, *bawbee*." Essay on Medals, ii. 109.

BABIE-PICKLE, *s.* The small grain, which lies in the bosom of a larger one, at the top of a stalk of oats. S.

From *Babie*, a child, an infant, and *pickle*, or *puckle*, a grain. V. Pickle. I need scarcely say, that this designation, as it is perfectly descriptive, contains a very beautiful allusion.

To BACHLE. V. Bauchle.

BACK, *s.* An instrument for toasting bread above the fire. It resembles a girdle in form; but it is much thicker, and made of pot-metal. S. Germ. Belg. *back-en*, to bake.

Backbread, *s.* A kneading-trough. Belg. *back*, id.

BACK, *s.* A large vat used for cooling liquors. S.

"That they had also at work ten wash-*backs*, each containing from 10,000 to 15,000 gallons.

That the *backs* were about 120 inches deep." State, Leslie of Powis, &c. 1805. p. 166, 168.

Belg. *bak*, a trough.

BACK, BACKING, *s.* A body of followers, or supporters.

"Thereafter Mr Pym went up, with a number at his back to the higher house; and did accuse Thomas Earl of Strafford, Lord Lieutenant of Ireland, of high treason; and required his person to be arrested till probation might be heard; so Mr Pym and his *back* were removed." Baillie's Lett. i. 217.

From A.S. *bac*, *baec*, Su.G. *bak*, tergum. V. BAVARD.

BACKCAST, *s.* A relapse into trouble; or something that retards the patient's recovery. S.

BACKCAW, *s.* The same as *backcast*. S. Only the latter is formed by means of the *v. cast*, the other by that of *caw*, q. v.

BACKLINS, *adv.* Backwards; as, *to gae backlins*, to go with the face turned opposite to the course one takes; S. A. S. *baecling*, Isl. *backlengis*, Su.G. *baeklaenges*, id. V. the termination LING.

BACK-SEY, *s.* V. SEY.

BACKSET, *s.* Whatsoever causes a relapse, or throws one *back* in any course. S.

"It may be well known to you from scripture, that the people of God have got many *backsets* one after another; but the Lord has waited for their extremity, which he will make his opportunity." Wodrow's Hist. ii. 555.

In sense it is nearly allied to Teut. *achterstel*, remora, *achterstell-en*, postponere, remorari, literally, to put back.

BACKSPANG, *s.* A trick, or legal quirk, by which one takes the advantage of another, after the latter had supposed every thing in a bargain or settlement to be finally adjusted, from *back* and *spang*, to spring.

To BACKSPEIR, *v. a.* To inquire into a report or relation, by tracing it as far back as possible; also, to cross-question, to examine a witness with a retrospective view to his former evidence, S. from *back*, retro, and *speir*. V. SPERE.

BACKSPRENT, *s.* The back-bone, S. from *back*, and *sprent*, a spring; in allusion to the elastic power of the spine.

BACKE, *s.* The bat. V. BAK.

BACKINGS, *s. pl.* Refuse of wool or flax, or what is left after dressing it, S. Sw. *bakla lin*, to dress flax.

"The *waft* was chiefly spun by old women, and that only from *backings* or *nails*, as they were not able to card the wool. Statist. Acc. (Aberdeen) xix. 207.

In the manufacture of flax, it is properly the tow, that is thrown off by a second hackling, which is denominated *backings*. This is sometimes made into sail-cloth, after being beaten in a mill and carded.

BADE, *pret.* of *Bide*, q. v.

BADE, BAID, *s.* 1. Delay, tarrying. *But bade*, without delay, i. e. immediately.

He straik the fyrst *but baid* in the blasoune,
Quhill horss and man bathe flet the wattir doune.
Wallace, v. 267, MS.

With outyn baid, Ibid, vii. 818, MS.

Thus said the Kyng, and Ilioneus *but bade*
Vnto his wordis thys wyse ansuere made.
Doug. Virgil, 215. 43.

Als sone as scho beheld Eneas clething,
And eik the bed bekend, ane quhile weping,
Stude musing in her mynd, and syne *but bade*
Fel in the bed, and thir last wordis said.
Ibid. 122. 55. V. BIDE.

2. Place of residence, abode. Gl. Sibb.

BADDERLOCK, BADDERLOCKS, *s.* A species of eatable fucus, S. B. Fucus esculentus, Linn.

The fisherwomen go to the rocks, at low tide, and gather fucus esculentus, *badderlock*." P. Nigg, Aberd. Statist. Acc. vii. 207.

"Eatable Fucus, Anglis. *Badderlocks*, Scotis." Lightfoot, p. 938.

It is also called *Hensware*. In autumn this species of sea-weed is eaten both by men and cattle, in the north of S.

BADDOCK, *s.* A name apparently given to the coalfish, or Gadus carbonarius, Linn. Aberd.

"There are great varieties of gray fish, called seaths, podlers and *baddocks*, which appear to be of one species." Aberd. Statist. Acc. xvi. 551.

BADDORDS, *s. pl.* This term seems to signify low raillery, or what is vulgarly called *bathers*, S.

"Ye may be stown't awa' frae side some lad,
"That's faen asleep at wauking of the fau'd."
'Tis nae sic thing, and ye're but scant of grace,
To tell sic *baddords* till a bodie's face.
Ross's Helenore, p. 57.

I scarcely think it can be viewed as the same with *Bodeword*, q. v.

BADLYNG, *s.* "Low scoundrel." Pink.

A wregh to were a nobill scarlet goun.
A *badlyng*, furryng parsillit wele with sable;—
It may wele ryme, bot it accordis nought.
Pinkerton's S. P. Repr. iii. 125.

A. S. *Baedling* signifies "a delicate fellow, a tenderling, one that lieth much in bed." Somn. This must therefore be rather referred to Frane. *baudeling*, casarius, a cottager, from *bodel*, a cottage.

BADNYSTIE, *s.*

Thow barrant wit ouirset with fantasyis,
—Schaw now thy schame, schaw now thy *badnystie*,
Schaw now thy endite reprufe of rethoryis.
Palice of Honour, i. 1.

This word, which Mr Pink. has left for explanation, is perhaps a corr. of Fr. *badinage*, *badinerie*, trifles, silly stuff; from *badin* a fool, *badiner*, to trifle. C. B. *bawddyn*, homme de neant; Bullet. The sense of *badinage* agrees perfectly well with the rest of the stanza.

BADOCH, *s.*

Badoch avis marina magna nigricans. Sibb. Scot. p. 22.

BADRANS, BATHRONS, *s.* A name for a cat. S.

But *Badrans* be the back the uther hint.
Henrysone, Evergreen, i. 52.

Bathrons for grief of scoarched members,
Doth fall a fusing, and meawing,
While monkeys are the chesnuts chewing.
Colvil's Mock Poem, P. i. p. 56.

To BAE, *v. n.* To bleat, to cry as a sheep, S. *Baa*, E.

BAE, *s.* The sound emitted in bleating, a bleat, S. *Baa*, E.

And quhen the lads saw thee so like a loun,
They bickert thee with mony a *bae* and bleit.
Evergreen, ii. 28, st. 20.

Harmonious music gladdens every grove,
While bleating lambkins from their parents rove,
And o'er the plain the anxious mothers stray,
Calling their tender care with hoarser *bae*.
Ramsay's Poems, i. 203.

According to Bullet, *bee*, in the language of Biscay, signifies bleating. He views it as a word formed from the sound. Fr. *bee*, id.

To BAFF, *v. a.* To beat, to strike, V. BEFF, *v.*

BAFF, BEFF, *s.* A blow, a stroke, S. B.

The hollin souples, that were sae snell,
His back they loundert, mell for mell;
Mell for mell, and *baff* for *baff*,
Till his hide flew about his lugs like caff.
Jamieson's Popul. Ballads, ii. 382.

Expl. in Gl. "a heavy stroke."

Ye've set auld Scotia on her legs.
Lang had she lyen, with *beffs* and flegs
Bumbaz'd and dizzie.
Dr Beattie's Address, Ross's Helenore, vi.

2. A jog with the elbow, S. B.

Fr. *buffe*, a stroke; Su.G. *baefw-a*, Isl. *bif-a*, to move or shake, *bifan* concussion.

BAGENIN, *s.* The name given to that indelicate toying which is common between young people of different sexes on the harvest field, Fife.

Probably of Fr. origin; as allied to *bagenaud-er* to trifle, to toy, to dally with.

BAGATY, BAGGETY, *s.* The female of the lump or sea-owl, a fish, S.

"Lumpus alter, quibusdam Piscis Gibbosus dictus. I take it to be the same which our fishers call the Hush-Padle or *Bagaty*; they say it is the female of the former." Sibb. Fife, p. 126.

"The fish caught here are, cod, whiting, flounder, mackerel, *baggety*, sand-eel, crabs, and lobsters." Dysart, Fife, Statist. Acc. xii. 521.

The name of *hush* seems allied to the Germ. name given it by Schonevelde *seehaess*; which appears to be the same with Teut. *hesse*, felis, q. sea-cat. By the Greenlanders they are called *Nipisets* or *Catfish*. *Pennant's Zool. iii. 103*, 104.

BAG-RAPE, *s.* A rope of straw or heath, double the size of the cross-ropes used in fastening the thatch of a roof. This is *kinched* to the cross-ropes, then tied to what is called the *pan-rape*, and fastened with wooden pins to the easing or top of the wall on the outer side; Ang.

Isl. *bagge*, fascis?

BAGREL, *s.* A child; Dumfr.

Su.G. *bagge*, puer; *wall-bage*, puer qui gregem custodit, a herd-boy. V. BAICH.

BAY, *s.* A term applied to the sound caused by the notes of birds.

And forthermore, to blasin this new day,
Quhay micht discryue the birdis blisful *bay*?
Belyue on wing the bissy lark vpsprang,
To salute the bricht morow with hir sang.
Doug. Virgil, 452, 5. V. also 403, 17.

Rudd. has overlooked this word. It can have no proper connexion with *bae*, bleating. Yet I have observed no word more nearly allied.

BAICH, BAICHIE, *s.* A child. The term rather betokens contempt.

The crooked camschoch croyl, unchristen, they curse;
They bad that *baich* should not be but
The Glengore, Gravel, and the Gut,
And all the plagues that first were put
Into Pandora's purse.
Polwart's Flyting, Watson's Coll. P. iii. 13.

Baichie is still used in this sense, Perths. It was formerly used in Clydes. but is now nearly obsolete. It may be allied to Gael. *biagh*, love, affection, or C. B. *bachgen*, a boy. But it seems to have greater affinity to Teut. *bagh*, id. Puer; per contemptum dicitur, Kilian. Germ. *balg*, an infant; *wechsel bulge*, a suppositious child. Verel. explains Isl. *baelg-mord*, as denoting the murder of a child in the womb of its mother, the destruction of the foetus in the uterus. V. WACHTER.

To BAICHIE, *v. a.* To cough, S. B.

BAIKIE, BAKIE, *s.* The stake to which an ox or cow is bound in the stall; Ang.

This term occurs in S. Prov.; "Better hand loose, nor bound to an ill *bakie*." Ferguson, p. 8.

Sw. *paak*, a stake, Seren.

BAIKIE, *s.* A square vessel made of wood, for carrying coals to the fire; S. *backet*, Loth.

I know not, if this can have any affinity to Isl. *baeki*, a vessel or cup, *ol-baeki*, a cup of beer. What originally signified a vessel for the use of drinking, might afterwards be used with greater latitude.

BAIL, BAILE, BAYLE, BALL, BELE, BELLE, *s.* 1. A flame, or blaze of whatever kind, or for what purpose soever.

And pyk, and ter, als haiff thai tane;
And flynt, and herdis, and bryntstane;
And dry treyis that weill wald brin;
And mellyt athir othir in:
And gret fagaldis tharoff thai maid,
Gyrdyt with irne bandis braid.
The fagaldis weill mycht mesuryt be
Till a gret townys quantité.
The fagaldis brynnand in a *ball*,
With thair cran thoucht till awaill;
And giff the Sow come to the wall
To lat it brynnand on hyr fall.
Barbour, xvii. 619. MS.
Baill, edit. 1620, p. 344. This is evidently meant.

For the rhyme requires that the word be sounded as *baill*. *Townys* is here substituted from MS. for *towrys*; edit. 1620, *tunnes*, i. e. the size or weight of a tun.

2. A bonfire.

Ther folo me a ferde of fendes of helle.
They hurle me unkendeley, thai harme me in hight.
In bras, and in brymston, I bren as a *belle*.
Sir Gawan and Gal. i. 15.

I can scarcely think that the allusion is to a funeral pile.

In the same sense are we to understand that passage:

When thay had beirit lyk baitit bullis,
And brane-wode brynt in *bailis*.
Chr. Kirk, st. 23.

Mr Tytler hits the general sense, explaining *in bails* as equivalent to "in flame;" though it seems immediately to mean bonefires. V. Beir, *v.*

3. A fire kindled as a signal.

"It is sene speidfull, that thair be coist maid at the eist passage, betuix Roxburgh & Berwyk. And that it be walkit at certane fuirdis, the quhilkis gif mister be, sall mak taikningis be *bailis* birning & fyre.—Ane bail is warning of thair cumming, &c. Acts Ja. II. 1455. c. 53. edit. 1566.

——The taikynnyng, or the *bele* of fyre
Rais fra the Kinges schip vpbirnand schire.
Doug. Virgil, 47. 30.

4. Metaph. for the flames of love, or perhaps for those irregular desires that do not deserve this name.

At luvis law a quhyle I thenk to leit,—
Of mariage to mell, with mowthis meit,
In secret place, quhair we ma not be sene,
And so with birds blythly my *bailis* beit:
O yowth, be glaid in to thy flowris grene.
Henrysone, Bannatyne Poems, p. 132.

It ought to be observed, however, that the same expression occurs in O. E. where *balys* denotes sorrows.

Her, he seyde, comyth my lemman swete,
Sche myghte me of my *balys* bete,
Yef that lady wold.
Launfal, Ritson's E. M. R. i. 212.

A. S. *bael*, Su.G. *baal*, denote a funeral pile; A. S. *bael-fyr*, the fire of a funeral pile; *bael-blyse*, the flame or blaze of a funeral pile. But Isl. *baal* signifies, not only rogus, but flamma vehemens, a strong fire in general; and *bael-a*, to burn. Odin is called *Baleikur*, rogi auctor, which G. Andr. considers as equivalent to, *fulminum moderator*. If Odin, as this writer asserts, be the same with Jupiter; this character must be parallel to that of *Jupiter Tonans*. V. next word.

Bayle-fyre, *s.* A bonfire.

Than thai gart tak that woman brycht and scheyne,
Accusyt hir sar of resett in that cass:
Feyll syiss scho suour, that scho knew nocht Wallas.
Than Butler said, We wait weyle it was he,
And bot thou tell, in *bayle fyre* sall thou de.
Wallace, iv. 718. MS.

This is the very phrase in Su.G., used to denote capital punishment by burning. *I baale brenna*, supplicii genus est in nostris legibus occurrens; quo noxii ultricibus flammis comburendi dedebantur; Ihre.

Hence, by a change of the letters of the same organs, our *banefire* and E. *bonfire*, which Skinner wildly derives from Lat. *bonus*, or Fr. *bon*, q. d. bonus, vel bene-ominatus, ignis; Fr. *bon feu*. A. S. *bael-fyre* originally denoted the fire with which the dead were burnt; hence it gradually came to signify any great fire or blaze. As MoesG. *balw-jan* signifies to torment, Luk. xvi. 23.; the Scripture still exhibiting the sufferings of the eternal state under the idea of fire; Junius conjectures, with great probability, that there had been some word in MoesG. corresponding to A. S. *bael*, rogus, incendium. *Bael fyre* is the very word used by Caedmon, in expressing the command of God to Abraham to present his son as a burnt offering. The same writer says, that Nebuchadnezzar cast the three children in *bael-blyse*.

It is evident that the custom of burning the dead anciently prevailed among the Northern nations, as well as the Greeks and Romans. The author of Ynglinga Saga, published by Snorro Sturleson in his History of the Kings of Norway, ascribes the introduction of this practice to Odin, after his settlement in the North. But he views it as borrowed from the Asiatics. "Odin," he says, "enforced these laws in his own dominions, which were formerly observed among the inhabitants of Asia. He enjoined that all the dead should be burnt, and that their goods should be brought to the funeral pile with them; promising that all the goods, thus burnt with them, should accompany them to Walhalla, and that there they should enjoy what belonged to them on earth. He ordered that the ashes should be thrown into the sea, or be buried in the earth; but that men, remarkable for their dignity and virtue, should have monuments erected in memory of them; and that those, who were distinguished by any great action, should have gravestones, called *Bautasteina*." Yngl. Sag. c. 8.

Sturleson speaks of two distinct ages. "The first," he says, "was called *Bruna-aulla* (the age of funeral piles), in which it was customary to burn all the dead, and to erect monuments over them, called *Bautasteina*. But after Freyus was buried at Upsal, many of the great men had graves as well as monuments. From the time, however, that Danus Mikillati, the great king of the Danes, caused a tomb to be made for him, and gave orders that he should be buried with all the ensigns of royalty, with all his arms, and with a great part of his riches, many of his posterity followed his example. Hence, the age of Graves *(Haugs-olld)* had its origin in Denmark. But the age of Funeral piles continued long among the Swedes and Normans." Pref. to Hist. p. 2.

According to the chronology prefixed to Sturleson's history, Freyus was born A. 65 before Christ. He is said to have been one of those appointed by Odin to preside over the sacrifices, and in latter times accounted a God. Ynglinga Sag. c. 4. Danus Mikillati was born A. D. 170.

The same distinction seems to have been common among the Norwegians in ancient times. Hence we find one Atbiorn, in an address to Hacon the Good, on occasion of a general convention of the people,

dividing the time past into the age of Funeral Piles, and that of Graves. Saga Hakonar. c. 17.

Of Nanna, the wife of Balder, it is said, *Var hon borin a balit ok slegit i elldi;* Edda Saemund. "She was borne to the funeral pile, and cast into the fire." It is a fact not generally known, that the inhuman custom, which prevails in Hindostan, of burning wives with their husbands, was common among the Northern nations. Not only did it exist among the Thracians, the Heruli, among the inhabitants of Poland and of Prussia, during their heathen state, but also among the Scandinavians. Sigrida was unwilling to live with Eric, King of Sweden, because the law of that country required, that if a wife survived her husband, she should be entombed with him. Now she knew that he could not live ten years longer; because, in his combat with Styrbiorn, he had vowed that he would not ask to live more than ten years from that time, if he gained the victory; Oddo, Vit. Olai Trygguason. It appears, however, that widows were not burnt alive: but that, according to the custom of the country, they previously put themselves to death. The following reason is assigned for the introduction of this horrid law. It was believed, that their nuptial felicity would thus be continued after death in Walhalla, which was their heaven. V. Bartholin. de Causis Contempt. Mortis. 506,—510.

BAILCH, *s.* Ross's Helenore. V. BELCH.

BAILLE, *s.* A mistress, a sweetheart.

And other quhill he thocht on his dissaiff,
How that hys men was brocht to confusioun,
Throw his last luff he had in Saynct Jhonstoun.
Than wald he think to liff and lat our slyde:
Bot that thocht lang in hys mynd mycht nocht byd.
He tauld Kerle off his new lusty *baille*,
Syne askit hym off his trew best consaill.
Wallace, v. 617. MS.

Fr. *belle*, id. It does not, however, appear quite certain, that *baille* may not here be a metaphorical use of the word signifying a blaze; as in modern times a lover speaks of his *flame*.

BAILLIE, BAILIE, BAILYIE, 1. A magistrate, who is second in rank in a royal burgh, S. synon. with *alderman*, E.

Thair salbe sene the fraudfull failyeis
Of Schireffis, Prouestis, and of *Bailyeis*.
Lindsay's Warkis, 1592. p. 166.

2. The Baron's deputy in a burgh of barony; called *baron-bailie*, S.

"I find no vestiges of any magistrates which have been invested with the powers of the burgh, except the bailiff of barony; who, in former times, before the hereditary jurisdictions were taken away, had an extensive jurisdiction both in criminal and civil cases. We have still a *baron-bailie*, who is nominated by the lord of the manor. But the power of life and death is not now attached to any barony. He can, within the bounds of his jurisdiction, enforce the payment of rents to any amount, and decide in disputes about money affairs, provided the sum do not exceed L. 2 Sterling. The debtor's goods may be distrained for payment, and, if not sufficient, he may be imprisoned for one month. He can, for small offences, fine to the amount of 20s.; and put delinquents into the stocks in the day-time for the space of three hours." P. Falkirk, Stirl. Statist. Acc. xix. 88.

Baly in O. E. denotes government.

Sir Jon of Warrene he is chef justise,
Sir Henry Percy kepes Galwaye.
Thise two had *baly* of this londes tueye.
R. Brunne, p. 280.

Our term is evidently from Fr. *baille*, an officer, a magistrate; L. B. *baliv-us*. As *bajul-us* and *bail-us* denote a judge or prætor, it has been supposed that *bailivus* and *bailli* are to be traced to this origin. V. Dict. Trev. vo. *Bailli*.

BAILLIERIE, BAYLLERIE, BAILIARY, *s.* The extent of a baillie's jurisdiction.

"And do hereby grant full power and commission to the sheriff-principal of Air and his deputies, the Bailie-Depute of the *Bailiary* of Cuningham, and commanding officers of the forces,—to meet upon the place, and to enquire into the said violence." Wodrow, ii. 236.

2. Sometimes the extent of the jurisdiction of a Sheriff.

—"That ilk schiref of the realme sould gar wapinschawing be maid foure tymes ilk yeir, in als mony places as war speidfull within his *Baillierie*." Acts Ja. I. 1425. c. 67. edit. 1566.

BAYNE, BANE, *adj.* 1. Ready, prepared; Moray.

Scho ansuerd him rycht resonably agayne,
And said, I sall to your seruice be *bayne*,
With all plesance, in honest causs haill,
And I trast yhe wald nocht set till assaill,
For your worschipe, to do me dyshonour.
Wallace, v. 686. MS.

Bane, edit. 1648.

O ye doure pepill discend from *Dardanus*,
The ilke ground, fra quham the first stok came
Of your lynnage, with blyith bosum the same
Sall you ressaue, thidder returnyng agane
To seik your auld moder mak you *bane*.
Doug. Virgil, 70. 32.

Quhen I bid stryk, to seruice be thow *bane*.
Wallace, ix. 131. MS.

Thair fure ane man to the holt,
And wow gif he was fane!
He brankit like ane colt;
For wowand he was *bane*.
Jamieson's Popular Ball. i. 343.

"Bound, ready," Gl.

In this sense the word occurs in *Ywaine and Gawin*.

Thai soght overal him to have slayn
To venge thair lorde war thai ful *bayn*.
V. 766. *Ritson's E. M. R.* i. 33.

2. Alert, lively, active.

The renk raikit in the saill, riale and gent,
That wondir wisly wes wroght, with wourschip and wele,
The berne besely and *bane* blenkit hym about.
Gawan and Gol. i. 6.

Ane Duergh braydit about, besily and *bane*,
Small birdis on broche, be are brigh fyre.
Ibid. st. 7.

i. e. A dwarf diligently and *cleverly* turned a spit.

In both these places, however, the word is used adverbially; as in the following passage.

Be that his men the tothir twa had slayne;
Thar horss thai tuk, and graithit thaim full *bayne*
Out off the toune, for dyner baid that nayne.
Wallace, v. 766. MS.

Rudd., vo. *Bane*, says; "Perhaps for *boun*, metri causa." But the word retains its proper form, as well as its original signification. Isl. *bein-a*, expedire, alicujus negotium vel iter promovere; Landnam. Gl. But although not changed from *boun*, it is undoubtedly allied to it; as originating from Su.G. *bo*, anciently *bu-a*, preparare, of which the *part.* is *boen*, whence our *boun*. V. Bene.

Baynly, *adv.* Readily, cheerfully.

All Scottis we ar that in this place is now,
At your commaund all *baynly* we sall bow.
Wallace, xi. 690. MS.

Perth edit. *playnly*; edit. 1648, *boldly*.

BAYNE, "*Forte*, a kind of fur," Rudd.

The burges bringis in his buith the broun and the blak,
Byand besely *bayne*, buge, beuer and byce.
Doug. Virgil, 238. b. 12.

It seems very doubtful, however, if this be not merely the phrase quoted above under the adj., without the conj. q. *besely and bayne*.

BAIR, Bare, *s.* A boar.

"He (Alexander I.) dotat the kirk of Sanct Andros with certane landis namit the *Bairrink*, because ane *bair* that did gret iniuris to the pepyll was slane in the said feild." Bellend. Cron. B. xii. c. 15.

A pricursus ab *apro* immensae magnitudinis; Boeth.

The quhethir he had thair, at that ned,
Full feill that war douchty of deid;
And barownys that war bauld as *bar*.
Barbour, ii. 233. MS.

Fed tuskit *baris*, and fat swyne in sty,
Sustenit war be mannis gouernance!
Doug. Virgil, 201. 32.

What Bellenden calls the *Bairrink* is by Wyntown denominated the *Barys rayk*. V. Raik, *s.* Not *race*, as the term is explained Gl. Wynt. For this does not correspond to *rayk*. Mr Macpherson has given the true sense of the term elsewhere, "course, range;" from Su.G. *raka*, cursitare; *reka*, *racka*, to roam.

A. S. *bar*, Germ. *baer*, Lat. *verr-es*, id.

As our ancestors called the boar *bare*, by a curious inversion the *bear* is universally denominated by the vulgar a *boar*, S. Shall we view this as a vestige of the ancient Northern pronunciation? Su.G. *biorn*, Isl. *beorn*, usus. Ihre observes, that the inhabitants of the North alone retain the final *n* in this word.

BAIRD, *s.* A poet or bard; in our old laws contemptuously applied to those strolling rhymers who were wont to oppress the lieges.

—"That sik as makes themselves Fules and ar *Bairdes*, or uthers siklike runners about, being apprehended, be put in the Kingis waird or irones, sa lang as thay have ony gudes of thair awin to live on." Acts Ja. VI. 1579. c. 74.

C. B. *bardh*, *bardd*, Gael. and Ir. *bard*, id.; Ir. *bardas* a satire, a song; Arm. *bardd*, a comedian, Lat. *bard-us*, a poet among the Britons or Gauls. Germ. *bar* is a provinc. term for a song; *bar-en*, cantare, a general term. Wachter derives it from *baer-en*, attollere. But more probably it has been left by the Gauls, or borrowed from them.

From this word, or E. bard, a dimin. has been formed by later writers, *bardie*; but without any sanction from antiquity.

BAIRMAN, *s.* A bankrupt, who gives up all his goods to his creditors; synon. with *Dyvour*, Skene; Ind. Reg. Maj.

"He quha sould be made *Bairman*, sall swere in court, that he hes na gudes nor gere, attour fiue schillings and ane plak. And that he sall nocht retene to him self, of all his wonning, and profite fra that day, in anie time coming, bot twa pennies for his meat and claith: and he sall giue ilk third pennie for payment of his debt." Stat. William, c. 17. § 1.

Apparently from *bare*, q. bonis nudatus; although Skene says that, according to Alciatus, one of this description was obliged to sit naked on "ane cauld stane;" vo. *Dyvour*. *Bare*, S. and old E., is used for *poor*; as in Germ. *bar*.

BAIRN, Barne, *s.* A child; not only denoting one in a state of childhood, but often one advanced in life; as implying relation to a parent; S.

——Na lust to liffe langare seik I,—
Bot for an thraw desyre I to lest here,
Turnus slauchter and deith with me to bere,
As glaid tythingis vnto my child and *barne*,
Amang the goistis law and skuggis derne.
Doug. Virgil, 367. 13.

"*Barnis* (sais Sanct Paul) obey your father and mother in all pointis, for this is Gods command." Abp. Hamiltoun's Catechisme, 1551. Fol. 44. b.

It occurs in O. E.

The *barne* was born in Bethlem, that with his blode shal saue
Al that liue in faith, & folowe his felowes teching.
P. Ploughman, F. 93. a.

Thider he went way, to se hir & hir *barn*.
R. Brunne, p. 310.

MoesG. *barn*, Alem. Germ. id. from *bair-an*, ferre, gignere, procreare; A. S. *bearn*. V. Bern.

Bairnheid, *s.* Childishness.

Quhen udir folkis dois flattir and fenyé,
Allace! I can bot ballattis breif;
Sic *bairnheid* biddis my brydill renye;
Excess of thocht dois me mischeif.
Dunbar, *Bannatyne Poems*, p. 65. V. Heid.

Bayrnis-bed, *s.* "The matrix. Similar phrases in common use are, *calfs-bed*, *lambs bed*." Gl. Compl. S.

"I sau muguart, that is gude for the suffocatione of ane vomans *bayrnis hed*." Compl. S. 104. But the author of the Gloss. thinks it should be *bed*. *Bayrnis hed*, he says, "may possibly have been used to denote *child-bed*.—In the Legend of St Margrete, *childe-hed* occurs in this sense, if it be not an error of the copyist." The following is the passage referred to.

There ich finde a wiif,
That lizter is of barn,

Y com ther also sone,
As euer ani arn:
Zif it be unblisted,
Y croke it fot or arm;
Other the wiif her seluen
Of *childched* be forfarn.
Gl. p. 311.

i. e. She dies in consequence of child-bearing. This seems to be merely an improper use of A. S. *cild-had*, infancy. In A. S. the matrix is called *cild-hama*, that is, the covering of the child.

BAIRNLY, *s.* Childish, having the manners of a child; S.

With such brave thoughts they throng in through the port,
Thinking the play of fortune *bairnely* sport;
And as proud peacocks with their plumes do prank,
Alongst the bridge they merche in battle rank.
Muses Thren. p. 116.

Sw. *barnslig*, id.

BAIRNLINESS, *s.* Childishness. S.

BAIRNTYME, BARNE-TEME, *s.* Brood of children, all the children of one mother; S. A. Bor.

Haill! Blessit mot thou be
For thy *barne teme*.
Houlate iii. 7. MS.

And Oh! how well I thought if a'
Was wair'd, as well I might,
While wi' my bonny *bairntime* I
Seemed a' his heart's delight.
Lady Jane, *Jamieson's Popular Ball.* ii. 81.

Thae bonie *bairntime*, Heav'n has lent,
Still higher may they heeze ye
In bliss, till fate some day is sent
For ever to release ye
Frae care that day.
Burns, iii. 96.

R. Brunne uses *team* by itself, p. 20.

After Edbalde com Ethelbert his eam,
Adelwolfe's brother, of Egbrihte's *team*.

A. S. *bearn-team*, liberorum sobolis procreatio; Scotis, says Lye, *bearntime*, posterity; from A. S. *bearn* child, and *team* offspring.

BAIRNS-WOMAN, *s.* A child's maid, a dry nurse; S.

BAIS, *adj.* Having a deep or hoarse sound; E. *base*.

The *bais* trumpet with ane bludy soun
The signe of batel blew ouer all the toun.
Doug. Virgil, 380. 20.

Buccina rauca, Virg. Literally it signifies low, Fr. *bas*.

Her nose *baas*, her browes hye.
Gower, *Conf. Am.* F. 17. a.

BAISDLIE, *adv.* In a state of stupefaction or confusion.

Amaisdlie and *baisdlie*,
Richt bissilie thay ran.
Burel's Pilg., *Watson's Coll.* ii. 20. V. BAZED.

BAISE, *s.* Haste, expedition, S. B. Su.G. *bas-a*, citato gradu ire, currere, Ihre.

To BAISS, *v. a.* To sew slightly; S.

This is merely a corr. of E. *baste*, from Fr. *bastir*, to make long stitches.

To BAIST, *v. a.* To defeat, to overcome, S. B.

As the same word has the sense of E. *baste*, to beat, instead of deriving it as Johns. does, from Fr. *bastonner*, I would trace it directly to Isl. *beyst-a*, *baust-a*, id. caedere, ferire; from Su.G. *bas-a*, id.

BAIST, *s.* 'One who is struck by others, especially in the sports of children; S. B.

The Isl. phrase has considerable analogy; *Beria oc beysta*, serviliter tractare; Verel.

BAISTIN, *s.* A drubbing, S. from E. and S. *baste*, to beat.

BAIT, *s.* A Boat. V. BAT.

To BAYT, *v. n.* 1. To feed, to pasture; Gl. Sibb.

2. In an active sense, to give food to.

——The King, and his menye,
To *Wenchburg* all cummyn ar.
Thar lychtyt all that thai war,
To *bayt* thar horss, that war wery.
And Douglas, and his cumpany,
Baytyt alsua besid thaim ner.
Barbour, xiii. 589. 591. MS.

Dr Johnson strangely derives the *v. Bait* from *abate*; whereas it is evidently from A. S. *bat-an*, inescare. But perhaps we have the word in a more original form in Isl. *beit-a*, to drive cattle to pasture, pastum agere pecus, G. Andr.: whence *beit*, feeding, pasture; *hrossabeit*, the baiting of a horse.

By the way, I may observe that Johnson also erroneously derives *Bait*, to set dogs on, from Fr. *battre*; while the word is retained in the very same sense in Isl. *beit-a*, incitare, *ad beit-a hundana*, instigare canes.

BAITTLE, *adj.* Rich with grass, affording excellent pasturage; Ettrick Forest.

This seems merely a derivative from the preceding v. Isl. *beit* signifying pasture, *baittle*, q. *beittle*, may have been formed by *le*, a note of derivation. V. Wachter, Proleg. Sect. 6.

BAIVEE, *s.* A species of whiting.

"Asellus argentei coloris, squamosus, Whitingo major; our fishers call it the *Buivee*." Sibbald, Fife, 123. Gadus Merlangus, 2. Linn.

BAK, BACKE, BAKIE-BIRD, *s.* The bat, S.

Vp gois the *bak* with hir pelit leddren flicht,
The larkis discendis from the skyis hicht.
Doug. Virgil, 449. 37.

The sonnys licht is nauer the wers, traist me,
Allthochte the *bak* his bricht beames doith fle.
Ibid. 8. 49.

Vespertilio, Virg. Douglas has a similar allusion elsewhere.

For to behald my sicht micht not indure,
Mair nor the bricht sone may the *bakkis* ee.
Palice of Honour, i. 37.

"The storke also, the heron after his kinde, and the lapwing, and the *bake*." Lev. xi. 19. Bassandyne's Bible, 1576.

The modern name in S. is *backie-bird*. Su.G. *nattbacka*, *nattbaka*, id. from *natt* night, and *backa*. Dan. *aften bakke*, from *aften* evening. As this animal is in E. denominated the *rearmouse*, one might suppose, from the apparent analogy, that *backe* were to be understood in the sense of *retro*. But the bat

seems to be called in A. S. *hrere-mus*, from *hrer-an*, agitare; as equivalent to another of its names, *flitter-mouse*.

BAKGARD, *s.* A rear-guard.

The Erle Malcom he bad byd with the staill,
To folow thaim, a *bakgard* for to be.
Wallace, ix. 1742. MS.

BAKIE, *s.* The black headed gull, Larus marinus, Linn. Orkn. and Shetland.

BAKIE, *s.* The name given to one kind of peat, S.

"When brought to a proper consistence, a woman, on each side of the line, kneads or *bakes* this paste, into masses, of the shape and size of peats, and spreads them in rows, on the grass.—From the manner of the operation, these peats are called *Bakies*." Dr Walker, Prize Essays, Highl. Soc. S. ii. 121.

BAKIE, *s.* A stake. V. BAIKIE.

BAKIN-LOTCH, *s.* Some sort of bread, most probably of an enticing quality.

For there was nowther lad nor loun
Micht eat a *bakin-lotch*.
Evergreen, ii. 180. st. 11.

Teut. *lock-en*, to entice, *lock-aes*, a bait.

BAKSTER, BAXSTER, *s.* A baker, S.

"*Baksters*, quha baikes bread to be sauld, sould make quhite bread, and well baiken, conforme to the consuetude and approbation of honest men of the burgh, as the time sall serve." Burrow Lawes, c. 67. *Baxster*, c. 21.

"Syne there were proper stewards, cunning *baxters*, excellent cooks and potingars, with confections and druggs for their deserts." Pitscottie, p. 147, quoted by Pennant, as "Sir David Lindsay of the Mount." Tour in S. 1769, p. 120, 121. V. BROWSTER.

BAKMAN, *s.* Follower, a retainer.

Sen hunger now gois up and down,
And na gud for the jakmen;
The lairds and ladyes ryde of the toun,
For feir of hungerie *bakmen*.
Maitland Poems, p. 189.

From *back*, behind. The term *backmen* is used, but in a different sense, in some of the sea ports of Angus, to denote those porters who carry coals ashore from the lighters on their *backs*. V. BACK.

BAL, BALL, the initial syllable of a great many names of places in Scotland.

It is generally understood as signifying the place, or town, from Ir. and Gael. *baile*, *ball*, id. But it is well known, that the vowels are often changed, while the word is radically the same. Now, the Su.G. and Isl. *bol* has the very same meaning; domicilium, sedes, villa; Ihre. Notwithstanding the change of the vowel, the Gothic appears to have the preferable claim. For *ball* in Ir. and Gael. seems to be an insulated term, not connected with any other, admitting of no derivation, and itself having no derivatives. But Su.G. and Isl. *bol* is from *bo*, *bo-a*, *bu-a*, MoesG. *bau-an*, to dwell; and has a great many cognates; as *bo*, *bod*, *byle*, a house, or in a compound state, *hybyle*, *nybyle*, *tibyle*, id.; *bo* an inhabitant, *bokarl*, a peasant, *bolag*, society, &c. As the Goths could not in such circumstances be supposed to borrow from the Irish or Highlanders of Scotland; it may be supposed that the Irish borrowed their term from the colony of Firbolg, or Belgae, who in an early period settled in Ireland.

BALAS, *s.* A sort of precious stones, according to Urry, brought from *Balassia* in India.

——Her goldin haire and rich atyre,
In fretwise couchit with pearlis quhite
And grete *balas*, lemyng as the fyre.
King's Quair, ii. 27.

No saphire in Inde, no rube rich of price,
There lacked then, nor emeraud so grene,
Bales Turkes, ne thing to my deuice,
That may the castel maken for to shene.
Chaucer, *Court of Love*, v. 80.

Fr. *balais*, a sort of bastard ruby.

BALAX, *s.* A hatchet, Aberd.

A. S. *bille*, Isl. *byla*, Su.G. *bil*, *bila*, securis, an axe; properly one of a large size, such as that used for felling trees. Verel., however, renders Isl. *bolyxe*, securis major ad truncanda ligna; and Ihre derives Su.G. *baalyxa*, *bolyxa*, from *baal* ingens, and *yxa* securis.

BALBEIS, *s. pl.* Halfpence.

The stableris gettis na stabil fies;
The hyre women gettis na *balbeis*.
Maitland Poems, p. 182. V. BABIE.

BALD, BAULD, *adj.* 1. Bold, intrepid, S.

Henry than Kyng of Ingland—
Had a swne than Willame cald,
That wes a stowt man and a *bald*.
Wyntown, vii. 5. 199.

For mais or burdoun arrayit wele at rycht,
Quha has thereto reddy *bald* sprete lat se.
Doug. Virgil, 139. 47.

This idiom, according to which the adj. has the indefinite article prefixed, without the subst., which has been previously mentioned, is still much used, especially S. B.

This is the proper and original sense of the word. But it is vulgarly used in several oblique senses.

2. Irascible, of a fiery temper, S.

Venus towart the Troiane side tuke tent,
Aganis quham all full of matalent
Saturnus douchter Juno, that full *bald* is
Towart the partyé aduersare behaldis.
Doug. Virgil, 347. 4.

As there is no epithet in the original, *bald* may perhaps signify haughty, imperious, in which sense it is also used, S.

Then Jeany smil'd; said, You're beguil'd,
I canna fancy thee:
My minny *bauld*, she wou'd me scauld;
Sae dinna die for me.
A. Nicol's Poems, p. 32. V. BARDACH.

3. Pungent to the taste, or keenly affecting the organ of smelling, S.

In this sense mustard, horse-radish, &c. are said to be bauld.

4. Certain, assured.

The bevar hoir said to this berly borne,
This breif thow sall obey sone, be thou *bald*.
Henrysone, *Bannatyne Poems*, p. 133.

The word occurs in the same sense, in Ywaine and Gawin.

This ilk knight, that be ye *balde*,
Was lord and keper of that hald.
Ver. 169. *Ritson's Metr. Rom.* v. 1.

5. It is also used, in a very oblique sense, as signifying, bright.

"A *bald* moon, quoth Benny Gask, another pint quoth Lesley;" S. Prov. "spoken when people encourage themselves to stay a little longer in the ale-house, because they have moon-light." Kelly, p. 53.

A. S. *bald*, *beald*, Alem. Su.G. Germ. *bald*, Isl. *bald-ur*, Ital. *bald-o*, bold; O. Fr. *baulde*, impudent, insolent, trop hardie en paroles, Gl. Rom. Rose. Ihre derives Su.G. *bald* from *baell-a*, valere, which has been viewed as the origin of E. *able*, q. *ec baelle*, possum. *Bald*, as used in the sense of *assured*, is a Germ. idiom: *bald*, confisus, et confidenter; Gl. Lips. *baldo*, fiducialiter; Gl. Boxhorn, *baldlihho*, confidenter; Belg. *bout spreken*, cum fiducia et animositate loqui; Wachter.

Isl. *ball-r*, *bald-ur*, strenuus, ferox, is viewed as the same with *Balldr*, *Balldur*, the name given to Odin, one of the deities of the ancient Goths; Kristnis. Gl. G. Andr. derives the latter from *Baal* or *Belus*, which signifies a friend, a lord, or husband. He refers to the Phenician or Hebrew. As the Celtic nations had their *Bel* or *Belus*, it is not unlikely that the Goths might bring with them, from the East, the same object of idolatrous worship.

Several of the names of Gothic deities have been brought into use as adjectives. Thus *Od-r*, the Isl. name of Odin, signifies also furious, (S. *wod*,) like a furious Sibyl. The reason of this application of the term, as assigned by G. Andr. is, that the Sibyl poured forth verses, under the pretended inspiration of Odr, the Apollo of the Goths.

It seems uncertain, whether *Frea*, the wife of Odin, and the Venus of the North, received this name from her beauty; or whether, because of her celebrity in this respect, her name came afterwards to be used adjectively; as Germ. *frey* signifies pulcher, amabilis, beautiful, lovely.

To BALD, *v. a.* To imbolden.

Than schame and dolour, mydlit bayth ouer ane,
Baldis the pepil *Archade* euer ilkane
To the bargane aganis thare inemyes.
Doug. Virgil, 330, 25.

This verb is formed from the adj.

BALDERRY, *s.* Female handed orchis, a plant, S. Orchis maculata, Linn. "Female handed orchis, Anglis. *Balderry*, Scotis." Lightfoot, p. 517.

BALK and BURRAL.

"The hills and heath ground being ridged, appear to have been under cultivation at some former period, at least that partial kind of it called *balk and burral*, which consisted of one ridge very much raised by the plough, and a barren space of nearly the same extent, alternately." P. Turreff, Aberd. Statist. Acc. xviii. 404.

For *Balk*, V. *Bauk*, 2. The only word that resembles *Burral*, is Isl. *alburd-ar*, divisio agrorum inter vicinos per restim facta; Verel. q. by transposition, *burdal*; from *al* a thong, and perhaps *bur*, *byrd*, a village, a field.

BALDERDASH, *s.* Foolish and noisy talk; poured out with great fluency, S.

This word is also E. and derived by Dr Johnson, from A. S. *bald* bold, and *dash*. I mention it merely to suggest, that perhaps it is allied to Isl. *bulldur*, susurrorum blateratio vel stultorum balbuties, G. Andr. p. 42.

BALEN. V. PAUIS.

BALYE, *s.*

"The Lord Fleming, who commanded the castle [of Dunbarton,] hearing the tumult, fled to the neather *Balye*, (so they call the part by which they descend to the river) and escaped in a little boat." Spotswood, p. 252.

Probably from Fr. *bailles*, a term used by Froissart, as signifying barricadoes. *Bailles des murs*, the curtains; Dict. Trev. It seems doubtful, indeed, whether this be meant of the *Bayle*, "a space on the outside of the ditch commonly surrounded by strong palisades, and sometimes by a low embattled wall;" or the *ballium*, or bailey. Of these there were two, the inner and outer. They were properly areas, separated from each other "by a strong embattled wall and towered gate." The inner commonly contained the houses and barracks for the garrison, the chapel, stables and hospital." Grose's Military Antiq. i. 2, 3.

BALLANT-BODDICE, *s.* Boddice made of leather, anciently worn by ladies in S. Fr. *balenes*, "whalebone bodies, French bodies."—Cotgr. The term is still used by old people, S. B.

BALLINGAR, BALLINGERE, *s.* A kind of ship.

A *ballingar* off Ingland, that was thar,
Past out off Tay, and com to Whitbe far,
To London send, and tauld off all this cace,
Till hyng Morton wowyt had Wallace.
Wallace, ix. 1854.

In MS. however, *Whytte* occurs for *Whitby*.

Now is it bot ane frith in the sey flude;
Ane rade vnsikkir for schip and *ballingere*.
Doug. Virgil, 39. 22.

In an old MS. belonging to the Herald's Office, quoted by Du Cange, it is said; L'Amiral doit avoir l'administration de tous vaisseaux appartenans à la guerre, comme Barges, Galées, Horquées, *Ballinjers*, et autres. Walsingham mentions them under the same name; and Froissart, who writes *ballangers*, vol. iii. c. 41.

BALOW. 1. A lullaby, S.

"The editor of Select Scotish Ballads pretends, that in a quarto manuscript in his possession—there are two *balowes*, as they are there stiled, the first, *The balow*, *Allan*, the second, *Palmer's Balow*; this last, he says, is that commonly called Lady Bothwell's Lament." Ritson's Essay on S. Song, p. cix. N.

2. A term used by a nurse, when lulling her child.

Balow, my babe, ly stil and sleipe!
It grieves me sair to see thee weipe.
L. A. Bothwell's Lament.

It is supposed to be part of an old Fr. lullaby, *Bas, le loup;* or as the S. term is sometimes pronounced, *balililow*, q. *bas, là le loup;* "lie still, there is the wolf," or "the wolf is coming."

I find this written somewhat differently, as the name of an old S. tune. "Followis ane sang of the birth of Christ, with the tune of *Baw lu la law.*" Godly Ballates, quoted by Ritson ut sup. p. lvi.

BAMULLO, BOMULLO, BOMULLOCH. To make one *lauch Bamullo*, to make one change one's mirth into sorrow; to make one cry. "I'll gar you *lauch, sing*, or *dance, Bamullo*, (for all the modes of expression are used), is a threatening used by parents or nurses, when their children are troublesome or unseasonably gay, especially when they cannot be lulled to sleep; Ang. Perths. It is pron. as with an *a* in Ang., with an *o* Perths.

It is said to be comp. of two Celtic words. C. B. *bw* is terror, or that which causes it. The children in France, if we may believe Bullet's information, cry *bou*, when they wish to affright their comrades; the very sound used in S. with a similar design, pron. *bu*, like Gr. *v*. Ir. and Gael. *mala, mullach*, primarily an eye-brow, is used to denote knotted or gloomy brows. Hence *bo-mullach* is equivalent to "the grisly ghost, the spectre with the dark eye-brows." To make one "sing or dance *bo-mullo*," is thus to introduce the frightful ghost as his minstrel. It is said that the *Mallochs*, a branch of the clan Macgregor, had their name from their appearance, as expressed by the word explained above. The highlanders, indeed, according to my information, call any man *Malloch*, who has gloomy brows.

BANCHIS, *s. pl.*

Bot quhen my billis and my *banchis* was all selit,
I wald na langer beir on brydil, bot braid up my heid.

Dunbar, Maitland Poems, p. 57.

This term seems to mean deeds of settlement, or money deeds; as we now speak of *bank-notes*, from Ital. *banco* a bank. We learn from Ihre, that Su.G. *bankekop* signifies the buying or selling of patrimonial goods between husband and wife. Instead of *banchis*, in edit. 1508 it is *bauchles*, which is still more unintelligible.

BANCOURIS, *s. pl.*

Braid burdis and benkis, ourbeld with *bancouris* of gold,
Cled our with grene clathis.——

Houlate, iii. 3. MS.

This seems to signify covers of gold. It may be a corr. of Teut. *banckwerc*, tapestry; also, the covering of a stool or bench, subsellii stragulum, Kilian. Fr. *banquier*, "a bench-cloth, or a carpet for a forme or bench;" Cotgr.

BAND, *s.* Bond, obligation; S.

Thare may na *band* be maid sa ferm,
Than thai can make thare will thare term.

Wyntown, ix. 25. 77.

To mak band, to come under obligation, to swear allegiance.

This gud squier with Wallace bound to ryd.
And Robert Boid quhilk weld no langar bide
Vndir thrillage of segis of Ingland,
To that falss King he had neuir *maid band.*

Wallace, iii. 54. MS.

BAND *of a hill*, the top or summit.

Himself ascendis the hie *band* of the hill,
By wentis strate, and passage scharp and wil.

Doug. Virgil, 382. 4.

Jugum, Virg.

Germ. *bann*, summitas. Cluverius says; Excelsarum rerum summitates dicimus *pinnen*, et singulari numero *pin*. Germ. Antiq. Lib. i. p. 197. This word seems to be of Celtic origin; as consonant to *pen*, Gael. *ben*. From *pen* Wachter thinks that the Latins formed *peninus, penninus*, and *apenninus;* whence the *Apennine mountains.* V. Wachter, vo. *Pfin.*

BANDKYN, *s.* A very precious kind of cloth, the warp of which is thread of gold, and the woof silk, adorned with raised figures.

For the banket mony rich claith of pall
Was spred, and mony a *bandkyn* wounderly wrocht.

Doug. Virgil, 33. 15.

Rudd. supposes, that "this should be *baudkyn* or *baudekin*, a kind of fine or glittering silk, which is mentioned, Stat. Henr. VIII." But *bandequinus* occurs in L. B. as well as *baldakin-us*. Dedit huic ecclesiae duos pannos de *Bandequino* optimos; Nov. Gall. Christ. ap. Du Cange. The term *baldakin-us*, or *baldekin-us*, occurs very frequently. Dominus Rex veste deaurata facta de pretiosissimo *Baldekino*—sedens. Matt. Paris. A. 1247. According to Du Cange, it is so called, because it was brought from *Baldac;* quod *Baldaico*, seu Babylone in Perside, in occidentales Provincias deferretur. V. BAWDEKYN.

BANDOUNE, BANDOWN, *s.* Command, orders.

Alangst the land of Ross he roars,
And all obey'd at his *bandown*,
Evin frae the North to Suthren shoars.

Battle of Harlaw, st. 7. *Evergreen*, i. 81.

Till Noram Kirk he come with outyn mar,
The Consell than of Scotland meit hym thar.
Full sutailly he chargit thaim *in bandoune*,
As thar our lord, till hald of hym the toun.

Wallace, i. 63. MS.

In bandoune may signify, authoritatively, as if he had actually been their sovereign. It is used in the same sense O. E. V. BARRAT.

The phrase seems strictly to denote the orders issued from under a victorious standard; from Germ. *band*, vexillum. Paul. Diaconus, speaking of a standard, says, quod *bandum* appellant; De Gest. Longobard. c. 20. V. ABANDON.

BANDOUNLY, *adv.* Firmly, courageously.

The Sotheron saw how that so *bandownly*,
Wallace abaid ner hand thair chewalry.

Wallace, v. 881. MS.

Wallace, scho said, yhe war clepyt my luff,
Mor *bandounly* I maid me for to pruff,
Traistand tharfor your rancour for to slak;
Me think ye suld do sum thing for my saik.

Ibid. viii. 1399. MS.

BANDSTER, BANSTER, *s.* One who binds sheaves after the reapers on the harvest field, S. A. S. Germ. *band*, vinculum.

At har'st at the shearing nae younkers are jearing,
The *bansters* are runkled, lyart, and grey.
Ritson's S. Songs, ii. 3.

BANE, *s.* Bone. S.

That pestilens gert mony *banys*
In kyrk-yardis be laid at anys.
Wyntown, ix. 22. 63.

"It is ill to take out of the flesh that is bred in the *bane*;" Ferguson's S. Prov. p. 20.

A. S. *ban*, Alem. *bein*, Belg. *been*.

BANE. KING OF BANE.

"Quhair they desyir thy Graice to put at thy temporall lords and liegis, becaus thay despyse thair vitious lyif, quhat ells intend thei but onlie thy deithe, as thou mayest easilie persave, suppois thay cullour thair fals intent and mynd, with the persute of Heresie? For quhen thy Barounis ar put doun, quhat art thou bot the *King of Bane*, and thane of necessitie man be guidit be thame, and than no dout, quhair a blind man is guyde, mon be a fall in the myre." Seytoun's Lett. to Ja. V. Knox's Hist. p. 19. This is the word in both MSS. In Lond. edit. p. 20. it is "What art thou but the King of *Land*, and not of men," &c.

If the latter be meant as a translation of the phrase, it is erroneous. Its proper sense has indeed been misunderstood, even so early as the time of Sir David Lyndsay. For, when exhorting James V. to attend to the interest of his subjects, and to secure the love of his barons, he thus expresses himself.

Lat justice mixit with mercie thame amend.
Haue thow thair hartis, thow hes aneuch to spend:
And be the contrair, thow art bot *king of bone*,
Fra-time thy heiris hartis bin from the gone.
Warkis, 1592, p. 197.

i. e. "The hearts of thy lords," or "nobles." The meaning of the phrase appears from what the learned Mr Strutt has said, when speaking of the *King of Christmas*, *Lord of Misrule*, &c.

"The dignified persons above-mentioned were, I presume, upon an equal footing with the KING *of the* BEAN, whose reign commenced on the Vigil of the Epiphany, or upon the day itself. We read that some time back 'it was a common Christmas gambol in both our universities, and continued at the commencement of the last century, to be usual in other places, to give the name of king or queen to that person whose extraordinary good luck it was to hit upon that part of a divided cake, which was honoured above the others by having a *bean* in it.' Bourne's Antiq. Vulg. chap. xvii. I will not pretend to say in ancient times, for the title is by no means of recent date, that the election of this monarch depended entirely upon the decision of fortune; the words of an old kalendar belonging to the Romish church seem to favour a contrary opinion; they are to this effect: On the fifth of January, *the vigil of the Epiphany*, the *Kings of the Bean* are created (*Reges Fabis creantur*); and on the sixth the feast of the kings shall be held, and also of the *queen*; and let the banqueting be continued for many days. At court, in the eighth year of Edward the Third, this majestic title was conferred upon one of the king's minstrels, as we find by an entry in a computus so dated, which states that sixty shillings were given by the king, upon the day of the Epiphany, to Regan the trumpeter and his associates, the court minstrels, in the name of the *King of the Bean*, in nomine Regis de Fabâ." Sports and Pastimes, p. 255, 256.

Moresin, however, gives another reason for the denomination. As this election referred to the three wise men, or kings of the East, as the church of Rome has considered them; the person elected, he says, "was called *King of the Bean*, having his name from the *lot*;" Deprav. Relig. p. 143. Brand seems to adopt this idea; referring also, in confirmation of it to the observation made in the ancient calendar already quoted; *Reges Fabis creantur*. This, however, he renders differently; "Kings are created by Beans," as if beans had been used as lots on this occasion. V. Brand's Pop. Antiq. Observ. on ch. 17.

Sometimes a denarius, or silver penny, was baked in the twelfth-cake, instead of a bean. The consequence of finding it was the same.

A similar custom prevails in the South of S. We find an allusion to it in the following lines.

To spae thair fortune, 'mang the deugh
The *luckie fardin's* put in:
The scones ilk ane eats fast eneugh,
Like onie hungrie glutton.
Rev. J. Nicol's Poems, i. 28.

"This is a favourite custom. A small lump of dough, from which the [New-year] cakes have been taken, is reserved; and in it a small coin, usually a farthing, is put. The dough is then rolled thin, and cut into small round *scones*, which, when fired, are handed round the company. Not a moment must be lost in eating them; it being of vast importance to get the scone with the hidden treasure, as it is believed, that happy person shall first taste the sweets of matrimonial felicity." Ibid. N.

BANE-FYER, *s.* Bonfire, S.

"Our soveraine Lord—gives power to all schireffes—to searche and seeke the persones, passing in pilgrimage to ony Kirkes, Chapelles, Welles, Croces, or sik uther monuments of idolatrie: as alswa the superstitious observeris of the festival dayes of the Sanctes, sumtimes named their Patrones, quhair there is na publicke Faires and Mercattes, setteris out of *Bane-fyers*, singers of Carrales, within and about kirkes, and of sik vthers superstitious and Papistical rites." Acts Ja. VI. 1581. c. 104. Murray. V. BAIL, BANLE-FYRE.

BANNEOURE, BANEOUR, *s.* A standard-bearer.

Than but mar bad the nobill King
Hynt fra his *baneour* his baner.
Barbour, vii. 588, MS.

He bad the *Banneoure* be a-sid
Set his bannere, and wyth it bid.
Wyntown, ix. 27. 365.

BANERER, *s.* A standard-bearer; more properly, one who exhibits his particular standard in the field.

Go tite, *Volusus*, to the *banereris*,
Of the Volscanis, and thame that standartis beris.
Doug. Virgil, 379. 47.

As *maniplis* is the only word in the original, it seems uncertain whether Bp. Douglas means to distinguish *banereris* from those who *standartis beris*; or uses the last expression merely as a pleonasm. Certain it is, that the term properly denotes a person of such dignity, that he had a right to appear in the field with his followers, fighting under his own standard. *Bander-heer*, *baner-heer*, baro, dynasta, satrapes: bandophorus, i. e. dominus bandae sive praecipui signi; Kilian. Thus, it does not merely signify "the lord of a standard," but "of a principal standard." Wachter observes that, according to some writers, *banner-herr* signifies a chieftain who carries the badge of a duke or leader; and, according to others, a baron invested with a military standard within his own territory. Ihre quotes the following passage, as illustrating this term, from Chron. Rhythm. p. 157.

Aen hade the Tyske maange fler
Af Hertuga, Grefwa och Banerherra.
Germani vero adhuc plura habuere
Ducum, Comitum et Vexilliferorum.

He observes, that here he is called a *Banerherre*, who, like kings and dukes, had his own standard.

The name *Banneret*, S. corr. *Banrente*, marks a distinction, as to dignity, in the person to whom it was given. As *baner-heer*, *banerer*, simply denotes the master of a standard; the term *banneret*, being a diminutive, and implying inferiority, intimates that he on whom it was conferred, although he appeared under his own standard, had one inferior to the other. The Banneret was always created on the field, the royal standard being displayed. V. Spelman, vo. *Banerettus*.

According to the E. laws, a baron was superior to a banneret. For he was scarcely accounted a baron, says Spelman, who had not more than thirteen feudal soldiers under him. But only ten were required of a banneret. In Scotland, however, the banrente was more honourable than the baron. For the barons were only represented in Parliament by commissioners; but the banrentes were warned by the king's special precept to give personal attendance, in the same manner as the temporal lords and dignitaries of the church. V. Banrente. Skene mentions another proof of this superiority. The Banrentes had "power or priviledge graunted to them be the King, to rayse and lift vp ane Baner, with ane companie of men of weir, either horse-men, or futemen, quhilk is nocht lesum to ony Earle or Barroune, without the Kingis speciall licence, asked and obtained to that effect." De Verb. Sign. vo. *Banrentes*.

The reason of the difference, as to the degree of dignity attached to the rank of *Banneret* in the two kingdoms, may have been, that a greater number of knights of this description had been created by the kings of England, than by those of Scotland. This might perhaps be accounted for, from their greater intercourse with the continent, where the spirit of chivalry so much prevailed in all its forms.

It must be observed, however, that Grose gives a different account of the number of vassals requisite to give a title to the rank of banneret. He quotes father Daniel as mentioning two regulations respecting this. According to the one, it was necessary to bring into the field, "twenty-five men at arms, each attended by two horsemen, in all amounting to seventy-five men;" according to the other, "at least fifty men at arms, accompanied as before, making together one hundred and fifty men." Milit. Hist. i. 180.

BANERMAN, *s.* Standard-bearer.

His *Banerman* Wallace slew in that place,
And sone to ground the baner doun he race.
Wallace, x. 669, MS.

"At last quhen he wes cumyng to Spay, & fand his ennimes of greter power than he mycht resist, he espyit his *baner man* for feir of enimes trimbland, & not passand so pertlie forwart as he desyrit. Incontinent he pullit the baner fra him, & gaif it to Schir Alexander Carron, quhilk gat mony riche landis for the samyn office. Bot his name wes turnit efter to Skrymgeour." Bellend. Cron. B. xii. c. 11. Signifero expavente; Boeth.

This term, entirely different from *banerer*, seems properly to denote one who bears the standard of another. Su.G. *banersman*, vexillifer. *Sancte Olof war* banersman; Saint Olave was standard-bearer. Hist. S. Ol. p. 78. Ihre, vo. *Baner*.

BANES-BRAKIN, *s.* A bloody quarrel, the breaking of bones. S.

That I hae at *banes-brakin* been
My skin can sha' the marks;
I dinna tell you idle tales,
See to my bloody sarks.
Poems in the Buchan Dialect, p. 26.

To BANG, *v. s.* To change place with impetuosity; as to *bang up*, to start from one's seat or bed: *He bang'd to the door*, he went hastily to the door. S.

Dogs barked, and the lads frae hand
Bang'd to their breeks like drift
Be break of day.
Ramsay's Poems, i. 270.

— Blythly wald I *bang* out o'er the brae,
And stend o'er burns as light as ony rae.
Ibid. ii. 393.

Ajax *bang'd* up, whase targe was shught
In seven fald o' hide.
Poems in the Buchan Dialect, p. 1.

The verb *bang*, in E. signifies to beat; Isl. *bang-a*, id. Dr Johnson, however, who is often very unhappy in his etymons, derives it from Belg. *vengelen*, which is only a derivative, corr. in its form. Isl. *bang-a* is itself derived from *ban-a*, pulsare, percutere; whence also Su.G. *banka*, id. and *baengel*, a staff, a cudgel.

The verb, as here used, is more immediately allied to Su.G. *baang*, tumult, violence, which Ihre indeed traces to Isl. *bang-a*, percutere. For a tumult suggests the idea, both of violence, and of rapidity in operation.

To Bang *out*, *v. a.* To draw out hastily, S.

Then I'll *bang out* my beggar dish,
And stap it fou of meal.
Song, *Ross's Helenore*, p. 143.

BANG, *s.* 1. An action expressive of haste; as, *He came with a bang*, S. *In a bang*, suddenly.

He grants to tak me, gin I wad work for't;
Gin sae I did, that I sud gang alang,
And syne be married with him *in a bang*.
Ross's Helenore, p. 69, 70.

2. A great number, a crowd, S.

Of customers she had a *bang;*
For lairds and souters a' did gang,
To drink bedeen.
Ramsay's Poems, i. 216.

—— My boding thought
A *bang* of fears into my breast has brought.
Ibid. ii. 15.

To BANG, *v. s.* 1. A term used in salmon-fishing, as signifying that the fishers push off with their boats at random, without having seen any fish in the channel; Aberd.

"Being asked, whether when they are deprived of sight, and can only fish by *banging*, they do not catch fewer fish than when they have sight? depones, that they do so, and that if they wanted sights, they would want their best friend." State, Leslie of Powis, 1805, p. 102. V. SHOT, *s.*

BANGEISTER, BANGSTER, BANGISTER, *s.*— 1. A violent and disorderly person, who regards no law but his own will.

For gif this sait of justice sall not stand,
Then everie wicked man, at his awin hand,
Sall him revenge as he sall think it best.
Ilk *bangeister*, and limmer, of this land
With frie brydil sall [quham thei pleis molest.]
Maitland Poems, p. 337.

Adieu! fair Eskdale up and doun,
Where my puir friends do dwell;
The *bangisters* will ding them doun,
And will them sair compell.
Minstrelsy Border, i. 223.

I hesitate if this should be viewed as a different sense; although the term is explained by the editor, "the prevailing party."

2. A braggart, a bully," S.

But we have e'en seen shargars gather strength,
That seven years have sitten in the flet,
And yet have *bangsters* on their boddom set.
Ross's Helenore, p. 89.

3. A loose woman, Clydes.

This word might seem analogous to Su.G. *baang-styrig*, contumacious, from *bang* tumultus, and *styr*, ferox. But it is formed, I suspect, rather by the termination *ster*, q. v. From the more primitive v. Isl. *ban-a*, to strike, also to kill, some nouns have been formed, which are allied in signification; as *banastryd*, agon, wrestling, playing for a prize, *banamadr*, percussor, auctor caedis, a striker, one who commits slaughter.

BANGSTRIE, *s.* Strength of hand, violence to another in his person or property.

— "Persones wrangeouslie intrusing themselves in the rowmes and possessiones of utheris, be *bangstrie* and force, being altogidder unresponsal themselves, mainteinis their possession thereof." Acts Ja. VI. 1594, c. 217. Ed. Murray.

This term is evidently derived from *bangster*.

BANKERS, *s. pl.*

The King to souper is set, served in hall,
Under a siller of silke, dayntly dight;
With al worshipp, and wele, mewith the walle;
Briddes branden, and brad, in *bankers* bright.
Sir Gawan and Sir Gal. ii. 1.

This, I apprehend, should be *on bankers*. It is most probably the same word with *Bancouris*, q. v. V. also BRIDDES.

BANKROUT, *s.* A bankrupt.

"In Latine, *Cedere bonis*, quhilk is most commonly vsed amongst merchandes, to make *Bank-rout*, *Bankrupt*, or *Bankrompue;* because the doer thereof, as it were, breakis his bank, stall or seate, quhair he vsed his trafficque of before." Skene, Verb. Sign. vo. *Dyour*, *Dyvour*.

Fr. *banquerout*, Ital. *bancorotto*, Teut. *banck-rote*, id. This word was borrowed from the Italians. As they formerly did business in a public place, and had coffers in which they counted their money, when any of the merchants found his affairs in disorder, and returned not to the place of business, it was said that his *banco*, or coffer was *rotto*, broken, from Lat. *ruptus;* Dict. Trev.

BANNOCK, BONNOCK, *s.* A sort of cake. The bannock is however in S. more properly distinguished from the *cake;* as the dough, of which the former is made, is more wet when it is baked. It is also toasted on a *girdle;* whereas cakes are generally toasted before the fire, after having been laid for sometime on a *girdle*, or on a gridiron, S. A. Bor. *Bannock*, as described by Ray, "is an oatcake kneaded with water only, and baked in the embers."

The latter definition corresponds to the explanation given of the term by Nimmo.

"This brook [Bannock-burn] is said to have derived its name from a custom, of old much practised in Scotland, viz. that of toasting their bread under ashes; the cakes so prepared were called *bannocks*, and sundry milns having been early erected upon that stream to grind the grain, of which that bread is composed, gave rise to the name." Hist. of Stirlingshire, p. 441, 442.

Thir cur coffeis that sailis oure sone
And thretty sum about ane pak,
With bair blew bonnattis and hobbeld schone,
And beir *bonnokis* with thame thay tak.
Bannatyne Poems, p. 171. st. 4.

And thare will be lang-kail and pottage,
And *bannocks* of barley meal.
Ritson's S. Songs, i. 208, 209.

It may be observed that this is still the most general use of the word, *bear-bannocks*, i. e. bannocks made of barley-meal. S.

Ir. *bunna*, a cake, Lhuyd, *boinneog*, a cake or bannock, Obrien; Gael. *bonnach*.

BANNOCK-FLUKE, *s.* The name given to what is said to be the genuine turbot; that commonly so called being halibut, S.

"The fish on this part of the coast, are cod, skate, mackerel, hollybot, here called turbot, sea-dog, some turbot, called *bannakfluke*, and had-

docks." P. St Vigeans, Forfars. Statist. Acc. xii. 117, N.

It is most probably denominated from its flat form.

BANNOCK-HIVE, *s.* Corpulency, induced by eating plentifully.

When he, who retains a good appetite, complains of want of health, especially of any thing that might indicate a dropsical habit, it is sometimes sarcastically said, that he seems to have the *bannock-hive*, S. from *bannock* and *hive*, swelling,

How great's my joy! its sure beyond compare!
To see you look sae hale, sae plump an' square.
However ithers at the sea may thrive,
Ye've been nae stranger to the *bannock hive*.

Morison's Poems, p. 177, 178. V. HIVE, *v.*

BANRENTE, *s.* Banneret.

In the tyme of Arthur, as trew men me tald,
The king turnit on ane tyde towart Tuskane,
With *banrentis*, baronis, and bernis full bald,
Biggast of bane and blude, bred in *Britane*.

Gawan and Gol. i. 1.

"All Bischopis, Abbottis, Pryouris, Dukis, Erlis, Lordis of Parliament, and *Banrentis*, the quhilkis the King will be ressauit and summound to Counsall and Parliament be his speciall precept." Acts Ja. I. A. 1427, c. 112. Edit. 1566. V. BANERER.

BANSTICKLE, *s.* The three-spined stickleback, a fish, S. Orkney; in some parts of S. *bantickle*.

"The three-spined stickleback, (*gasterosteus aculeatus*, Lin. Syst.), which we distinguish by the name of *banstickle*, is found in every small running brook or loch that has any communication with any piece of fresh water." Barry's Orkney, p. 389.

From Willoughby it would appear, that the name *banstickle* is used in some parts of E.

BAP, *s.* A thick cake baked in the oven, generally with yeast; whether it be made of oatmeal, barley-meal, flower of wheat, or a mixture, S.

There will be good lapperd-milk kebbucks,
And sowens, and fardles, and *baps*.

Ritson's S. Songs, i. 211.

BAR, *s.* The grain in E. called barley, S. B. *Bar-meal*, meal made of this grain; *bar-bread*, *bar-bannocks*, &c. In other parts of S., *bear*, *bear-meal*.

MoesG. *bar*, hordeum. Goth. *bar*, fructus quicunque, (Seren.); Heb. בר, *bar*, grain of every kind for bread.

BAR, *s.* BOAR. V. BAIR.

To BAR.

It occurs in a foolish *Envoy*.

——Tak tent, and prent the wordis
Intill this bill, with will tham still to face,
Quhilkis ar nocht skar, to bar on far fra bowrdis,
Bot leale, bot feale, may haell avaell thy Grace.

Bannatyne Poems, p. 201. st. 27.

Lord Hailes gives this passage as not understood. And indeed, I can offer only a conjecture as to the meaning, which is so much disguised by a silly jingle and violent alliteration. The writer, addressing Q. Mary, desires her to imprint in her mind the *words* of this poem, with a design to have them still in her eye; as they are not such as might cause her to startle, and *bar on far fra bourdis*, or keep her at a distance from jesting or sport; but on the contrary, true, honest, and such as might be profitable to her Majesty. The allusion seems to be to an object that frightens a horse, and makes him start aside. V. SKAR. *Bar* may be used in the sense of Fr. *barrer*, E. *bar*, to keep one at a distance; as is done by bolts, or by barriers erected for this very purpose.

BARBAR, BARBOUR, *adj.* Barbarous; savage.

The first word is used by Bellenden in his Cron. *pass.*; Fr. *barbare*. Gael. *borb*, id.

"Albeit the sayingis be *barbour*, and commoun, the rycht vnderstanding of the samyn seruis mekle for men vnlearnit, lyke as the wrang ledis mony in thir dayis in gret errouris." Kennedy, of Crossraguell, Compend. Tractiue, p. 50.

BARBER, *s.* The *barber* of any thing, is a phrase used by the vulgar to denote the best, or what is excellent in its kind; S.

Isl. *baer* is an adj. expressing abundance, and marking quality; *afbaer*, praestans. Su.G. *bar-a*, *baer-a*, illustrare. But the origin is quite obscure.

BARBLES, *s. pl.*

This seems to be the disease, which the Fr. call *barbes*, thus expl. by Cotgr. "Pushes, or little bladders, under the tongues of horses and cattell, the which they kill if they be not speedily cured. *Barbes aux veaux*. The *barbles*; a white excrescence which, like the pip in chickings, growes under the tongues of calves, and hinders them from sucking."

The Botch and the *Barbles*——

Polwart's Flyting, p. 13. V. CLEIKS.

BARBLYT, *part. pa.* Barbed.

And with wapnys, that scharply schar,
Sum in the ford thai bakwart bar:
And sum, with armys *barblyt* braid,
Sa gret martyrdome on thaim has maid,
That thai gan draw to woyd the place.

Barbour, viii. 57. MS.

Armys barblyt braid signifies, arms well barbed. Fr. *barbelé*, id. *Fleche barbelée*, a barbed arrow.

To BARBULYIE, *v. a.* To disorder, to trouble.

——Every thing apperit twae
To my *barbulyeit* brain.

Cherrie and Slae, st. 17. *Evergreen*, ii. 109.

Lat. vers. *turbatum* caput.

"Youth is abusit and corruptit: the author and his warkis schamefullie blottit and *barbulyeit*."—H. Charteris, Pref. to Lyndsay's Warkis, 1592. A. 5. a.

Fr. *barbouillé*, confusedly jumbled or huddled together. This is probably from Arm. *barboell*, comp. of *bar* without, and *poell*, in composition *boell*, stop.

BARDACH, BARDY, *adj.* 1. "Stout, fearless, positive."

Thus *Bardach* is defined, Gl. Ross, S. B.

But a' thing grew black and eery like.—
And tho' she was right *bardach* on day-light,
She was as fly'd as ony hare at night.

Ross's Helenore, p. 58.

She never minds her, but tells on her tale,
Right bauld and *bardach*, likely-like and hail.
Ibid. p. 81.

And bald and *bardach* the gude-wife
Sae derf couth wield her gude brown spear;
To fecht for her country and gude-man,
Could Scotswoman own a woman's fear?
Jamieson's Popular Ball. ii. 176.

It is rendered "forward," Gl.

2. It is undoubtedly the same word that in the South and West of S. is pron. *bardy;* and signifies that the person, to whom it is applied, is not only irascible and contentious, but uncivil and pertinacious in managing a dispute. This term is generally appropriated to female petulance.

A maid of sense be sure to wale,
Who times her words with easy care:—
But shun the pert and *bardy* dame,
Whose words run swiftly void of sense,
A stranger she to wit and shame,
And always sure to give offence.
R. Galloway's Poems, p. 202.

It sometimes expresses the bitterness of a cur.

I was a *bardy* tyk and bauld.
Watson's Coll. i. 69.

It can scarcely be doubted that this word is nearly allied to Isl. *barda*, pugnax, *bardagi*, Su.G. *bardaga*, praelium, from *baer-ia*, to fight; pret. *hard-a*. For it retains the original idea, with this difference only, that what primarily respected the hands is now transferred to the tongue, a member not less unruly. If I mistake not, it is still occasionally applied in its primary sense to a dog, as denoting that he is staunch in fight. This is probably implied in the line above quoted; especially as *bardy* is conjoined with *bauld*. Hence,

BARDILY, *adv.* 1. Boldly, with intrepidity.

They, *bardily*, and hardily,
Fac'd home or foreign foe;
Though often forfoughten,
They never grudg'd the blow.
R. Galloway's Poems, p. 64.

2. Pertly; S. V. BARDACH.

BARDIE, *s.* A gelded cat; Ang.

BARDIS, *s. pl.* Trappings.

Ouer al the planis brayis the stampand stedis,
Ful galyeard in thare *bardis* and werely wedis,
Apoun thare strate born brydillis brankand fast.
Doug. Virgil, 385. 34.

Phalerae, Virg. See the description of a barded horse in Grose's Milit. Antiq. i. 103, 104. He derives *barded* from Fr. *bardé*, covered.

But as *bardis* is here conjoined with *werely wedis*, or warlike dress, it is most probable that it originally denoted the pikes or spears fixed in their trappings. For Goth. *bard*, O. Teut. *barde*, Germ. *bart*, is a pole-ax. Hence those Goths, who gave their name to Lombardy, were called *Longobardi*, not from wearing long *beards*, but long pole-axes or spears; (Loccen. Antiq. Sueo-Goth. p. 120.); and the ensign of their kingdom was a lion erected on a lance. Hence, also, the origin of *halberd*, Fr. *hallebard*, from *hall*, a hall, and *bard*, a battle-ax; because such axes were wont to be carried on poles, by those who guarded the *hall* or palace of a prince. A vestige of this ancient badge of dignity still exists in our royal boroughs, in the processions of the Magistrates, when battle-axes are carried before them by their lictors.

The word, in what we reckon its secondary sense, occurs in various languages: Teut. *barde van peerden*, phalerae, Fr. *bardes*, L. B. *bard-a*, ephippium, Du Cange. Teut. *barder-en*, phalerare, phaleris ornare, Fr. *bard-èr*.

BARDYNGIS, *s. pl.* Trappings of horses.

"At last be cumyng of Welchemen & Cornwal, sa huge nois rais be reird & sowne of bellis that hang on thair *bardyngis*, that the ennymes war affrayt, and finaly put to flycht." Bellend. Cron. Fol. 325. b. This is evidently of the same signification with BARDIS, q. v.

BARDISH, *adj.* Rude, insolent in language.

"The rest of that day, and much also of posterior sessions, were mispent with the altercation of that *bardish* man Mr D. Dogleish, and the young constable of Dundee." Baillie's Lett. i. 311.

This seems the same with *bardie;* unless we should suppose it to be formed from *bard*, S. *baird*, a minstrel. During the time that the feudal system was in full power, the bard was a person of great consequence with the chieftain, whose warlike deeds he celebrated, and transmitted to succeeding generations. This order of men being admitted to such familiarity in great houses, would retain their petulant manners, even after their consequence was gone.

BARE, *adj.* Lean; S. evidently an oblique sense of A. S. *bare*, *baer*, nudus, q. having the bones naked.

To BARGANE, *v. n.* To fight, to contend.

Wallace, he said, it prochys ner the nycht,
Wald thow to morn, quhen that the day is lycht,
Or nyn of bell, meit me at this chapell,
Be Dunypass I wald haiff your counsell.
Wallace said, Nay, or that ilk tyme be went,
War all the men hyn till [the] orient,
In-till a will with Eduuard, quha had suorn,
We sall *bargan* be ix houris to morn.
Wallace, x. 516. MS.

Su.G. *baer-ia*, *biargh-a*, ferire, pugnare. *Hwar sum biarghis um Pasca dag;* Qui verbera dederit die Paschatos. Leg. Westgoth. Ihre, vo. *Baeria.*

BARGANE, *s.* Fight, battle, skirmish.

And mony tymys ische thai wald,
And *bargane* at the barraiss hald;
And wound thair fayis oft and sla.
Barbour, iv. 96. MS.

Ha, lugeing land, battal thou vs portendis,
Quod my father Anchises, for as, weil kend is,
Horssis ar dressit for the *bargane* fele syis
Were and debait thyr steidis signifyis.
Doug. Virgil, 86. 33.

Su.G. *bardaga*, Isl. *bardagi*, praelium. V. the verb.

BARGANER, *s.* A fighter, a bully.

Than *Yre* com on with sturt and stryfe;
His hand wes ay upoun his knyfe,
He brandeist lyke a beir.
Bostaris, braggaris, and *barganeris*,

Eftir him passit into pairis,
All bodin in feir of weir.
Dunbar, Bannatyne Poems, p. 28. st. 4.

i. e. after *Yre*, here personified.

BARGANYNG, *s.* Fighting.

This Eneas, wyth hydduous *barganyng*,
In Itale thrawart pepill sall doun thring.
Doug. Virgil, 21. 9.

He thocht weill he wes worth na seyle,
That mycht of nane anoyis feyle;
And als for till escheve gret thingis,
And hard trewalys, and *barganyingis*,
That suld ger his price dowblyt be.
Barbour, i. 306. MS.

Words of this form are evidently verbal nouns, resembling the gerund in Lat., as *coming*, *beginning*, &c. E.

Su.G. *bardagamad-ur*, praeliator, is equivalent; q. a fighting man, one given to *barganyng*.

To BARK, *v. a.* To tan leather.

"Sowters sould be challenged, that they *bark* lether, and makes shoone otherwaies than the law permittes; that is to say, of lether quhere the horne and the eare are of ane like lenth. They make shoone, buites, and other graith, before the lether is *barked*." Chalmerlan Air, c. 22.

—Twa buttis of *barkit* blasnit ledder.—
Bannatyne Poems, p. 160. st. 9.

i. e. two bits or pieces.

Su.G. *bark-a*, id. *barka hudar*, to tann hides. Tanning is thus denominated, because the *bark* of trees is the great article used in this operation.

To BARKEN, *v. n.* To clot, to become hard; used with respect to any substance that hath been in a liquid state, as blood or mire. S.

The *part.* occurs as to both in Douglas.

—He vmquhile after the cart was rent
With *barknyt* blude, and powder.——
Virgil, 48. 3.

Rudd. derives this from *bark*, "which cloaths the tree, and is generally very hard." I cannot substitute any thing better.

BARKING and FLEEING, a phrase used concerning one who spends his property in a prodigal way, and is believed to be on the eve of bankruptcy; S.

It has been supposed that this contains an allusion to the *barking* of dogs, and the *flight* of birds, in consequence of the alarm given. It would be fully as natural to view it in reference to trees casting their bark, and to its being carried away by the wind. It may be observed, however, that, according to Ihre, in some parts of Sweden, the v. *bark-a* signifies to fly, to run quickly; vo. *Bark*, cortex.

BARLA-BREIKIS, BARLEY-BRACKS, *s. pl.*

A game generally played by young people in a corn-yard. Hence called *Barla-bracks about the stacks*, S. B. One stack is fixed on as the *dule* or goal; and one person is appointed to catch the rest of the company, who run out from the *dule*. He does not leave it, till they are all out of his sight. Then he sets off to catch them. Any one, who is taken, cannot run out again with his former associates, being accounted a prisoner; but is obliged to assist his captor in pursuing the rest. When all are taken, the game is finished; and he, who was first taken, is bound to act as catcher in the next game. This innocent sport seems to be almost entirely forgotten in the South of S. It is also falling into desuetude in the North.

In May gois dammosellis and dammis,
In gardyngis grene to play lyk lammis;—
Sum rynnis at *barlabreikis* lyk rammis,
Sum round abow the standand pilleris.
Scott, on May, Bannatyne MS. V. Ever-green, ii. 188. Chron. S. P. iii. 162.

Perhaps from *barley* and *break*, q. *breaking* of the *parley;* because, after a certain time allowed for settling preliminaries, on a cry being given, it is the business of one to catch as many prisoners as he can. Did we suppose it to be allied to *burlaw*, this game might be viewed as originally meant as a sportive representation of the punishment of those who broke the laws of the boors. Analogous to this were the plays of the Boy-bishop, the Abbot of Unreason, Robin-Hude, Robbers, &c.

This game was well known in England. It is mentioned by W. Browne in his Britannia's Pastorals, published about 1614.

At doore expecting him his mother sate,
Wondring her boy would stay from her so late;
Framing for him unto herselfe excuses:
And with such thoughts gladly herself abuses:
As that her sonne, since day grew olde and weake,
Staide with the maides to runne at *barlibreake*.
Book i. Song 3. p. 76.

It is mentioned by Massinger, and much later by Buxton.

"Let them freely feast, sing, dance, have puppet-plays, hobby-horses, tabers, crowds, and bagpipes, —play at ball and *barleybrakes*." Anatomy of Melancholy, ap. Strutt, Sports and Pastimes, Introd. xviii.

This sport, like that of the Boy-bishop, as managed in England, must have had a very bad influence on the young mind, as directly tending to expose the awful doctrine of the eternal state to ridicule. One of the compartments of the ground was called *hell*. V. Massinger, c. i. 104, 105. Note.

BARLA-FUMMIL, BARLAFUMBLE, "an exclamation for a truce by one who has fallen down in a wrestling or play."

Thoch he wes wight, he wes nocht wyiss
With sic jangleurs to jummil,
For fra his thowme thay dang ane sklyss,
Quhill he cryit *Barlafummil!*
Chr. Kirk, st. 16.

2. It is also used, perhaps improperly, for a fall.

When coachmen drinks, and horses stumble,
It's hard to miss a *barla-fumble*.
Colvil's Mock Poem, P. ii. p. 12.

Rudd. derives this word from *barle* or *barla*, in the sense of *parley*, and *fummil*, used in Aberd. for *whommil*, a fall or trip; vo. *Fumler*. But the rest of this poem is not in the Aberd. dialect. This derivation is therefore contrary to analogy. Callender, giving the same origin to *barla*, seeks that of *fummil* in Su.G. *famla*, to stretch the hands hither

and thither, as one does when groping in the dark. What affinity this has to a parley, I cannot discern. The whole term might be viewed as Fr.; q. *Parlez, foi melez*, "Let us have a truce, and blend our faith," i. e. grant mutual security. This, however, is still mere conjecture.

BARLEY, *s.* A term used in the games of children, when a truce is demanded; S.

I have been sometimes inclined to think, that this exclamation might originally have a reference to *Burlaw, byrlaw*, q. v. Germ. *bauerlag*, as if the person claimed the benefit of the laws known by this designation. But perhaps it is more natural to view the word as originating from Fr. *Parlez*, whence E. *Parley*.

BARLEY-MEN. V. BURLAW.

BARLEY-BOX, *s.* A small box of a cylindrical form, made as a toy for children, S.

It may have received its name as having been formerly used by farmers for carrying samples of *barley* or other grain to market.

BARLEY-BREE, *s.* Ale, S. q. the juice or broth of barley.

When neebours anger at a plea,
An' just as wud as wud can be,
How easy can the *barley-bree*
Cement the quarrel!
Burns, iii. 16.

BARLIKHOOD, *s.* A fit of obstinacy, or violent ill humour, S.

Instead then of lang days of sweet delyte,
Ae day be dumb, and a' the rest he'll flyte:
And may be, in his *barlichoods*, ne'er stick
To lend his loving wife a loundering lick.
Ramsay's Poems, ii. 79.

In Gl. Rams. the term is expl. as if the perverse humour, expressed by it, were occasioned by the use of *barley* or malt, when reduced to a beverage; "a fit of drunken angry passion." I find *barlic mood* used as synon.

—Hame the husband comes just roarin' fu';
Nor can she please him in his *barlic mood;*
He cocks his hand and gi's his wife a thud.
Morison's Poems, p. 151.

I have sometimes been disposed to view the first part of the term as formed from A. S. *bera* ursus, and *lic* similis, q. resembling a *bear*, savage, brutal.

BARME HORS.

Thare deyde Schyre Jhone than the Mowbray:
And Alysawndyre the Brws wes tane.
Bot the Ballyol his gat is gane
On a *barme hors* wyth leggys bare:
Swa fell, that he ethchapyd thare.
The lave, that ware noucht tane in hand,
Fled, qwhare thai mycht fynd warrand.
Wyntown, viii. 26. 367.

"Q. if a horse used to carry barm (yest), or a small sorry horse?" Gl. Wynt. "Probably a horse for carrying out dung to the field;—vulgarly, a muck horse, Teut. *barme*, faex, sanies;" Gl. Sibb.

But the phrase is still used in Angus, where a *barme horse* signifies a horse without a saddle; "to ride a barme horse," to ride without a saddle. This sense agrees with the rest of the description. As an armed company came on Edward Baliol, and those that were with him at Annan, unexpectedly at the dawn of the day, they had not time to dress themselves. Baliol accordingly fled, not only with his legs bare, but without waiting to get his horse saddled. This also corresponds to the language used by Fordun. Eadwardus in fugam est conversus et fugatus super *simplicem* equum, *clarentem* freno et *sella*, una tibia caligatus, alteraque nudatus. Scotichron. L. xiii. c. 25. The only difference is, that Fordun mentions only one leg as bare, and that in the idea of *simplex equus* he includes the circumstance of a bridle, as well as a saddle, being wanting.

The etymon is not so clear as the signification; but most probably it is a derivative from Su.G. Germ. *bar*, nudus; especially as the common epithet for a horse without a saddle is *bare-backit;* S.

I find that the explanation given above exactly agrees with the circumstances stated by Hume of Godscroft, and conclude that the word must formerly have been used in the same sense in the South of S.

—"He escaped very narrowly, being halfe naked (not having leisure to put on his cloaths) and riding upon a *barme* horse *unsadled*, and *unbridled*, till he came to Carlile." Hist. Doug. p. 55.

* BARMY, *adj.* 1. Volatile, giddy; a metaph. sense.

Hope puts that haist into your heid,
Quhilk boyls your *barmy* brain;
Howbeit fulis hast cums huly speid,
Fair hechts will mak fulis fain.
Cherrie and Slae, st. 92.

2. Passionate, choleric. "A barmy quean," a passionate woman; S.

BARMKYN, BERMKYN, *s.* The rampart or outermost fortification of a castle.

Fehew him self lap rudly fra the hycht,
Throuch all the fyr can on the *barmkyn* lycht.
With a gud suerd Wallace strak off his hed.
Wallace, viii. 1067.

Rudd. derives it, in his Addenda, from Norm. Fr. *barbycan*, Fr. *barbacane;* Ital. *barbicano*, Hisp. *barbacana*, propugnaculum antemurale. Bullet deduces *barbacana* from Celt. *bar*, before, and *bach*, an inclosure, *bacha* to inclose. If not a corr. of *barbycan*, it may be from Teut. *barm*, *bearm*, *berm*, a mound or rampart; and perhaps, *kin*, a mark of diminution.

BARNAGE, *s.* 1. Barons or noblemen, collectively viewed.

Eduuarde Langschankis had now begune hys wer
Apon Gaskone, fell awfull in effer.—
Fra tyme that he had semblit his *barnage*,
And herd tell weyle Scotland stude in sic cace,
He thocht till hym to mak it playn conquace.
Wallace, i. 58. MS.

O fader, suffir the fey Troiane *barnage*,
To seik agane, quhat hard myschance befallis,
To Troy or Ilioun with thare brokin wallis.
Doug. Virgil, 314. 48.

2. A military company; including both chieftains and followers.

Alhale the *barnage* flokkis furth attanis,
Left vode the toun, and strenth wyth waisty wanis.
Doug. Virgil, 425. 44.

Douglas, as Junius has observed, uses this term for militia, agmen, phalanges, and turmae in the original. The same learned writer says, that Douglas seems to have viewed this word as derived from *barne*, soboles, proles; as where Virgil uses proles, we find *barnage* in the version.

Doun beting war the *barnage* of Archadis.
Doug. Virgil, 331. 46.

O. Fr. *barnage*, id. Vieux mot Francois, qui signifioit le Grands, les Seigneurs, les Gentils-hommes qui composent la cour du Prince. *Aulici, Palatini, Proceres, Nobiles;* Dict. Trev. V. BARNE.

BARNAT.

Our *barnat* land has beyn our set with wer,
With Saxonis blud that dois ws mekill der:
Slayn our eldris, distroyit our rychtwyss blud,
Waistyt our realm off gold and othir gud.
Wallace, ix. 366. MS.

In edit. 1648, and in posterior editions, *barren* is the word used. But the Minstrel would hardly pay so poor a compliment to his country. In MS. it is *barnat*, which seems to mean *native*, from *barn*, a child.

In Germ., nouns are sometimes formed from verbs, and abstracts from substantives, by the termination *at;* as *monat*, month, from *mon*, moon; *heimat*, country, from *heim*, home; *zeirat*, an ornament, from *zeir-en*, to adorn. *Heit* is also a termination very much in use, denoting quality, condition; and corresponding with A. S. *had*, instead of which *hood* is used in modern E., and *heid, hede*, in S. and Belg. *Barnat* therefore seems equivalent to *barnheid, bairnheid*, q. v. "Our barnat land," the land of our nativity.

BARNE, *s.* The same with *barnage*.

Now agayne to the King ga we;
That on the morn, with his *barné*,
Sat in till his parleament.
Barbour, ii. 50. MS.

O. Fr. *barnez*, "the nobility, or barons," Cotgr.

BARNE, *s.* A child. V. BAIRN.

BARNE, *s.*

Of *Eolus* north blastis hauand na drede,
The sulye spred hir brade bosum on brede,
Zephyrus confortabill inspiratioun
For tyll ressaue law in hir *barne* adoun.
Doug. Virgil, 400. 26.

This word, which is overlooked by Rudd. should, I suspect, be *barme*, bosom or lap, as synon. with *bosum*, v. 24. In this sense it is used in Lybeaus Disconus.

That oon held yn hys *barme*
A mayde yclepte yn hys arme,
As bryght as blosse on brere.
Ritson's E. M. R. ii. 25.

It occurs also in Chaucer.

MoesG., Su.G., Alem., Dan., *barm*; A. S. *bearm*, id. Hence Su.G. *barmherzig*, misericors; Chaucer, *barme-cloth*, an apron.

BARRACE, BARRAS, BARRES, BARROWIS, *s.*

1. A barrier, an outwork at the gate of a castle.

The Inglis ischeyd to ma debate
To thaire *barras*, and faucht fast;
Bot thai war drevyn in at the last.
Wyntown, viii. 31. 135.

2. An inclosure made of felled trees, for the defence of armed men.

Off hewyn temyr in haist he gert thaim tak
Syllys off ayk, and a stark *barres* mak,
At a foyr frount, fast in the forest syd,
A full gret strenth, quhar thai purpost to bid;
Stellyt thaim fast till treis that growand was,
That thai mycht weyll in fra the *barres* pass,
And so weill graithit, on athir sid about,
Syn com agayn, quhen thai saw thaim in dout.
Wallace, ix. 828. MS. *Barrace*, v. 927.

3. Bounds, or lists for combatants.

We pingyl not for spede na cours to ryn,
Bot we debait suld this *barres* within,
With wappinnis kene and with our birnist brandis.
Doug. Virgil, 445. 25.

"He (Macbeth) deuisit ane subtell slicht to bring all mysdoaris and brokin men to his justice, & solistit syndry his liegis with large money to appele the theuis (quhilkis opprest thame maist) in *barras* aganis ane prefixit day. And quhen thir theuis war enterit in *barras* (quhare thai suld haue fouchtin aganis thair nichtbouris) thay wer all takin be armit men and hangit on jebatis according iustly to thair demeritis." Bellend. Cron. b. xii. c. 4. Ad singulare provocaverit certamen, *publico foro* decernendum.—Ubi in *forum* descendissent, &c. Boeth.

Frak ferce gallandis for feild gemis enfors;
Enarmit knychtis at listis with scheild and speir,
To fecht in *barrowis* bayth on fute and hors.
Scott, Bannatyne Poems, 200. st. 23.

We still speak of "a cock in a *barrace*," in allusion to a cock-pit, S.

Rudd. and other Glossarists have conjoined this word with Fr. *barrere, barriere*, as if they were the same. But although from a common root, they are different words. *Barras* is O. Fr. *barres*, palaestra, Thierry; Decursio palaestrica, Dict. Trev.; the pl. of *barre*, a stake. Cotgr., however, defines *barres*, "the martial space called *barriers*." L. B. *barrae* is used to denote the barricadoes employed for the defence of towns and castles, in the same sense in which *barres* occurs in Wallace.

——*Barras*, gaudete Quirites,
Fregimus, in manibus sunt *barrae* denique nostris.
Gul. Brit. Philipp. L. 3. ap. Du Cange.

BARRAT, *s.* 1. Hostile intercourse, battle.

In Inglissmen, allace, quhi suld we trow,
Our worthy kyn has payned on this wyss?
Sic reulle be richt is litill allow;
Me think we suld in *barrat* mak thaim bow
At our power, and so we do feill syss.
Wallace, ii. 237. MS.

In editions, *barrace*.

It is used in the sense of hostility, O. E.

Sone thei reised strif, brent the kynge's tounes,

& his castles tok, held tham in ther bandoun.—
In alle this *barette* the kynge and Sir Symon
Tille a lokyng tham sette, of the prince suld it be don. *R. Brunne*, p. 216.

i. e. Entered into a cognizance.

2. Contention, of whatever kind.

It, that ye call the blist band that bindis so fast,
Is bair of blis, and baleful, and greit *barrat* wirk!
Dunbar, Maitland Poems, p. 46.

There n' is *baret*, nother strife,
N' is there no death, as ever life.
Land of Cockaigne, Ellis Spec. i. 86.

3. Grief, vexation, trouble.

And other bernys, for *barrat*, blakynnit thair ble:
Braithly bundin in baill, thair breistis war blent.
Gawan and Gol. iv. st. 11.

Dunbar, describing the effects of drunkenness, says;

Quhilk brews richt meikle *barret* to thy bryd.
Evergreen, ii. 57. st. 18.

Because the word *brews* is here used, although evidently in a metaphorical sense, Ramsay, with surprising inadvertence, renders *barret* a "sort of liquor."

Su.G. Isl. *baratta*, praelium. Ihre derives this from *baer-ia*, pugnare, combined with *aega*, *atte*, which, he says, among other senses, has that of contendere; vo. *Baeria*. The Ital. retains *baratta*, in the same sense, as a remnant of the Gothic.

BARRATRIE, *s.* A species of simony; or, as defined by Erskine, "the crime of clergymen who went abroad to purchase benefices from the see of Rome with money." Inst. B. 4. T. 4. § 30.

"Gif ony—makis *Barratrie*, fra it be kend with sufficient & gude document, that he vnderly the statute maid agane thame that hes money out of the realme. And that this statute be not allanerlie extendit to thame that dois *barratrie* in tymes to come, but als to thame outwith the Realme now, that beis conuict of *barratrie*." Ja. I. 1427. c. 119. edit. 1566.

The person chargeable with this crime was called *barratoure*.

"And als the king forbiddis, that ony of his liegis send ony expensis till ony *barratoure*, that is now outwith the Realme, or gif thame help or fauoure, in quhat degre that euer thay attene to, quhil thay cum hame in the Realme, vnder the pane of the breking of the Act of Parliament." *Ibid.*

Erskine mentions L. B. *baratria* as denoting the crime of exchanging justice for money; and derives it from Ital. *baratture* to trock or barter. The origin seems rather O. Fr. *barat*, deceit, *barat-er*, to cheat, *barateur*, a deceiver; Arm. *barat*, *barad*, fraus, productio; *barater*, proditor.

BARREL-FERRARIS. V. FERRARIS.

BARREL-FEVERS, *s. pl.* A term used, by the vulgar, to denote the disorder produced in the body by immoderate drinking, S. The Dutch have a similar designation; *kelder-koorts*, the cellar-ague.

BARRIE, *s.* A kind of half-petticoat, or swaddling cloth of flannel, in which the legs of an infant are wrapped for defending them from the cold, S.; perhaps from A.S. Su.G. *bar*, nudus, because it goes next to the body.

BARTANE, *s.* Great Britain.

Than wald sum reuth within yow rest
For saik of hir, fairest and best,
In *Bartane* syn hir tyme began.
Maitland Poems, p. 120.

—All the cláith in France and *Bartane*
Wald not be to hir leg a gartane.
Bannatyne Poems, 147. st. 7.

Lord Hailes understands Bretagne as meant; but this is written *Bartanye*, q. v. His mistake is evident from another passage in the same poem, st. 10.

Worthie King Arthour and Gawane,
And mony a bawld berne of *Bartane*,
Ar deid, and in the weiris ar slane,
Sen I cowld weild a speir.

This is merely a corr. of Britain, in the same manner as the name of the castle, anciently called *Dunbriton*, was afterwards changed to *Dumbertane*, *Dumbartan*. I shall not enter into any dicussion on the origin of the name *Britain*. As the Greeks called it Βρεττανικη, Bochart views the term as derived from two Phenician or Syriac words *Barath-anac*, the land of Tin. Geograph. Sac. P. ii. Lib. i. c. 39. Gen. Vallancey gives it as Ir. *Bruit-tan*, having the same meaning. Pref. to Prospectus, lxvii.

BARTANYE, BERTANYE, *s.* Brittany.

"Quhen Swetonius had dantit the Ile of Man in this maner, he was aduertyst that France was rebellit. And thairfore to peacyfy this trubyll he pullyt vp salis and arryuit in *Bartanye*. Bellend. Cron. B. iv. c. 4.

"Sone efter his coronation he past in *Bertanye*, & left behynd hym his gud fader Dioneth with ane legion of pepyl to gouerne Britane." Ibid. B. vii. c. 12. Armoricam Provinciam, Boeth.

Bertonaris, and *Bertaneris*, denote the inhabitants of Bretagne.

"Fynaly he dantit the *Bertonaris* with sic importabyl affliction, that they wer randerit to his dominion." Ibid.

BARTIZAN, BARTISENE, *s.* A battlement, on the top of a house or castle, or around a spire; S.

"That the morn afternoon the town's colours be put upon the *bertisene* of the steeple, and that at three o'clock the bells begin to ring, and ring on still, till his Majesty comes hither, and passes on to Anstruther." Records Pittenweem, 1651, Statist. Acc. iv. 376.

This seems to be derived from O. Fr. *bretesche*, which primarily signifies wooden towers by which towns were fortified; hence transferred to a conspicuous situation in market places from which public edicts or denunciations were promulgated. This has been traced, with evident propriety, to Ital. *bertesca*, "a kind of rampart or fence of war made upon towers, to let down or up at pleasure, a blockhouse;" Altieri. The term also signifies a rail. L. B. *bretaschiae*, *bertescae*, &c. castellae ligneae; Du Cange. But there is reason to believe that the Italians received the term from the Goths; and that it is allied to Su.G., *berg-a*, anc. *byr-ia*, *biarg-a*, to

build; to protect, to cover. Hence *bargastad-ur*, munimentum.

BASE DANCE, a kind of dance slow and formal in its motions; directly opposite to what is called the high dance. Fr. *basse-danse*, id.

"It vas ane celest recreation to behald ther lycht lopene, galmouding, stendling bakuart & forduart, dansand *base dancis*, pauuans, galyardis, turdions, braulis and branglis, buffons, vitht mony vthir lycht dancis, the quhilk ar ouer prolixt to be rehersit." Compl. S. p. 102.

BASING, *s.* A bason; pl. *basingis*.

"Hergest dotat this kirk with cowpis, challicis, *basingis*, lawaris." Bellend. Cron. B. vi. c. 15. Pelvibus, Boeth. Fr. *bassin*, id.

BASS, *s.* A mat laid at a door for cleaning one's feet; applied also to a mat used for packing bales of goods, S.

The word is E.; but the sense is confined, according to Johns., to a mat used in churches. Junius derives it from some C. B. word signifying a rush; Johns. from Fr. *bosse*, a bunch. But I am informed, that it properly signifies *bast*, or the bark of lime-tree, of which packing mats are made; Teut. *bast*, cortex.

BASSIE, *s.* A large wooden dish used for carrying meal from the *girnal* to the *bake-board*, or for containing the meal designed for immediate use; S. B.

Her mither says till her, Hegh lassie,
He's the wisest I fear of the twa;
Ye'll hae little to pit in the *bassie*,
Gin ye be sae backward to draw.
Song, Ross's *Helenore*, p. 146.

i. e. to spin; the phrase, *draw a thread*, being often used in this sense.

Su.G. *bossa*, *byssa*, a box of any kind. But the word seems more nearly allied to Fr. *bassin*, L. B. *bacin-us*, a bason. The Fr. word is used to denote a bowl in which the blind receive the alms given them. L. B. *bassin-us*, pelvis. It may be added, that Fr. *bassier* is the tub which holds tap-droppings, the lees of wine, &c. Cotgr.

BASSIE, *s.* An old horse; Clydes. Loth. V. BAWSAND.

BASSIL, *s.* A long cannon, or piece of ordinance.

"She bare many canons, six on every side, with three great *bassils*, two behind in her dock, and one before." Pitscottie, p. 107, 108.

This word is undoubtedly abbreviated from Fr. *basilic*; le plus gros des canons, qui porte jusqu' à 160 livres de balle; mais il n'est plus de service. Dict. Trev.

BASSIN, *adj.* Of or belonging to rushes.

Turnand quhelis thay sèt in, by and by,
Under the feit of this ilk bysnyng jaip;
About the nek knyt mony *bassin* raip.
Doug. Virgil, 46. 38.

Rudd. expl. it, "rope of hards, or coarse hemp." This excellent linguist has been misled from the idea of Doug. giving this as the literal translation of *stupea vincula*, Virg. But the Bishop refers to that kind of ropes that probably was best known in his own time. This is properly derived from Teut. *biese*, juncus, scirpus, Gl. Sibb. L. B. *basse* is used for a collar for cart-horses made of flags; Du Cange.

BASSNYT, *adj.* White-faced, Gl. Sibb. V. BAWSAND.

BASTAILYIE, *s.* A bulwark, a blockhouse.

"Sone efter he gat syndry craftismen to clenge the fowseis and to repair the said wall in all partis with touris and *bastailyies* rysyng in the strangest maner that mycht be deuisit." Bellend. Cron. B. v. c. 9. Propugnaculis, Boeth.

Fr. *bastille*, a fortress, a castle furnished with towers.

BASTILE, BASTEL, *s.* A fortress, principally meant for securing prisoners, S. A.

"The last mentioned vestige of feudal antiquity was that of the *bastiles*. Those prisons, having a Norman name, denote their introduction, or their more frequent erection, by the conqueror. They were more numerous on the marches of the borders than any where else, for obvious reasons, and they were also much stronger.—These edifices not only served the purposes of prisons, but—taken together with the castles or tower-houses of the chieftains, near which they always stood, they constituted a chain of fortresses, running partly on Whittadder and on Blackadder banks, from almost the one end of the county to the other. Thus, we can reckon a line of them at short distances, in this neighbourhood, viz. Kello-*bastel*, in Edrom parish; the *Bastel* dikes here; Foulden-*bastel*, &c. P. Chirnside, Berw. Statist. Acc. xiv. 35. 37.

This is radically the same with the preceding word, and perhaps merely an abbrev. of it.

BASTOUN, *s.* Heavy staff, baton.

——Quha best on fute can ryn lat se;—
Or like ane douchty campioun in to fycht
With bustuous *bastoun* darren stryffe, or mais.
Doug. Virgil, 129. 39.

Fr. *baston*, *baton*, id.

BAT, *s.* A staple, a loup of iron; S.

BATAILL, *s.* 1. Order of battle, battle array.

And in *bataill*, in gud aray,
Befor Sanct Jhonystoun com thai,
And bad Schyr Amery isch to fycht.
Barbour, ii. 249. MS.

2. A division of an army, battalion.

— Scaffaldis, leddris and couering,
Pikkys, howis, and with staff slyng,
To ilk lord, and his *bataill*,
Wes ordanyt, quhar he suld assaill:
Barbour, xvii. 345. MS.

3. It seems also to signify military equipment.

Quhan he wald our folk assaill,
Durst nane of Walis in *bataill* ride,
Na yhet fra ewyn fell abyd
Castell or wallyt toune with in,
That he ne suld lyff and lymmys tyne.
Barbour, i. 105. MS.

Fr. *bataille*, order of battle; also, a squadron, battalion, or part of an army. Wachter views Germ. *batt-en*, caedere, as the root of *battalia*

which he calls a Burgundian word; A. S. *bcat-an*, id.

BATE, BAIT, *s.* Boat.

— He, with few men, in a *bate*
Wes fayne for till hald hame his gate.
Barbour, xiii. 645, MS.

Bot thar about na *bait* fand thai
That mycht thaim our the watir ber.
Barbour, iii. 408. MS.

A. S., Alem. Isl. Su.G. *bat*, C. B., Ir., *bad*, id.

BATHE, BAITH, BAYTH, BAID, *adj.* Both.

Thus said sche, and anone therwith *bayth* tway
Gan walkin furth throw out the dern way.
Doug. Virgil, 187, 5.

It is sometimes applied by our old writers, as Mr Macpherson observes, to more than two.

Bathe scepter, swerd, crowne, and ryng,
Fra this Jhon, that he made kyng,
Halyly fra hym he tuk thare.
Wyntown, viii. 12. 23.

In Angus it is pronounced *baid*, or with a kind of half-sound between *d* and *t*; as are *skaith*, *paith*, (a path-way) and most other words of a similar termination.

MoesG. *ba*, *bai*, *bagoth*; A. S. *ba*, *ba twa*, *butu*; Alem. *bedia*, *bedu*, *beidu*; Isl. Su.G. *bade*; Dan. *baade*; Germ. *beide*; Belg. *beyde*.

BATIE, BAWTY, *s.* A name for a dog, without any particular respect to species. It is generally given, however, to those of a larger size, S.

"Bourd not with *bawty* lest he bite you;" Kelly.

Bat gin wi' *Batie* ye will bourd,
Come back, lad, to yon place;
Lat Trojans an' your wonted fears
Stand glowrin i' your face.
Poems in the Buchan Dialect, p. 9.

In the Gl. to these poems it is expl. "mastiff."

From Lyndsay's "*Complaint* and publick Confession of the King's old Hound, called *Bash*, directed to *Bawty*, the King's best beloved Dog," it would appear to have been a name commonly given to a dog in the reign of James V.

2. It is used metaph. like E. *dog*, as a term of contempt for a man.

Thus, in an illiberal translation of the Latin epitaph on the celebrated Sir John Graham, who was killed at the battle of Falkirk, it is introduced, perhaps fully as much for the sake of the rhyme, as from the nationality of the writer.

Here lies the gallant Grahame, Wallace' true Achates,
Who cruelly was murthered by the English *baties*.
Watson's Coll. ii. 59.

Perhaps from O. Fr. *baud*, a white hound, same as *souillard*, Cotgr. According to Bullet, this dog is excellent at the chace, and *baud-ir* signifies to excite dogs to the chace. Espece de chien courant, qui a eu ce nom à cause de sa race, qui vient de Barbarie d'une chienne nommé *Baude*; Dict. Trev.

BATIE, BAWTIE, *adj.* Round and plump, applied either to man or beast, Clydes.

BATIE-BUM, BATIE-BUMMIL, *s.* A simpleton; an inactive fellow.

With pacience richt ferme I wald overcum,
And uther mens infermities endure;
Bot thane am I comptit ane *batie-bum*;
And all men thinks a play me till injure.
Maitland Poems, p. 153.

Heich Hutchoun, with ane hissil ryss,
To red can throw thame rummil;
He muddlit thame doun lyk ony myss,
He was na *batie-bummil*.
Chr. Kirk, st. 16. *Chron. S. P.* ii. 367.

Probably from *batie*, a dog, and the v. *bum*, to make a buzzing noise as a drone, or Teut. *bomm-en* resonare, *bommel*, a drone: q. he could not be compared to a cur, who is a mere drone; who barks, but does nothing more. It is, however, also written *Blaitiebum*, q. v. and *Bummle*.

BATS, *s. pl.*

The blearing *Bats*, and the Bean-shaw.
Polwart's Flyting. V. CLEIKS.

This in S. is the term commonly used to denote that disease in horses called the *botts*, E. From the epithet conjoined, *bleiring*, it seems doubtful if this be meant. It may indeed denote the effect of the pain occasioned by this disorder, in making the patient groan or cry out, from Teut. *blaer-en* boare, mugire. But as Teut. *botte* is rendered papula, which signifies a swelling with many reddish pimples that eat and spread, and *blare* denotes a pustule; the term *bleiring* may be used to specify that kind of botts which produces such pimples.

BATTALLING, BATTELLING, *s.* A battlement.

— Like ane wall thay vmbeset the yettis—
Thare left hand hie abone thare hede gan hald,
And oft with thare rycht hand grip the *battalling* wald.
Doug. Virgil, 53. 55.

Skarsement, reprise, corbell, and *battellingis*.
Palice of Honour, iii. 17.

Douglas also uses *batellit*, signifying, surrounded with battlements.

Fr. *bastillé*, *batillé*, id. Garni de tours, ou forteresses. Turriculis fastigiatus; Dict. Trev. V. SKARSEMENT.

BATTAR-AX, *s.* Battle-ax.

This to correct, they schow with mony crakkis,
But littil effect of speir or *battar-ax*.
Dunbar, *Bannatyne Poems*, p. 43. st. 8.

Fr. *battre*, Ital. *battere*, to strike; also, to fight. Ir. *bat*, *buta*, a baton, a mace, such as was anciently used in battle. It may, however, be an error of an early transcriber for *battal*, q, *battle-ax*.

To BATTER, *v. a.* To paste, to cause one body to adhere to another by means of a viscous substance, S.

BATTER, *s.* A glutinous substance, used for producing adhesion; paste, S.

To BATTER, *v. a.* To lay a stone so as to make it incline to one side; or to hew it obliquely; a term used in masonry, S.

This is only an active sense of the E. v. given by Johnson, but omitted in the abridgement of his work. Fr. *battre*, to beat.

BATTILL GERS.

Vnto ane plesand grund cumin ar thay,
With *battill gers*, fresche herbis and grene swardis.
Doug. Virgil, 187. 17.

This Rudd. renders, "thick, rank, like men in order of *battel*." But more probably, q. *bottel-gers;* as Teut. *bottel*, and *bottel-boom*, denote the arbutus, or wild strawberry tree.

BATWARD, *s.* Boatman; literally, boat-keeper.

Bot scho a *batward* eftyr that
Til hyr spowsyd husband gat,
And of land in heritage
A peys til hyr and hyr lynage:
Eftyr that mony a day
The *Batwardis* land that callyd thai.
Wyntown, vi. 16. 63.

From *bate*, a boat, q. v. and Isl. *vard*, vigil; Sw. *ward*, custodia.

BAVARD, *adj.* Worn out, in a state of bankruptcy.

"He [Hamilton] Antrim, Huntly, Airley, Nidisdale, and more, are ruined in their estates. Publick commotions are their private subsistence. Against this dangerous evil a convention of estates was a sovereign remeid.—The *Bavard* Lords came with great backs, and none greater than Carnwath; but at ouce Fife, and the west gentlemen, came in so thick, that the backs of the other were overshadowed and evanished." Baillie's Lett. i. 366.

We still use *baiver*, as a term of contempt, and *baiver-like*, as signifying shabby in dress and appearance, S. Fr. *bavard*, *baveur*, a driveller; also, a babbler. V. BEVAR, *s.*

BAUBLE, *s.* "A short stick, with a head carved at the end of it, like a *poupée* or *doll*, carried by the fools or jesters of former times. *Babiole*, Fr. See Malone's Shakespeare, iii. 455." Spec. Gl. Lord Hailes.

BAUCH, BAUGH, BAACH, (gutt.) *adj.* 1. Ungrateful to the taste.

Thy inward parts to purge and scoure,
Take thee three bites of an black Howre,
And Ruebarb *bauch* and bitter.
Polwart's Flyting, *Watson's Coll.* P. iii. 10.

In this sense we now use *waugh*, q. v.

2. Not good, insufficient in whatever respect, S.

It is a *baugh* brewing that's no good in the newing." Ramsay's S. Prov. p. 43. *A bauch tradesman*, one who is far from excelling in his profession. A horse is said to be *bauch-shod*, or his shoes are said to be *bauch*, when they are much worn, S.

3. Indifferent, sorry, not respectable, S.

—— Without estate,
A youth, tho' sprung frae kings, looks *baugh* and blate.
Ramsay's Poems, ii. 5.

In the same sense it is said; "Beauty but bounty's but *bauch*." Ramsay's S. Prov. p. 18.

4. Not slippery. In this sense ice is said to be *bauch*, when there has been a partial thaw. The opposite is *slid* or *gleg*, S.

Isl. *bag-ur*, reluctans, renuens, protervus, pervicax; *bage*, jactura, nocumentum (offals;) *baga*, bardum et insulsum carmen; *bag-a*, *baeg-ia*, obesse, nocere. C. B. *baw*, dung, filth. Hence,

BAUCHLY, *adv.* Sorrily, indifferently, S.

To rummage nature for what's braw,
Like lilies, roses, gems, and snaw,
Compar'd with hers, their lustre fa',
And *bauchly* tell
Her beauties, she excels them a'.
Ramsay's Poems, ii. 397.

BAUCHNESS, *s.* Want, defect of any kind, S.

To BAUCHLE, BAWCHYLL, BACHLE, (gutt.) BASHLE, *v. a.* 1. To wrench, to distort, to put out of shape; as, *to bachle shoon*, to wear shoes in so slovenly a manner, as to let them fall down in the heels; to tread them awry, S. "I did na care to stilp upo' my queets, for fear o' the briganers; an', mair attour, I did na care to *bachle* my new sheen" [shoes]. Journal from London, p. 6.

Isl. *baekell*, luxatus, valgus (shambling) G. Andr. *Bashle* is used in the same sense, S. This, however, would seem rather allied to Fr. *bossel-er*, "to bruise, to make a dint in a vessel of metal, or in a piece of plate;" Cotgr. The v. *Bauchle*, perhaps, is merely a diminutive from the adj. *bauch*, q. to use a thing contemptuously or carelessly, as being itself of little value.

2. To treat contemptuously, to vilify.

Wallace lay still, quhill xl dayis was gayn,
And fyve atour, bot perance saw he nayn
Battaill till haiff, as thair promyss was maid.
He gert display agayne his baner braid;
Rapreiffyt Eduuard rycht gretlye of this thing,
Bawchyllyt his seyll, blew out on that fals King,
As a tyrand; turnd bak, and tuk his gait.
Wallace, viii. 723. MS.

BAUCHLE, BACHEL, (gutt.) 1. An old shoe, used as a slipper, S.

2. Whatsoever is treated with contempt or disregard. *To mak a bauchle* of any thing, to use it so frequently and familiarly, as to shew that one has no respect for it. This language is employed, not only as to a name, a word, a phrase, &c. but also a person. One who is set up as the butt of a company, or a laughing-stock, is said to be made a *bauchle of*.

Of a proud man, it is said, "He has na that *bachel* to swear by;" Ferguson's S. Prov. p. 18.

BAUGIE, *s.* An ornament; as a ring, a bracelet, &c.

—— Androgeus eristit helme
He hint in hy, and ouer his hede can quhelme
His schinyng scheild, with his *baugie* tuke he,
And hang ane Gregioun swerde doun by his the.
Doug. Virgil, 52. 13.

Insigne, Virg. This is in O. E. *bighe*.

I haue sene segges, quod he, in the city of London,
Beare *bighes* ful bright about their neckes,
And some colers of crafty werke, vncoupted they went?
P. Ploughman, Sign. A. iii. a.

Isl. *baug-r*, a ring; whence *baugeid-ur*, an oath, from *baugr* and *eidur*, an oath, S. *aith*, because it was customary, says G. Andr. to swear solemnly by the golden ring consecrated to the god; and *baug-skioldum*, a shield, round like a ring; Worm. Liter.

Run. Teut. *bagge*, gemma, lapis pretiosus; Alem. *boug*; A. S. *beag*; Fr. *bague*, Ital. *bagua*, L. B. *baca*, *boca*, a ring, *bauga*, a bracelet. In Gl. Edd. Saemund. *baugr* is derived from *biug-r* curvus, *beygia* curvare, flectere, to bend.

BAUK, Bawk, *s.* E. *balk*, which Johnson defines, "a great beam, such as is used in building." This is very indefinite. The *bauks*, S. are the cross-beams in the roof of a house, which unite and support the rafters.

A *bawk* was knyt all full of rapys keyne,
Sic a towboth sen syne was neuir seyne.—
Schir Ranald fyrst to mak fewté for his land,
The knycht went in, and wald na langar stand:
A rynnand cord thai slewyt our his hed,
Hard to the *bawk*, and hangyt him to ded.
Wallace, vii. 204. MS.

Germ. *balk*, Belg. *balck*, a beam.; Dan. *bielke*, id.

2. The beam by which scales are suspended, in a balance. Teut. *balck waeghe*, a balance. We invert the phrase, making it *weigh-bauks*, q. v.

BAUK, Bawk, *s.* E. balk, "a ridge of land left unploughed," Johnson; as used in S., a strip two or three feet in breadth.

"Make nae *bawks* of good beer land;" Ferguson's S. Prov. p. 25.

"There are a great number of *bawks* in this parish which remain untouched; 30 years ago, on an estate within a mile of the town of Peterhead, I am informed it was an article in the leases of the tenants, not to break them up." P. Peterhead, Aberd. Statist. Acc. xvi. 570.

A. S., C. B. *balc*, Su.G. *balk*, porca, signifying a ridge of land lying between two furrows. But Isl. *baulk-ur* more exactly corresponds to the S. word. For G. Andr. defines it, lira in agro, vel alia soli eminentia minor, i. e. a smaller eminence than what is properly called a ridge. Perhaps it is merely an oblique use of Su.G. *balk*, a beam; as denoting something that is interposed between the ridges, and keeps them distinct, as a beam in a house between the rafters.

BAUKIE, *s.* The razorbill, Orkn.

"The Auk, (*alca torda*, Lin. Syst.) the same with our *baukie*, comes hither in March, and without delay takes possession of almost all the high rocks on the headlands, where it lays only one large egg in the shelve of a bare rock, exposed to the heat of the sun, which probably assists in hatching it." Barry's Orkney, p. 305.

BAUSY, *adj.* Big, strong.

Ane pyk-thank in a prelots chayse,
With his wawil feit, and virrok tais,
With hoppir hippis, and henches narrow,
And *bawsy* hands to ber a barrow.
Dunbar, *Maitland Poems*, p. 110.

Su.G. *basse*, vir potens. If we could suppose that this term respected the colour of the hands, it might be traced to A. S. *basu*, *baeswi*, of or belonging to purple; as denoting that they were so coarse and red, as to indicate the rustic work in which they had formerly been employed. But the former sense seems preferable.

Phillips gives *bawsin* as an old E. word, signifying gross, big. Chatterton uses *bawsint* in the sense of "large, huge;" as "the *bawsint* elefant," the huge elephant. A. Bor. *bashy*, fat, swelled; Gl. Grose.

To BAW, *v. a.* To hush, to lull.

They grap it, they grip it, it greets and they grain;
They bed it, they *baw* it, they bind it, they brace it.
Watson's Coll. iii. 21.

Fr. *bas*, low. V. Balow.

BAW, *s.* 1. A ball, S.

Driving their *baws* frae whin or tee,
There's no nae gowfer to be seen.
Ramsay's Poems, ii. 205.

2. Money given to school-boys by a marriage company, to prevent their being maltreated. If this was withheld, the boys claimed a right to cut the bride's gown, S. The gift was thus denominated, as being designed for the purchase of a *ball*, most probably a foot-ball, as being much more commonly used in former times.

This custom, as we learn from Brand, is retained in Newcastle upon Tyne.

"At present a party always attend here at the church gates, after a wedding, to demand of the bridegroom money for a *foot-ball*. This claim admits of no refusal. Coles, in his Dictionary, mentions the *Ball money*, which he says was given by a new bride to her old play-fellows." Popular Antiq. p. 337.

BAWAW, *s*, An oblique look, implying contempt or scorn.

But she was shy, and held her head askew:—
Looks at him with the *baw-waw* of her ee,
As dram and dorty as young miss wad be
To country Jock, that needs wad hae a kiss,
Nolens or *volens*, frae the dainty miss.
Ross's Helenore, p. 82.

BAWBIE, *s.* A halfpenny. V. Babie.

BAWBURD, *s.* The larboard, or the left side of a ship.

On *bawburd* fast the inner way he lete slip,
And wan before the formest schip in hy.
Doug. Virgil, 133. 12.

Rudd. derives this from Fr. *bas-bord*, id. as *starboard*, he says, is from Fr. *stri-bord*. It is most probable, however, that both the French and we have had these terms transmitted from the Gothic. For as Isl. *stiornborda* signifies the right side of the ship, *bagborda* is the left or larboard side; G. Andr. p. 226. Su.G. *styrbord* from *styre*, the helm, and *bord*, side: for, according to Ihre, the helm was not anciently placed behind, but on one side of the ship. Ideo dicitur, quod olim gubernaculum, lateri navis affixum, ultimam ejus partem non constituit, ut docent gemmae antiquae nummique; vo. *Bord*. Su.G. *bakbord* is the larboard side, which he derives from *bak*, retro, behind, and *bord*, latus, the side. Sw. *babord*, id. Widegren.

BAWD, *s.* A hare.

Ye little had to crack upo',
Tho' ye'd cry'd, Arm you, lads!
I saw (an' shame it wis to see)
You rin awa' like *bawds*.
Poems in the Buchan Dialect, p. 23.

This is the common name for a hare, Aberd. *Hare-soup* is also called *bawd's bree*, i. e. broth. V. Bree.

As Ir. and Gael. *miol* denotes a beast of whatever kind, *miol bhuide* or *boide* is a hare, which seems to signify, a yellow beast, from *baidhe*, yellow. A hare is likewise called *Pata* in both languages. Can *Badrans*, q. v. have any affinity?

BAWDEKYN, *s.* Cloth of gold.

Ane-othir chesybil he gave alsua;
Of sylvyr the holy wattyr fate,
The styk of sylvyr he gave to that;
An ewar of sylvyr than gave he;
Of gold *bawdekynnys* he gave thre;
Twa brade ewaris of sylvyr brycht.
Wyntown, ix. 6, 160.

Mr Macpherson understands the term as here signifying "a bodkin, pointed instrument." But it is undoubtedly the cloth called *baudekyn*, Fr. *baldachin*, *baldaquin*, *baudequin*. It is said to be of gold, because made of gold tissue. Borel temoigne que *Baldachinum* est un vieux mot Francois, qui signifioit la plus riche des etoffes qui etoit tissue de fil d'or. Dict. Trev.

A couple of *bodkins* would not have been an appropriate gift, for the use of the church, in any part of her service.

Phillips mentions E. *baudekyn*, as bearing the same sense. V. Bandkyn.

To BAWME, *v. a.* 1. To embalm.

That ilk hart than, as men sayd,
Scho *bawmyd*, and gert it be layd
In-til a cophyn of evore.
Wyntown, viii. 8. 18.

2. To cherish, to warm.

We sort our airis, and chesis rowaris ilk dele,
And at ane sound or coist we likit wele
We strike at nicht, and on the dry sandis
Did *bawme* and beik oure bodyis, fete and handis.
Doug. Virgil, 85. 31.

From Fr. *em-baum-er*, to embalm. Hence transferred to fomentation, from its balsamic influence in restoring the limbs when stiffened with cold or fatigue.

BAWSAND, Bassand, Bawsint, *adj.* Having a white spot in the forehead or face; a term applied to a horse, cow, &c. S.

Apoun ane hors of Trace dappill gray
He raid, quhais formest feit bayth tway
War mylk quhyte, and his creist on hicht bare he,
With *bawsand* face ryngit the forthir E.
Doug. Virgil, 146. 36.

The stirk that stands i' the tether,
And our bra' *basin'd* yade,
Will carry you hame your corn.
Ritson's S. Songs, i. 206.

They tell me ye was in the ither day,
And sauld your crummock, and her *bassand* quey.
Ramsay's Poems, ii. 87.

In this sense, as Rudd. observes, "*bawsand fac'd* is an usual phrase in S." It is strange that Sibb. should be so far led astray by mere similarity of letters, as to derive this "from O. E. *bausyn*, a badger." Fr. *balzan*, *balsan*, a horse that has a white mark on the feet. This Menage derives from Ital. *balzano*; others, from Lat. *balius*, and this again from Gr. βαλιος, which denotes a horse that has a white mark either on the forehead or feet. But both the Fr. word and ours seem to have the same Gothic origin. Germ. *blaesse*, Su.G. *blaes*, denote a white mark on the forehead of a horse; *blaesot*, a horse marked in this manner. Widegren defines Sw. *blaesa*, "white brow, or forehead of a horse, or ox." This is most probably the origin of the E. noun *blazon*; especially as it is used to denote the artificial ornament worn by carriage horses on their foreheads. *Blaze*, indeed, has the same sense with Sw. *blaesa*, as appears from the E. Prov. "If the mare have a bald face, the filly will have a *blaze*." V. Kelly, p. 302.

Bassie, a term used to denote an old horse, Loth. is most probably a corr. of *bawsint*, as originally applied to one with a white face.

BAWSY-BROWN, *s.* A hopgoblin. This "seems to be the English Robin Goodfellow, known in Scotland by the name of *Brownie*;" Lord Hailes.

Than all the feynds lewche, and maid gekks,
Black-belly and *Bawsy-brown*.
Bannatyne Poems, p. 27. st. 3.

The term might seem to express the supposed strength of this sprite, from Su.G. *basse*, vir potens, corresponding to A. S. *beorn*. V. Bausy. Or it might be viewed as allied to Su.G. *buse*, spectrum, monstrum, which Wachter derives from Germ. *butz*, larva; although Ihre seems inclined, with more propriety, to invert the derivation; as those who put on masks and disguise themselves wish to exhibit the appearance of spectres and bugbears. But most probably it is merely an inversion of A.S. *brun-basu*, ostrifer, (ostriger, Lye,) "that bringeth forth or beareth purple colour," Somn.; from *brun* brown, and *basu* purple. V. Brownie.

BAXTER, *s.* A baker, S.

"Ye breed of the *baxters*, ye loo your neighbour's browst better than your ain batch;" Ramsay's S. Prov. p. 80. V. Bakster.

BAZED, Based, Basit, *part. pa.* Confused, stupid, stupified; *dased*, synon. S.

Then was this beast so sare amazed,
Into his face she glour'd and gazed,
And wist not well, she was so *bazed*,
To what hand for to turn her.
Watson's Coll. i. 47.

The bernis both wes *basit* of the sicht,
And out of mesour marrit in thair mude.
King Hart, i. 22. *Maitland Poems*, p. 10.

"The Jews thought they durst neuer haue presumed to haue opened their mouthes againe to speake of the name of Christ: for they thought they were all but silly *based* bodies, who fled away when their master was taken, and were offended at his ignominious death." Rollocke on the Passion, p. 575.

Teut. *baes-en*, delirare; Belg. *byse*, *bysen*, turbatus; *verbaas-en*, to astonish, to stupify, part. *verbaasd*. Sw. *bes-a* is used to denote the state of animals so stung by insects, that they are driven

hither and thither by the force of pain. Fr. *bez-er*, id. "A cow to runne up and downe holding up her taile, when the brizze doth sting her;" Cotgr. V. BUMBAZED.

BE, *prep.* 1. By; as denoting the cause, agent, or instrument, S.

Walys ensample mycht have bein
To yow, had ye it forow sein,
That *be* othir will him chasty,
And wyss men sayis he is happy.
Barbour, i. 121. MS.

This is the common orthography in old writings: and the word, thus written, is used in all the ordinary senses of E. *by*. *Be* occurs in the same sense in O. E.; A. S. id. Mr Tooke views *be*, by, as formed from *byth*, the imperative of A. S. *beon*, to be. Divers. Purley, i. 402. *Byth*, however, is properly the third person sing. Fut. and Optat. Instead of *si*, esto, *beo* and *byth* are sometimes used. But whether either of these be the root of *be*, *by*, seems extremely doubtful.

2. Towards, in composition; as *be-east*, towards the East; *be-west*, towards the West, S.

Be-west Bertane is lyand
All the landys of Irlande.
Wyntown, i. 13. 49.

By is used in this sense by later writers.

"The English, about twelve of the day, drew up eleven troops of horse in the hollow a little *by-east* the ford, where they stood in order till two in the afternoon." Baillie's Lett. i. 22.

There is a similar idiom in Belg.; *be-oost*, id. *bewesten*, westward.

3. BE occurs rather in an uncommon sense in the following passage:

Stewart tharwith all bolnyt in to baill;
Wallace, he said, *be* the I tell a taill.
Say furth, quoth he, off the farrest ye can.—
That taill full meit thou has tald *be* thi sell.
Wallace, x. 130. 149. MS.

In edit. Perth instead of *be*, v. 149, *off* is substituted.

Here it evidently means, of, concerning. A. S. *be* is sometimes used in the same sense. *Farath and axiath eornlice* be *tham cilde;* Go and inquire diligently *of*, or *concerning*, that child; Matt. ii. 8.

4. By the time that.

Be we had ridden half ane myle,
With myrrie mowis passing the quhyle,
Thir twa, of quhome befoir I spak,
Of sindrie purposis did crak.
Diallog, sine Tit. *p.* 1. *Reign of Q. Mary.*

BE THAN, by that time.

Sternys, *be than*, began for till apper.
Wallace, v. 135. MS.

And first Eneas gan his feris command
Thare baneris to display, and follow at hand;—
For he *be than* his Troianis mycht behald.
Doug. Virgil, 324. 18.

BE, *part. pa.* Been.

Ane huge horss like ane grete hill in hy
Craftely thay wrocht in wourschip of Pallas,
Of sawing biche the ribbis forgeit was,
Fenyeand ane oblatione, as it had *be*
For prosper returnyng hame in thare cuntré.
Doug. Virgil, 39. 10.

To BEAL. V. BEIL.

BEANSHAW. V. BENSHAW.

To BEAR, BER, BERE, *v. a.* *To bear on hand*, to affirm, to relate.

This passyt noucht, I trow, thre yhere,
Syn the Balliol aud his folk were
Arywyd in-to Scotland,
As I have herd men *bere on hand.*
Wyntown, viii. 33. 64.

Bot Malcom gat wpon this lady brycht
Schir Malcom Wallas, a full gentill knycht,
And Wilyame als, as Conus Cornykle *beris on hand*,
Quhilk eftir wes the reskew of Scotland.
Wallace, i. 37. MS.

In till this tyme that Umphraweill,
As I *bar yow on hand* er quhill,
Come till the King of Ingland,
The Scottis messingeris thar he fand,
Off pess and rest to haiff tretis.
Barbour, xix. 142. MS.

To BEAR UPON, *v. a.* To restrain one's self.

And sae for fear he clean sud spoil the sport,
Gin anes his shepherdess sud tak the dort,
He *boore upon him*, and ne'er loot her ken,
That he was ony ways about her fain.
Ross's Helenore, p. 33.

BEAR, BERE, *s.* Barley, having four rows of grains, S. Hordeum vulgare, Linn.

"A boll of *bear* in grain sold formerly at 7s.; it now sells at 13s." P. Lethnot, Forfars. Statist. Acc. iv. 15.

Of all corne thare is copy grete,
Pese, and atys, *bere*, and qwhet.
Wyntown, i. 13. 6.

A. S. *bere*, MoesG. *bar*. V. BAR.

BEAR LAND. Land appropriated for a crop of barley.

I gued through the bear land with him, is a phrase used by a person who has gone through all the particulars of a quarrel with another, or told him all the grounds of umbrage at his conduct, S. The phrase is probably borrowed from the difficulty of walking through land prepared for barley, as it is more thoroughly tilled than for most other crops; or it may refer to the pains taken, in preparing it for this crop, to remove all the weeds.

BEARIS BEFOR. Ancestors.

Yhit we suld thynk one our *bearis befor*.
Wallace, i. 15. MS.

This is equivalent to *our antecessowris*, mentioned v. 1. It is merely the old S. word *forebears* resolved, and used precisely in the same sense. Ulph. uses *berusjos* for parents, Luke ii. 27. Joh. ix. 23. from *bair-an*, generare, progignere; Su.G. *baer-a*, id. V. FOREBEAR.

BEAT, *s.* A stroke, a blow, a contusion, S.B.

This seems to be the same with *byt*, used by Douglas. V. CABIR.

To BEBBLE, *v. a.* 1. To swallow any liquid in small, but frequent draughts, S. The term is used in this sense, whether the liquor be intoxicating or not. S.

2. To tipple, *v. n.* "He's ay bebbling and drinking;" He is much given to tippling, S.

It seems to be formed from Lat. *pib-ere* to drink, in the same manner as *bibulus*, soaking, drinking, or taking it wet; and L. B. *bibula*, a name for paper, quod humorem bibat; Isidor. p. 959.

BECHT. *part. pa.* Tied; Gl. Rudd. If this word be in Doug. Virgil, I have not observed it. Germ. *bieg-en*, flectere, is probably the origin.

To BECK, Bek, *v. s.* To make obeisance, to cringe. S.

"He (Hardy Canut) maid ane law, that euery Inglis man sall *bek* & discouer his heid, quhen he met ane Dane." Bellend. Cron. B. xii. c. 8. Aperto capite ac *inclinato* toto in eum *corpore* dominum *salutaret*; Boeth.

Thay lute thy lieges pray to stokkis and stanes,
And paintit paiparis, wattis nocht quhat thay meine;
Thay bad thame *bek* and bynge at deid mennis banes:
Offer on kneis to kiss, syne saif thair kin.
Bannatyne Poems, 198. st. 11.

"A great deal of *becking* and *beenging*," is a phrase still used among the vulgar, to denote much ceremony at meeting, among persons of rank, or those who would wish to be thought such.

2. To curtsy; as restricted to the obeisance made by a woman, and contradistinguished from bowing.

Isl. *beig-a*, Germ. *bieg-en*, to bow.

Beck, Bek, *s.* A curtsy, S.

Weil couth I claw his cruik bak, and keme his cowit nodil;—
And with ane *bek* gang about and blier his auld ene.
Maitland Poems, p. 54.

BEDDY, *adj.* Expressive of a quality in greyhounds; the sense unknown.

But if my puppies ance were ready,
They'l be baith clever, keen and *beddy*,
And neer neglect
To clink it like their ancient deddy,
The famous *Heck*.
Watson's Coll. i. 70.

It may signify, attentive to the cry of the huntsman. Fr. *baudé*, "a cry as of hounds, Breton;" Cotgr. *Baudir*, en termes de chasses, ce dit lors qu'on parle aux chiens, ou qu'on les excite à la course. Excitare, stimulare, incendere. Dict. Trev.

It may, however, be the same word which occurs in the S. Prov.; "Breeding wives are ay *beddie*;" Kelly, p. 75. "Covetous of some silly things;" N.

In this sense it is probably allied to Isl. *beid-a*, A. S. *bidd-an*, MoesG. *bid-jan*, Belg. *bidd-en*, to ask, to supplicate, to solicit.

BEDE, *pret.* Offered; from the v. *bid*.

He talkes touard the King, on hie ther he stode,
And *bede* that burly his bronde, that burnesshed was bright.
Sir Gawan and Sir Gal. ii. 24.

Chaucer uses the v. *bede* as signifying to offer; A. S. *baed*, obtulit, from *beodan*.

BEDELUIN, *part. pa.* Buried, hid under ground.

I haue ane house richt full of mobillis sere,
Quharin *bedeluin* lyis ane grete talent,
Or charge of fyne siluer in veschell quent.
Doug. Virgil, 336. 22.

A. S. *bedelfen*, sepultus, infossus; *bedelf-an*, circumfodere.

BEDENE, By Dene, *adv.* 1. Quickly, forthwith.

And quhen Schyr Amer has sene
The small folk fle all *bedene*;
And sa few abyd to fycht;
He releyt to him mony a knycht.
Barbour, ii. 399. MS.

2. It seems also to signify, besides, moreover; in addition, as respecting persons.

—— Frenyeis of fyne silk frettit full fre,
With deir diamonthis *bedene*, that dayntely wes dicht.
The king cumly in kith, coverit with croune,
Callit knichtis sa kene,
Dukis douchty *bedene*;
"I rede we cast us betuene
"How best is to done."
Gawan and Gol. ii. 1.

Thus to wode arn thei went, the wlonkest in weds,
Both the Kyng, and the Quene:
And all the douchti *by dene*.
Sir Gawan and Sir Gal. i. 1.

It may admit the sense of *besides*, where Mr Ritson views it as signifying "one after another."

—— Take thy leve of kinge and quene,
And so to all the courte *bydene*.
Squyr Lowe Degre, v. 272.

In Ywaine and Gawin, it frequently signifies, together; as in the following passage:

Al a sevenight dayes *bedene*
Wald noght Sir Gawayn be sene.
v. 3395. E. M. R. i. 142.

3. It undoubtedly signifies, in succession, or "one after another," in the following passage.

The King faris with his folk, our firthis and fellis,
Feill dais or he fand of flynd or of fyre;
Bot deip dalis *bedene*, dounis, and dellis,
Montains, and maresse, with mony rank myre.
Gawan and Gol. i. 3.

Elsewhere it seems to signify, still, always, as conveying the idea of uninterrupted succession.

Next the souerane signe wes sickerly sene,
That fermit his serenitie ever formable,
The armes of the Dowglasses duchty *bedene*,
Knawin throw all Christendome be cognoscence hable.
Houlate, ii. 6. MS.

Ir. *dian* is quick, nimble. But the prefix points out a Gothic origin. As *belyve*, very similar in sense, is undoubtedly the imperat. of *belif-an*, q. *wait, stay; bedene* may have been formed in the same

manner, from Germ. *bedien-en*, to serve, to obey; as a word originally addressed to inferiors, and requiring prompt service. In the latter senses, however, it seems more allied to Germ. *dien-en*, to extend.

BEDIS, *s. pl.* Prayers.

My *bedis* thus with humble hert entere,
Deuotly I said on this manere.
King's Quair. C. ii. st. 43.

From MoesG. *bid-jan*, A. S. *bid-an*, Alem. *bet-an*, Germ. *bed-en*, Isl. *bid-ia*, Belg. *bidd-en*, Dan. *bed-er*, to pray; Germ. *ge-bet*, prayer. Hence O. E. *bidde*, and the phrase, *to bidde prayers*, to ask, to solicit them.

In familiar language it is common to speak of "counting one's beads," when one goes to prayer, S. There is here an allusion to the popish custom of running over a string of beads, and at the same time repeating *Paternosters* and *Ave-Marias* over them, according to a fixed rule, as the particular beads are meant, by their colour, form, or place, to represent to the mind this or that mystery, benefit or duty.

BEDE-HOUSE, *s.* A term used for an almshouse, S. B.

"There is a *bede-house* still in being, thongh in bad repair; and six bede-men on the establishment, but none of them live in the house. P. Rathven, Banffs. Statist. Acc. xiii. 412.

BEDEMAN, BEIDMAN, *s.* A person who resides in a bede-house, or is supported from the funds appropriated for this purpose, S.

"They have also four *beidmen*, established on the precept of Messindew, in their gift.—The magistrates have built, and kept in repair, a house for lodging four *beidmen;* and give each of them four bolls of bear yearly, with a gown, and a small piece of garden ground." P. Elgyn, Statist. Acc. v. 14.

In the Court of Exchequer, this term is used to denote one of that class of paupers who enjoy the royal bounty. Each of these beidmen, annually, on his Majesty's birth-day, receives a *blue* great-coat, or *gown*, as it is denominated, (whence they are vulgarly called *Blue-gowns*), with a badge, which marks their privilege of begging; and at the same time, a loaf of bread, a bottle of ale, a leathern purse, and in it a penny for every year of the king's life. Every birth-day, another beidman is added to the number, as a penny is added to the salary of each of them.

This designation has originated from some religious foundation, in times of popery; according to which a certain number of individuals had received a stated donation, on condition of offering up prayers for the living, or saying masses for the dead. This is confirmed by the sense of E. *beadsman*, as used by Spenser. Johnson explains it, "a man employed in praying for another." It seems to be a vestige of this custom, that in Edinburgh the *Beadmen* are bound to attend a sermon, on the king's birthday, preached by his Majesty's Almoner.

That this was the origin of the designation, in other places, is undeniable.

"Rothsan, John Bisset gives to God, and the church of St Peter's of Rothsan, for sustaining seven leprous persons, the patronage of the kirk of Kyltalargy, to pray for the souls of William and Alexander, kings of Scotland, and the souls of his ancestors and successors, about the year 1226; Chartulary of Moray." Spottiswood's Acc. Relig. Houses. Statist. Acc. xiii. 412.

Bedman occurs in O. E. V. ASSOILYIE, sense 3.

The origin is A. S. *bead*, a prayer. Hence, says Verstegan, the name of *Beads*, "they being made to pray on, and *Beadsman*." It cannot reasonably be supposed that the name was transferred from the small globes used by the Romanists, in their devotions, to the prayers themselves. For it has been seen that the s. is formed from the v.

BEDYIT, *part. pa.* Dipped.

Your airis first into the Secil se
Bedyit weil and bendit oft mon be.
Doug. Virgil, 81. 3.

A. S. *deag-an*, tingere.

BEDOYF, *part. pa.* Besmeared, fouled.

His face he schew besmottrit for ane bourde,
And all his membris in mude and dung *bedoyf.*
Doug. Virgil, 139. 31.

Su.G. *doft*, *dupt*, pulvis; or A. S. *bedof-en*, submersus, dipped.

BEDOWIN, *part. pa.*

The wynd maid waif the rede wede on the dyk;
Bedowin in donkis depe was euery sike.
Doug. Virgil, 201. 10.

Rudd. expl. *bedowyne*, besmeared, deriving it from Belg. *bedauwen*, to bedew, or sprinkle. Here the word seems to retain this very sense, as more consonant to the description than that of *besmeared.*

BEDRAL, *s.* A person who is bedrid. V. ORPHELIN.

BEDREL, *adj.* Bedrid, Galloway.

Bot this *Japis*, for to prolong perfay
His faderis fatis, quhilk as *bedrel* lay
Before his yet, of his liffe in dispare,
Had leuer haue knawin the science and the lare,
The micht and fors, of strenthy herbis fyne,
And all the cunning vse of medicyne.
Doug. Virgil, 423. 39.

Corr. perhaps from A. S. *bedrida*, id.; Teut. *bedder*, clinicus, Germ. *bed-reise.*

BEDUNDER'D, *part. pa.* Stupified, confounded, S. q. having the ear deafened by noise; Su.G. *dundr-a*, Belg. *donder-en*, tonare, to thunder.

BEE, *s.* The hollow between the ribs and hip-bone of a horse, S. B. Perhaps from A. S. *bige*, *byge*, flexus, angulus, sinus; *big-an*, *byg-ean*, flectere, curvare.

BEE-ALE, *s.* A species of beer, or rather mead, made from the refuse of honey; S. B. This in Clydes. is called *swats.*

BEE-BREAD, *s.* The substance that goes to the formation of bees; S. A. S. *beo-bread* signifies honey-comb.

BE-EAST, Towards the East. V. BE, *prep.*

BEELDE, BELD, *s.* "Properly an image.—Model of perfection or imitation." Gl. Wynt.

Blessyde Bretayn *beelde* sulde be
Of all the ilys in the se,

Quhare flowrys are fele on feldys fayre,
Hale of hewe, haylsum of ayre.
Wyntown, i. 13. 1.

He wes the *beld* of all hys kyn:
With wertu he supprysyd syn.
Ibid. vii. 6. 15.

A. S. *bilith*, *bild*, Belg. *beeld*, *beld*, Sw. *bild*.

To BEENGE, Bynge, *v. a.* To cringe, in the way of making much obeisance; S. V. Beck.

In her habuliments a while
Ye may your former sell beguile,
An' ding awa' the vexing thought
O' hourly dwyning into nought,
By *beenging* to your foppish brithers,
Black corbies dress'd in peacocks' feathers.
Fergusson's Poems, ii. 33.

This is undoubtedly from A. S. *bens-ian*, also written *boens-ian*, to ask as a suppliant; supplicitor petere, orare; *bensiende*, supplicans. We might suppose that this v. were allied to Su.G. *benaeg-en*, inclinatus; Arm. *benigh-en*, *beniz-ien*, Ir. *beannach-im*, to bless, to salute; or that it were a derivative from A. S. *bend-gn*, to bow. But A. S. *ben*, *bene*, which signifies supplication, precatio, deprecatio, preces, seems to be the radical word.

BEEVIT, *part. pa.*

Yone knicht to scar wyth skaith ye chaip nocht but scorne.
It is full fair for to be fallow, and feir,
To the best that has been *beevit* you beforne.
Gawan and Gol. i. 22.

This is left by Mr Pinkerton for explanation. The meaning of the rest of the passage seems to be, that the knight, "although not to be provoked without loss, was fit to be a companion to the best that had ever been *beevit* before Arthur." *Beforne* may either mean, in the presence of Arthur, or before his time; and *beevit* may signify, *installed* as a knight, girt with a sword, from A. S. *befeht*, cinctus, girded, Somn. V. Falow.

To BEFF, Baff, *v. a.* To beat, to strike; S. *Beft*, beaten, *pret.* and *part. pa.*

Bot the wrath of the goddis has doun *beft*,
The cietie of Troy from top vnto the ground.
Doug. Virgil, 59. 9.

It is used more simply, as referring to the act of beating with strokes; applied to metal.

Mony brycht armoure richely dycht thay left,
Cowpis and goblettis, forgit sare, and *beft*
Of massy siluer, liand here and thare.
Doug. Virgil, 288. 45.

Doun beft signifies, beat down, overthrown.

Beff, Baff, *s.* A stroke. V. Baff.

BEFORN, *prep.* Before.

The consaill mett rycht glaidly on the morn;
Bot fell tithingis was brocht Persie *beforn*.
Wallace, iv. 110. MS.

Til Alysawndyre the thryd oure Kyng *beforn*
Ane fayre sone that yhere was borne
In-til Gedworth.— *Wyntown*, vii. 10. 235.

This is equivalent to "your late king." It occurs also in O. E.

Richard was Roberd father, the duke that died *beforn*. *R. Brunne*, p. 52.

A. S. *beforan*, ante; coram.

BEFOROUTH, *adv.* Before, formerly.

And syne all samyn furth thai far,
And till the park, for owtyn tyneill,
Thai come, and herbryit thaim weill
Wp on the watre, and als ner
Till it as thai *beforouth* wer.
Barbour, xix. 502. MS. V. Forowth.

BEFT, *part. pa.* Beaten. V. Beff.

To BEGARIE, *v. a.* 1. To variegate, to deck with various colours.

Mak rowm, Sirs! heir that I may rin.
Lo see how I am neir com in.
Begareit all in sundry hewis.
Lyndsay, S. P. R. ii. 103.

2. To stripe, to variegate with lines of various colours, to streak. *Begaryit*, striped, *part. pa.*

All of gold wrocht was thare riche attyre,
Thar purpoure robbis *begaryit* schynand brycht.
Doug. Virgil, 267. 15. Virgatus, Virg.

3. To besmear; to bedaub, to bespatter. "S. *begaried*, bedirted;" Rudd. vo. *Laggerit*.

The imagis into the kirk
May think of thair syde taillis irk:
For quhen the wedder bene maist fair
The dust fleis hiest in the air,
And all thair facis dois *begarie*.
Gif thay culd speik, thay wald thame warie.
Lyndsay's Warkis, 1572. p. 307.

And Rob who took in hand to guide him,
O'er both the lugs he fell beside him;
Then sta away for shame to hide him,
He was so well *begarried*.
Watson's Coll. i. 48.

Some Whalley's Bible did *begarie*,
By letting flee at it canarie.
Colvill's Mock Poem, P. i. p. 59.

This *v.* has an evident affinity to our *Gair*, *gare*, a stripe of cloth, and *Gaired*, *gairy*, q. v. But all these terms exhibit strong marks of propinquity to some other Gothic words of a more simple signification. Rudd. derives *begaried* from A. S. *gara* gurges. To the same class belong Isl. *gaer*, colluvies avium voracium in mari; G. Andr. A. S. *geres*, *gyres*, marshes. V. Gaar.

To a barbarous people, indeed, no mode of expressing any thing striped or streaked, would be so natural, as to employ the term used to denote the streaks of dirt with which they were bedaubed in travelling.

The word is immediately allied to Fr. *begarr-er*, to diversify; *begarré*, of sundry colours, mingled.

Begairies, *s. pl.* Stripes or slips of cloth sewed on garments, by way of ornament, such as are now worn in liveries; *pessments*, S. synon.

"That nane of his Hienes subjectes, man or woman, being under the degrees of Dukes, Earles, Lordes of Parliament, Knichtes, or landed Gentilmen, that hes or may spend of frie yeirlie rent twa thousand markes, or fifty chalders of victuall at least, or their wives, sonnes or douchteris, sall after the first day of May nixt-to-cum, use or weare in their cleithing, or apparell, or lyning thereof, onie claith of gold, or silver, velvot, satine, damask, taffataes, or ony *begairies*, frenyies, pasments, or broderie of

gold, silver, or silk: nor yit layne, canamerage, or woollin cluith, maid and brocht from onie foreine cuntries." Acts Ja. VI. 1581. c. 113. Murray.

The General Assembly 1575, in regulating the dress of Ministers, say; "We think all kind of broidering unseemly, all *begairies* of velvet in gown, hose or coat; all superfluous and vain cutting out, steeking with silks; all kind of costly sowing-on of pasments, or sumptuous and large steeking with silks; all kind of costly sowing or variant hewes in shirts; all kind of light and variant hewes of clothing, as Red, Blue, Yellow, and such like, which declare the lightness of the minde." Calderwood's Hist. p. 823. V. Pasments.

BEGANE, *part. pa.* Covered; *Gold begane*, overlaid with gold.

With this thay enterit in the hallowit schaw
Of the thrinfald passingere Diane,
And hous of bricht Apollo *gold begane*.
Doug. Virgil, 162. 45.

Aurea tecta, Virg. According to Rudd. q. *gone over*. Chaucer uses the phrase, *With gold begon*, Rom. Rose, 943., "painted over with gold," Tyrwh.

To BEGECK, Begaik, Begeik, *v. a.* To deceive; particularly by playing the jilt, S. B.

Wyse wemen hes wayis, and wounderful gydingis,
With greit ingyne to *begaik* thair jeleous husbandis.
Dunbar, Maitland Poems, p. 61.

For halesumly to take me he did bind,
And hae 'm I will, there's nae a word ahind.,
But Colin says, What if he dinna like you?
Ye'd better want him than he sud *begeck* you.
Ross's Helenore, p. 85.

Teut. *gheck-en*, deridere, ludibrio habere. V. Geck.

Begeik, Beginк, Begunk, *s.* 1. A trick, or illusion, which exposes one to ridicule, S.

Now Cromwell's gane to Nick, and ane ca'd Monk
Has play'd the Rumple a right slee *begunk*.
Ramsay's Poems, ii. 88.

2. It often denotes the act of jilting one in love; applied either to a male, or to a female, S. *Begeik* is the more common term, S. B.

Our sex are shy, and wi' your leave they think,
Wha yields o'er soon fu' aft gets the *begink*.
Morison's Poems, p. 137.

BEGES, Begess, *adv.* By chance, at random.

Thou lichtlies all trew properties
Of luve express,
And marks quhen neir a styme thou seis,
And hits *begess*.
Scott, Evergreen, i. 113.

I hapnit in a wilderness
Quhair I chanst to gang in *beges*,
By ganging out the gait.
Burel's Pilg. Watson's Coll. ii. 30.

From *be*, by, and *gess*, guess, Belg. *ghisse*.

BEGGER-BOLTS, *s. pl.* "A sort of darts or missile weapons. The word is used by James VI. in his Battle of Lepanto, to denote the weapons of the *forceats*, or galley-slaves." Gl. Sibb. Hudson writes *beggers' bolts*.

A packe of what? a packe of countrey clownes,
(Quoth Holophern) that them to battel bownes,
With *beggers' bolts*, and levers to arrest
My warriours strong.— *Judith*, p. 14. 15.

The word may have originated from contempt of the persons, who used these arms, q. *bolts of beggars*. Or, for the same reason, has it any reference to Ital. *bagordare*, hastis ludicris ex equis pugnare; *bagordo*, L. B. *bagorda*, ludi publici, Fr. *behourt*, *bohourt*, whence *bourd*, a jest; as if the fighting of such mean persons could only be compared to the tournaments of others?

BEGOUTH, Begoude, *pret.* Began.

The West Kynryk *begouth* to rys,
As the Est *begouth* to fayle.
Wyntown, v. Prol. 27.

The gretest oratoure, Ilioneus,
With plesand voce *begouth* his sermon thus.
Doug. Virgil, 29. 26.

Begoud is now commonly used, S. A. S. *Gynnan*, *beginn-an*, seem to have had their pret. formed like *code*, from *gan*, ire: *Beginnan*, *begeode*.

BEGRAUIN, *part. pa.* Buried, interred.

Be this war cummin fra Kyng Latynis cieté
Embassiatouris, wyth branche of olyue tre,
Besekand fauouris and beneuolence,
That he wald suffir to be caryit from thence
Thay corpis dede.——
To suffir thame *begrauin* for to be.
Doug. Virgil, 363. 48.

A. S. *graf-an*, fodere; Teut. *be-graven*, sepelire.

BEGRETTE, *pret.* Saluted.

The teris lete he fall, and tendirly
With hertlie lufe *begrette* hir thus in hy.
Doug. Virgil, 179. 44.

Rudd. renders this *regrate*; for what reason I know not. The word used by Virgil is *affatus*. A. S. *gret-an*, Belg. *be-groet-en*, salutare.

BEGRUTTEN, *part. pa.* Having the face disfigured with weeping; S.

Sw. *begratande*, bewailing. V. Greit.

BEGUILE, *s.* A deception, trick, the slip; sometimes, a disappointment; S.

For Lindy sure I wad mak ony shift,
And back again I scours, what legs cou'd lift;
Ere I came back, and well I wat short while
Was I a coming, I gets the *beguile*.
Nae thing I finds, seek for him what I list,
But a toom hale, and sae my mark I mist.
Ross's Helenore, p. 70.

To BEHALD, *v. a.* 1. To behold, S. *behaud*.

In this chapitere *behald* and luk
The Prologe of the ferde buk.
Wyntown, iv. Prol. Rubr.

2. To have respect to, to view with favour or partiality.

Saturnus douchter Juno, that full bald is,
Towart the partye aduersare *behaldis*.
Doug. Virgil, 347. 5.

Spectat, Virg. A. S. *beheald-an*.

3. To wait, to delay; q. to look on for a while, S. used both as an active, and as a neuter verb.

——"The match is neer for feer."
"That's true," quo' she, "but we'll *behad* a wee.
She's but a tangle, tho' shot out she be."
Ross's Helenore, p. 21.

Behold occurs in the same sense.

"In this, it was said, nought could be done in the Provost of Edinburgh's absence; for he, of purpose, with the clerk, and some of his faction, had gone off the place to *behold* the event of that meeting." Baillie's Lett. i. 24.

BEHAUYNGIS, *s. pl.* Manners, deportment.

"The Scottis began to rise ylk day in esperance of better fortoun, seyng thair kyng follow the *behauyngis* of his gudschir Galdus, and reddy to reforme al enormyteis of his realm." Bellend. Cron. B. v. c. 2. *Mores*, Boeth. V. *Havingis*.

To BEHECHT, *v. n.* To promise.

Dido hey-rat comouit I you *behecht*,
For hir departing followschip redy made.
Doug. Virgil, 24. 25.

Here it has an oblique sort of sense, in which *promise* is also used; q. I assure you of the truth of what I say. Chaucer, *behete*. A. S. *behaet-an*, id. R. Glouc. *behet*; R. Brunne, *be hette*, promised.

BEHECHT, BEHEST, BEHETE, *s.* 1. Promise.

"Now ye haue experience, how facill the Britonis bene to moue new trubill, so full of wyndis and vane *behechtis*." Bellend. Cron. B. viii. c. 6. Infinitis prope pollicitationibus, Boeth. Chauc. *beheste*, id.

2. Engagement, covenant.

The goddis all vnto witnes drew sche,
The sternes and planetis gidaris of fatis,
And gif thare ony deite be that watis,
Or persuiis lufiaris inequale of *behest*,
To haue in memor hir just caus and request.
Doug. Virgil, 118. 21.

Non aequo foedere amantis. Virg.

3. Command.

Said Jupiter; and Mercury, but areist,
Dressit to obey his grete faderis *behest*.
Doug. Virgil, 108. 8. V. the *v.*

BEHÒ, BOHO, *s.* A laughing-stock. "To mak a boho" of any thing, to hold it up to ridicule; S. B. Alem. *huohe*, ludibrium.

To BEHUFE, *v. n.* To be dependent on.

Of Bereeynthia, the mother of the gods, it is said;
Alhale the heuinly wychtis to her *behufe*,
And all that weildis the hie heuin abufe.
Doug. Virgil, 193. 33.

A. S. *behof-ian*, Belg. *behoev-en*, to stand in need of, egere, opus habere.

BEJAN CLASS, a designation given to the Greek class in the Universities of St Andrews and Aberdeen; as, till of late, in that of Edinburgh. Hence the students in this class are denominated *Bejans*.

This is properly the first or lowest class in the Philosophical course; that of *Humanity* not forming a branch of the original institution, but being added afterwards, for bringing forward those, who having come to attend the university, were found deficient in the Latin tongue. The Greek being originally the lowest class, as it was supposed that the term *bejan* included some idea of this kind, it was generally derived from Fr. *bas gens*, q. people of the lower order. But I am indebted to a learned friend, lately deceased, who, with great credit to himself, and much usefulness to others, long had the charge of the class last mentioned in one of our universities, for pointing out to me Fr. *bejaune*, as the true origin of this term. It signifies a novice, an apprentice, a young beginner in any science, art, or trade; whence *bejaunage*, *bejauneric*, *bejaunise*, simplicity, want of experience, the ignorance of a young untutored mind. Cotgr. derives *bejaune* from *bec jaulne*, literally a yellow beak or bill. In Dict. Trev. it is said, that *bejaune* itself is a term in Faulconry, used concerning birds that are very young, and cannot do any thing; because the greatest part of birds have a yellow beak before they are fledged. *Pullus recentior.* I need scarcely add, that, having explained the metaph. sense of the word, they give the same etymon as Cotgr. Du Cange observes that L. B. *Bejaun-us* signifies a young scholar of an university, and *bejaunium* the festivity that is held on his arrival.

The term is thus very emphatic, being primarily used in relation to a bird newly hatched, whose beak is of a deep yellow. The natural mark of imbecillity among the feathered tribes is, by a beautiful and expressive figure, transferred to the human race, as denoting a state of mental weakness or inexperience. Another phrase of the same kind is used in Fr. *Blanc-bec*, i. e. a white beak, signifies a young man who has neither a beard nor experience. It also denotes a simpleton, or one who may be easily gulled. The phrase evidently alludes to birds, although it immediately refers to the appearance of a young face.

Sn.G. *golben*, novitius, as has been observed by Ihre, is perfectly analogous to Fr. *bec jaune*. He is at a loss to say, whether *bec* has in pronunciation been changed into *ben*, or whether the latter be a corr. of the Fr. phrase, or of the Lat. The first syllable is *gul*, *gol*, yellow. The entertainment, which a novice or apprentice gives to his companions, is called *golbens kanne*. V. Ihre, vo. *Gul*.

To BEJAN, *v. a.* When a new shearer comes to a harvest-field, he is initiated by being lifted by the arms and legs, and struck down on a stone on his buttocks; Fife. This custom has probably had its origin in some of our universities. It is sometimes called *horsing*.

BEIK, *s.* A hive of bees. V. BYKE.

To BEIK, BEKE, BEEK, *v. a.* To bask, S.

And as thai ner war approchand,
Ane Inglis man, that lay *bekand*
Him be a fyr sid, till his fer;
"I wat nocht quhat may tyd ws her.
"Bot rycht a gret growyng me tais:
"I dred sar for the blak Douglas."
Barbour, xix. 552. MS.

I suspect that, instead of *fyr sid, till*, it had been originally *fyr, said till*.

—In the calm or loune weddir is sene
Aboue the fludis hie, ane fare plane grene,
Ane standyng place, quhar skartis with thare bekkis,
Forgane the son gladly thaym prunyeis and *bekis*.
Doug. Virgil, 131. 46.

—Recreate wele and by the chymnay *bekit*,
At euin be tyme doun in ane bed me strekit.
Ibid. 201. 43.

2. To warm, to communicate heat to.

Then fling on coals, and ripe the ribs,
And *beek* the house baith but and ben.
Ramsay's Poems, i. 205.

3. It is often used in a neuter sense, S.

That knyght es nothing to set by
That leves al his chevalry,
And ligges *bekeand* in his bed,
When he haves a lady wed.
Ywaine, v. 1459. *E. M. R.*

Against Love's arrows shields are vain,
When he aims frae her cheek;
Her cheek, where roses free from stain,
In glows of youdith *beek*.
Ramsay's Works, i. 117.

She and her cat sit *beeking* in her yard.
Ibid. ii. 95.

Belg. *backer-en* is used in the same sense; *backer-en een kindt*, to warm a child. We say, To beik in the sun; so, Belg. *baekeren in de sonne*. But our word is more immediately allied to the Scandinavian dialects; Su.G. *bak-a*, to warm. *Kongur* bakade *sier vit eld*, The king warmed himself at the fire. Heims Kring. T. ii. 450. Isl. *bak-ast*, id. *bakeldur*, ignis accensus eum in finem ut prope eum calefiant homines, Olai Lex. Run.; from *bak-a* and *eld-ur*, fire.

Germ. *back-en*, torrere. This Wachter views as only a secondary sense of the verb, as signifying to *bake*. But Ihre, with more probability, considers that of warming or basking as the primary idea. He gives the following passage, as a proof that the operation of baking received its designation from the necessary preparative of warming the oven: *Baud han arbatt sinni, at hon skylldi* baka *oc ellda ofn;* Heims Kr. T. ii. 122.—"The King ordered his maid-servant to warm the oven or furnace." Ihre derives *bak-a* from Gr. βω, calere. E. *busk* is undoubtedly from the same origin with *beik*, although more changed in its form.

BEIK, *adj.* Warm.

He-saw the wif baith dry and clene,
And sittand at ane fyre, *beik* and bawld.
Bannatyne Poems, p. 215. st. 2.

BEIK, *s.* 1. This word, primarily signifying the beak or bill of a fowl, is "sometimes used for a man's mouth, by way of contempt;" Rudd.

Of the Cyclops it is said;

Thay elriche brethir, with thair lukis thrawin,
Thocht nocht awalit, thare standing haue we knawin;
An horribil sorte, wyth mony camschol *beik*,
And hedis semand to the heuin arreik.
Doug. Virgil, 91. 18.

2. It is used, as a cant word, for a person; "an auld *beik*," "a queer beik," &c. S.

Belg. *bick*, Fr. *bec*, rostrum. It may be observed that the latter is metaph. applied to a person. V. BEJAN.

To BEIL, BEAL, *v. s.* 1. To suppurate, S.

Now sall the byle all out brist that *beild* has so lang. *Maitland Poems*, p. 50.

For, instead of *beried*, Pink. edit., *beild* occurs edit. 1508.

2. To swell or rankle with pain, or remorse; metaph. applied to the mind, S. B.

Her heart for Lindy now began to *beal*,
And she's in swidder great to think him leal.
But in her breast she smoor'd the dowie care.
Ross's Helenore, p. 70.

"This resolution [of employing the *Highland Host*] seems to be gone into, as many of the violences of this period, without any express orders from court, whatever hints there might be before or after this, of which I am uncertain, but have been informed, that Lauderdale, when afterwards taxed with this severity, was heard to wish "the breast it bred in to *beal* for his share." Wodrow's Hist. i. 457.

Belg. *buyl-en*, pfotuberare? Ihre derives Su.G. *bold*, a boil, from Isl. *bolg-a*, intumescere.

BEILIN, *s.* A suppuration, S.

BEILD, *s.* 1. Shelter, refuge, protection, S.

He wourdis brym as ane bair that bydis na *beild*.
Gawan and Gol. iii. 14.

"He waxes fierce as a boar, that waits for no shelter."

Heccuba thidder with hir childer for *beild*
Ran all in vane and about the altare swarmes.
Doug. Virgil, 56. 20.

In one place it is used in rendering *venia*.

Bot of ane thing I the beseik and pray;
Gif ony plesure may be grantit or *beild*,
Till aduersaris that lyis vincust in feild.
Doug. Virgil, 353. 20.

"Every man bows to the bush he gets *bield* frae;" Ramsay's S. Prov. p. 25. i. e. Every man pays court to him who gives him protection. A. Bor. *beild*, id.

2. Support, stay, means of sustenance. S.

His fader erit and sew ane pece of feild,
That he in hyregang held to be hys *beild*.
Doug. Virgil, 429. 7.

For fude thou gettis nane vther *beild*,
Bot eit the herbis vpon the feild.
Lyndsay's Warkis, p. 30. 1592.

3. A place of shelter; hence applied to a house, a habitation; S.

My Jack, your more than welcome to our *beild;*
Heaven aid me lang, to prove your faithfu' chield.
Morison's Poems, p. 177.

This word does not seem to have been commonly used in O. E. But it is certainly in the first sense that Hardyng uses *beld*.

Sir Charles, the brother of Kyng Lewes doubtles
Kyng of Cisile, of noble worthines,
By the Soudan was chased without *beld*,
Whom prince Edward socoured, and had the feld.
Chron. F. 155. a.

It is a strange fancy of Rudd., that *beild* may perhaps be "from *buildings* which are a shelter to the inhabitants." As *buildings* are a shelter, it would have been far more natural to have inverted the supposition. For I apprehend, that this is the real origin of the modern word, or at least, that it has a common origin with *beild*, a shelter. Accordingly we find *beyld* used by Harry the Minstrel for building.

Hym self past furth to witt off Wallace will,
Kepand the toun, quhill nocht was lewyt mar,
Bot the woode fyr, and *beyldis* brynt full bar.
Wallace, vii. 512, MS.

In edit. 1648 and 1673, changed to *biggings*.

Beilding also occurs, where it seems doubtful whether buildings or shelter be meant.

The king faris with his folk, our firthis and fellis;—
Withoutin *beilding* of blis, of bern, or of byre.
Gawan and Gol. i. 3.

This may signify "any blissful shelter."

Isl. *baele* denotes both a bed or couch, and a cave, a lurking place; cubile, spelunca, latibulum praedonum; Olai Lex. Run. *Vikinga baele*, a nest of pirates, Verel. Su.G. *spillwirkia baele*, a den of robbers. It is highly probable, that *baele* is radically the same with Isl. *boele*, domicilium, habitatio; *sambyle*, cohabitatio; Su.G. *bol*, *byle*, a house, *geting-byle*, a nest of hornets; from *bo*, to build, to inhabit. A. Bor. *bield*, shelter; Grose.

To Beild, *v. a.* 1. To supply, to support.

The hawin thai haiff and schippis at thair will,
Off Ingland cummys enewch off wittaill thaim till.
This land is purd off fud that suld us *beild*,
And ye se weill als thai forsaik the feild.
Wallace, xi. 43. MS.

Fyfty damacellis tharin seruit the Quene,
Quhilkis bare the cure eftir thar ordoure hale,
In puruiance of houshald and vittale,
To graith the chalmeris, and the fyris *beild*.
Doug. Virgil, 35. 35.

This verb, it would seem, has been formed from the noun, q. v., or has a common origin with Isl. *bael-a*, used to denote the act of causing cattle to lie down, *ad baela fie*, pecudes ad recubandum cogere; G. Andr. p. 39.

2. In one passage it seems to signify, to take refuge; in a neuter sense.

Beirdis *beildit* in blisse, brightest of ble.
Gawan and Gol. iv. 12. V. Bird.

In Ywaine and Gawin, it signifies to help, to protect.

None es so wight wapins to welde,
Ne that so boldly mai us *belde*. V. 1220.

Beildy, *adj.* Affording shelter.

We, free frae trouble, toil, or care,
Enjoy the sun, the earth, and air,
The crystal spring, and greenwood schaw,
And *beildy* holes when tempests blaw.
Ramsay's Poems, ii. 485. v. Beild, *s.*

BEILD, *adj.* Bold.

Sperk Halkis, that spedely will compas the cost,
Wer kene Knychtis of kynd, clene of maneiris,
Blyth bodeit, and *beild*, but barrat or bost,
With ene celestiall to se, circulit with sapheiris.
Houlate, ii. 2. MS.

i. e. "bold, without contention or threatening."

A. S. *beald*, id. A. S. Alem. *belde*, audacia.

BEILL, *s.*

Welcum, illustrate Ladye, and oure Quene;—
Welcum, oure jem and joyfull genetryce,
Welcum, oure *beill* of Albion to beir.
Bannatyne Poems, p. 194.

"Probably bell, to bear the bell;" Lord Hailes. Were it not for the verb conjoined, one might view *beill* as the same with *beild*, support. Can *beill* signify care, sorrow, q. *baill?*

BEIN, *s.* Bone, Ang. One is said to be *aw frae the bein*, all from the bone, when proud, elevated, or highly pleased; in allusion, as would seem, to the fleshy parts rising from the bone, when the body is swollen.

BEIN, Beyne, *adj.* Beinlier. V. Bene.

BEIR, Bere, Bir, Birr, *s.* 1. Noise, cry, roar.

"There eftir I herd the rumour of rammasche foulis ande of beystis that maid grite *beir*, quhilk past besyde burnis & boggis on grene bankis to seik ther sustentatioune." Complaint S. p. 59.

And oft with wylde scryke the nycht oule,
Hie on the rufe allane, was hard youle,
With langsum voce and ane full pietuous *bere*.
Doug. Virgil, 116. 11.

The word is used in this sense by R. Glouc.

Tho gryslych yal the ssrewe tho, that gryslych was ys *bere*.

p. 208. i. e. "Then the cruel giant yelled so horribly, that he made a frightful noise."

2. Force, impetuosity; often as denoting the violence of the wind. S. *Vir*, *virr*, Aberd.

—— The anciant aik tre
Wyth his big schank be north wynd oft we se,
Is vmbeset, to bete him doun and ouerthraw,
Now here now thare with the fell blastes blaw,
The souchand *bir* quhisland amang the granis,
So that the hiest bransches all attanis
Thair croppis bowis towert the erth als tyte,
Quhen with the dynt the master stok schank is smyte.
Doug. Virgil, 115. 26.

King Eolus set heich apoun his chare,—
Temperis thare yre, les thai suld at thare will
Bere with thar *bir* the skyis, and drive about
Erde, are and seye, quhen euer thay list blaw out.
Ibid. 14. 54.

Thou that should be our true and righteous king,
Destroys thy own, a cruel horrid thing.
But 'gainst the Suthron I must tell you, Sir,
Come life, come death, I'll fight with all my *birr*.
Hamilton's Wallace, p. 283.

But I, like birky, stood the brunt,
An' slocken'd out that gleed,
Wi' muckle *virr*.—
Wi' *vir* I did chastise the louns,
Or brought them a' to peace;
Wi' sugar'd words, fan that wad dee,
I made their malice cease.
Poems in the Buchan Dialect, p. 2. 24.

O. E. *bire*, *byre*, *birre*.

"And thei geden out and wenten into the swyn, and lo in a grete *bire* al the drove wente heedlyng in to the see." Wiclif, Matt. 8.

Chesh. *beer* or *birr*, Ray. Rudd. hesitates whether he should view this word as derived from Lat. *vires*, or as formed from the sound. But neither of these suppositions is natural. The term, especially as used in the second sense, seems nearly allied to Isl. *byre* (tempestas), Su.G. *boer*, the wind; which seem to acknowledge *byr-ia*, *boer-ia*, surgere, as their root. *Bere* and *bir* are used in senses so nearly allied, that they most probably have the same origin. *Bere*, as denoting noise, includes the idea expressed by *bir*. For *bere* is properly the noise occasioned by impetu-

osity of motion. It is the noise made by an object that moves with *bir*. Hence, what has been given as the secondary sense, may perhaps be viewed as the primary one.

To BEIR, BERE, *v. s.* To roar, to make a noise.

The pepill *beryt* like wyld bestis in that tyd,
Within the wallis, rampand on athir sid,
Rewmyd in reuth, with mony grysly grayne;
Sum grymly gret, quhill thar lyff dayis war gayne.
Wallace, vii. 457. MS.

Quhyn thay had *beirit* lyk baitit bullis,
And brane-wode brynt in bailis,
Thay wox als mait as ony mulis,
That mangit wer with mailis.
Chr. Kirk, st. 22. *Chron. S. P.* ii. 366.

Improperly printed *beirt*, Callender's edit. He undoubtedly gives the true sense of the word, rendering it *roared:* and he seems to be the first who has done so.

Brane-wod has been rendered *brain-mad.* But how does this agree with *brynt in bailis?* There is no reason to suppose that these revellers made bonfires of each other. As Mr Pink. justly observes, "all grammar and connexion forbid" this interpretation. He views the term as signifying "a kind of match-wood of the decayed roots of certain trees, which kindles easily, and burns rapidly." But it is not likely, that, in the heat of fight, they would set to work and kindle bonfires. May not *berit* apply both to *bullis* and *brane-wode?* They made a noise like baited bulls, and also like wood when rent by the violent heat of a bonfire.

With skirllis and with skrekis sche thus *beris*,
Filling the hous with murnyng & salt teris.
Doug. Virgil, 61. 36.

It sometimes denotes the noise made by a stallion in neighing with great eagerness. *Berand*, Bannatyne Poems, p. 129.

Teut. *baeren*, *beren*, is expl. by Kilian; Fremere, sublatè et ferociter clamare more ursorum. The learned writer seems thus to view it as a derivative from *baere*, *bere*, a bear. Wachter, however, gives *bar-en*, clamare, as a Celt. word. Lye, in his Addit. to Jun. Etym., mentions Ir. *baireah* as signifying fremitus; and *bair-im*, fremere; vo. *Bere.* But I am much inclined to suspect that, in this instance, the verb is formed from the noun, q. v. V. BIRR, *v.*

BEIRD, *s.* A bard, a minstrel.

The railyeare rekkinis na wourdis, bot ratlis furth ranys,—
Geuis na cure to cun craft, nor comptis for na cryme,
Wyth *beirdis* as beggaris, thocht byg be thare banys. *Doug. Virgil*, 238, b. 25. V. BAIRD.

BEYRD, *pret.* Laid on a bere.

Welcum be weird, as ever God will,
Quhill I be *beyrd*, welcum be weird;
Into this erd ay to fulfill.
Maitland Poems, p. 211.

From A. S. *baer*, *baere*, feretrum.

BEIRTH, BYRTHE, *s.* Burden, incumbrance, charge; Gl. Sibb.

Dan. *byrde*, *byrth;* Isl. *byrd;* Su.G. *boerd-a;* Belg. *borde*, A. S. *byrth-in;* from MoesG. *bair-an*, Su.G. *baer-a*, to bear.

BEIS, *v. s.* Be, is; third p. sing. subj. S.

Bot gif sa *beis*, that vnder thy requeist,
Mare hie pardoun lurkis, I wald thou ceist.
Doug. Virgil, 340. 55.

Here the second pers. is improperly used for the third. A. S. *byst*, sis; Alem. Franc. *bist*, es, from *bin*, sum; Wachter, vo. *Bin.*

BEIS, BEES. One's head is said to be in the *bees*, when one is confused or stupified with drink or otherwise. S.

Wha's faut was it your head was *i' the bees?*
'Twas i' your power to lat the drink alane.
Shirrefs' Poems, p. 40.

Teut. *bies-en*, aestuari, furente impetu agitari; or from the same origin with *Bazed*, q. v.

The phrase is perhaps radically different which Doug. uses, in such a connexion as to suggest the idea of a hive of bees.

Quhat bene thou in bed with hed *full of bees?*
Virgil, 239, a. 24.

BEIST, BEISTYN, *s.* The first milk of a cow after she has calved, S. *biestings*, E.

A. S. *beost*, *byst;* Teut. *biest*, *biest melck*, id. (colostrum). As this milk is in such a disordered state as to curdle when boiled, it is not improbable that it received this designation from MoesG. *biests*, fermentum, q. in a state of fermentation.

To BEIT, BETE, BEET, *v. a.* 1. To help, to supply; to mend, by making addition.

At luvis law a quhyle I think to leit,—
And so with birds blythly my bailis to *beit.*
Henrysone, *Bannatyne Poems*, p. 132. V. BAIL.

Lord Hailes has inadvertently given two explanations of the same phrase, as used in this passage. In Gl. he expl. it, "supply, increase;" in Note, p. 284, "abate my fires—quench my amorous flames." *Bailis*, however, does not signify fires, but sorrows, as used in Wallace. V. sense 3.

A similar phrase occurs in O. E.

I am Thomas your hope, to whom ye crie & grete,
Martir of Canterbire, your *bale* salle I *bete.*
R. Brunne, p. 148.

The v., as it occurs here, is not different from that rendered, to supply. It is only used in a secondary sense, signifying to amend, to make better; as help or supply is one great mean of ameliorating one's situation.

Bett, part. pa.

In Lagtyne wode, quhen that he maid repayr,
This gentill man was full oft his resett;
With stuff of houshald strestely he thaim *bett.*
Wallace, ii. 18. MS.

This man may *beet* the poet bare and clung
That rarely has a shilling in his spung.
Ramsay's Poems, i. 353.

Thocht I am bair I am nocht *bett;*
Thay *latt me stand bot on the flure,*
Sen auld kyndnes is quyt foryett.
Bannatyne Poems, p. 184.

e. "however poor, I receive no supply."

To beit the fire, or *beit the ingle*. To add fuel to the fire, S. "*To beet*, to make or feed a fire." Gl. Grose.

—Turne againe I will
To this fayr wyf, how scho the fyre culd *beit*.
Dunbar, Maitland Poems, p. 70.

"Daily wearing neids yearly *beiting*;" S. Prov. i. e. the clothes that are daily worn need to be annually replaced by others.

Hence the phrase, when any thing, for which there is no present use, is laid up in case of future necessity; "This will *beit* a mister;" and the term *beit-mister*, applied either to a person or thing found necessary in a strait; Loth.

Taxation for the *beeting* (reparation) of the bridge of Tay." Table of unprinted Acts, Ja. VI. Parl. 6.

2. To blow up, to inkindle, applied to the fire.

Quhen he list gant or blaw, the fyre is *bet*,
And from that furnis the flambe doith brist or glide.
Doug. Virgil, 87. 55.

3. To bring into a better state, by removing calamity, or cause of sorrow.

Allace, quha sall the *beit* now off thi *baill!*
Allace, quhen sall off harmys thow be haill!
Wallace, xi. 1119. MS.

A. S. *bet-an*, *ge-bet-an*, to mend, to restore to the original state; Belg. *boet-en;* Isl. *bet-a*, Su.G. *boet-a*, id. *boet-a klaeder*, to repair or mend clothes. A. S. *bet-an fyr*, corresponds to the S. phrase mentioned above, struere ignem, focum jam deficientem reparare ac denuo excitare; Lye. Isl. Su.G. *boeta eld*, to kindle the fire; Belg. *T' vier boeten*, id. Su.G. *fyrboetare*, he who kindles the fire, metaph. one who sows discord. That the Fr. have anciently used *bout-er* in the same sense, appears from the compound *boutfeu*, an incendiary; Ital. *butta-fuoco*. MoesG. *bot-an*, to help, *ga-bot-an*, to restore. *Bot*, *bute*, advantage, is evidently to be traced to the same source.

BEIT, *s.* An addition, a supply, S. B. V. the *v.*

To BEKE, *v. a.* To bask. V. BEIK.

BEKEND, *part.* Known: S. B. *bekent*.

——Scho beheld Eneas clething
And eke the bed *bekend*.——
Doug. Virgil, 122. 54.

Germ. *bekaunt*, id. Teut. *be-kennen*, to know; A. S. *be-cunnan*, experiri.

BELCH, BAILCH, BILCH, *s.* (gutt.) A monster.

This feyndliche hellis *monstour* Tartareane
Is hatit wyth hyr vthyr sisteris ilkane;
And Pluto eik the fader of hellis se
Reputtis that bisming *belch* hatefull to se.
Doug. Virgil, 217. 43.

2. A term applied to a very lusty person, S. B. "*A bursen belch*, or *bilch*, one who is breathless from corpulence, q. burst, like a horse that is broken-winded.

By this time Lindy is right well shot out,
Tweesh nine and ten, I think, or thereabout;
Nae *bursen bailch*, nae wandought or misgrown,
But snack and plump, and like an apple round.
Ross's Helenore, p. 16.

Teut. *balgh*, the belly; or as it is pron. *bailg*, Moray, from Su.G. *bolg-ia*, *bulg-ia*, to swell? It may, however, like *baich*, be from Teut. *balgh*, which although now applied only as a contemptuous term to a child, may formerly have been used more generally.

BELD, *adj.* Bald, without hair on the head, S.

But now your brow is *beld*, John,
Your locks are like the snaw.
Burns, iv. 302.

This is the ancient orthography. Skinner derives E. *bald* from Fr. *pelé*, peeled. Junius refers to C. B. *bal*, praecalvus; Minsheu, to Goth. *bellede*, calvus. Seren. derives it from Isl. *bala*, planities. With fully as much probability might it be traced to Isl. *buel-a*, vastare, prosternere, to lay flat. It occurs indeed, in one instance, in the form of the part. pa. of some v. now unknown. V. BELLIT.

BELD, *s.* Pattern, model of perfection. V. BEELDE.

BELD, *imperf. v.*

It wer lere for to tell, dyte, or address,
All thair deir armes in dolie desyre.
But parte of the principale nevertheless
I sall haistine to shew hairtly but hyre.
Thair lofs and thair lordschip of so lang date,
That ben cote armor of eld,
Thair into herald I held;
But sen thai the Bruce *beld*
I wret as I wate. *Houlate*, ii. 9. MS.

Holland here says that it would be *lere*, i. e. it would require much learning, to give a full account of the armorial bearings of the Douglasses from the first rise of the family. For this he refers to the Herald's office. But he would write, as he knew, from the time that they *beld* the Bruce. By this term he certainly refers to the honour put on James Douglas, when Robert Bruce gave him the charge of carrying his heart to the Holy Land. It seems to signify, took the charge of, or protected; from Fr. *bail*, a guardian. In this sense it is nearly allied to E. *bailed*, Fr. *bailler*, to present, to deliver up; as Douglas engaged to present the heart of his sovereign, where he had intended, had he lived, to have gone in person.

As, however, we have the word *beild*, shelter, protection, *beld* may possibly belong to a verb corresponding in sense.

BELD CYTTES, *s. pl.* Bald coots.

Than rerit thro membronis that montis so he,
Furth borne bethleris bald in the bordouris;
Busardis and *Beld tyttes*, as it mycht be,
Soldwnris and subject-men to thay senyeoris.
Houlate, iii. 1. Pink. S. P. Rep.

The passage has been very carelessly copied. It is thus in the Bann. MS.

Than rerit *thir marlionis* that montis so he,
Furth borne *bechleris* bald in the bordouris,
Busardis and Beld *cyttes*, as it mycht be,
Soldiouris, &c.

The *bald coot* receives its name from a *bald* spot on its head. It is vulgarly called *bell-kite*, S.

BELDIT, *part. pa.* Imaged, formed.

Than was the schand of his schaip, and his schroud schane

Off all coloure maist clere *beldit* abone,
The fairest foull of the firth, and hendest of hewis.
Houlate, iii. 20. MS.

Belg. *beeld-en*, Germ. *bild-en*. Sw. *bild-a*, formare, imaginari. A. S. *bild*, *bilith*, Germ. Sw. *bild belaete*, an image. These words Ihre derives from *lete* the face, MoesG. *wlits*. V. BEELDE.

To BELE, *v. s.* "To burn, to blaze."

Quhen the Kyng Edward of Ingland
Had herd of this deid full tythand,
All breme he *belyd* in-to berth,
And wrythyd all in wedand werth.
Wyntown, viii. 11. 48.

This, however, may mean, bellowed, roared, from A. S. *bell-an*, Su.G. *bal-a*, id. especially as this idea corresponds most strictly to *breme*, which expresses the roaring of a wild beast. Chaucer uses *belle* in the same sense; House of Fame, iii. 713.

BELE, *s.* A fire, a blaze. V. BAIL.

To BELEIF, *v. a.* To leave; pret. *beleft*.

Quhat may yone oist of men now say of me?—
Quhom now, allace! now fechtand vnder scheild
Younder, schame to say the harme, so wikkitly
Reddy to mischevus deith *beleft* haue I.
Doug. Virgil, 343. 5. Reliqui, Virg.

A. S. *be* and *leof-an*, linquere.

To BELEIF, BELEWE, *v. a.* To deliver up.

Unto thy parentis handis and sepultre
I the *beleif*, to be enterit, quod he,
Gyf that sic manere of tryumphe and coist
May do thame plesure, or eis in to thy goist.
Doug. Virgil, 349. 43. Remitto, Virg.

It is also used as a *v. n.* with the prep. *of*.

Hys cunnand hes he haldyn well,
And with him tretyt sua the King,
That he *belewyt of* hys duelling.
Barbour, xiii. 544. MS.

i. e. gave up the castle of Stirling into the King's hands. Edit. 1620, *beleft*, p. 252. A. S. *belaewan*, tradere; *belaewed*, traditus.

BELEFE, *s.* Hope.

Ne neuer chyld cummyn of Troyane blude
In sic *belefe* and glorie and grete gude
Sal rayis his forbearis Italianis.
Doug. Virgil, 197. 36. Spes, Virg.

To BELENE, *v. s.* To tarry; or perhaps, to recline, to rest.

——Schir Gawayn, gayest of all,
Belenes with Dame Gaynour in grenes so grene.
Sir Gawan and Sir Gal. i. 6.

A. S. *bilen-ed*, inhabited. V. LEIND. Or allied to Germ. *len-en*, recumbere.

BELEWYT, *imperf. v.* Delivered up. V. BELEIF, *v.* 2.

BELYVE, BELIFF, BELIUE, BELIFE, *adv.* 1. Immediately, quickly.

Belife Eneas membris schuke for cauld,
And murnand baith his handis vp did hauld
Towart the sternes. *Doug. Virgil*, 16. 4.
Extemplo, Virg. Douglas uses it for *repente*, 54. 34. and for *subito*, 209. 54.

2. By and by, S.

And than at ane assalt he was
Woundyt sa felly in the face,
That he was dredand off his lyff;
Tharfor he tretit than *beliff*;
And yauld the tour on sic maner,
That he, and all that with him wer,
Suld saufly pass in Ingland.
Barbour, x. 481. MS.

On this purpos than *be-live*,
As wyth-in foure dais or five,
He redy maid a hundyre men
At all poynt wele arayt then.
Wyntown, ix. 27. 289.

This seems to be the only modern sense of the term in S. Hence the Prov. "*Belaive* is two hours and a half;"—"an answer to them, who being bid to do a thing, say, *Belaive*, that is, by and by;" Kelly, p. 69. "Within a little," N.

Belyve the elder bairns come drapping in,
At service out, amang the farmers roun',
Some ca' the pleugh, some herd, some tentie rin
A cannie errand to a neebor town.
Burns, iii. 175.

3. At length.

Quhat profite has it done, or auantage,
Of Troyis batall to haue eschaip the rage?
——————gyf that thus *belyue*
Troianis has socht tyll Italy, tyll upset
New Troyis wallys, to be agane doun bet?
Doug. Virgil, 314. 36.

4. It is used in a singular sense, S. B. *Little belive*, or *bilive*.

As I cam to this warld to *little bilive*,
And as little in't ha'e I got o' my ain;
Sae, whan I shall quat it,
There's few will grete at it,
And as few, I trow, will ha'e cause to be fain.
Jamieson's Popular Ball. ii. 334.

This seems properly to signify, a small remainder, as applicable to the situation of one who succeeds to another who has left little or no inheritance.

In O. E. it is used in the sense of, quickly.

His gret axe he nome in hys hond, & to hym hyede
bi lyve.. *R. Glouc.* p. 24.

In the Gl. it is rendered, "*bluff*, furiously, fast." Chaucer *belive*, *blive*, quickly; Gower, *blyve*, id.

And thytherwarde they hasten *blyve*.
Conf. Am. Fol. 53. a.

It is a curious conjecture of Ray, that this is q. "by the eve." Hickes mentions Franc. *bilibet* as signifying protinus, confestim; and Junius refers to Norm. Sax. *bilive*. This is certainly the same word; from Alem. and Franc. *bilib-an*, manere. It seems to be the imperat. of this v., q. "let him wait," or "let the matter rest for a while;" Gl. Keron. *pilibe*, maneat. O. E. *byleue* is used as a v. signifying to remain, to tarry; A. S. *belif-an*, id.

Heo suor, that he ssolde alygte, & *byleue* myd yre
al day. *R. Glouc.* p. 288.

i. e. "she swore that he should alight, and remain with her all day." It is evidently allied to MoesG. *lif-nan*, *aflif-nan*, restare, superesse; Germ. *bleib-en*, Belg. *blijv-en*, remanere. Its origin would indicate, that what appears, from our old writers, to have been its most common sense in their time is only a secondary one; and that its primary meaning is, by and by.

As used in sense 4., it has evidently a common origin with S. *lave*. V. Lafe. Alem. *aleiba*, differs only in the prefix.

To BELY, *v. a.* To besiege.

"In the South the Lairds of Fernherst and Bacleugh did assail Jedburgh, a little town, but very constant in maintaining the Kings authority. Lord Claud Hamilton *belyed* Paslay." Spotswood, p. 259.

TO BELL THE CAT, to contend; with one, especially, of superior rank or power, to withstand him, either by words or actions; to use strong measures, without regard to consequences, S.

While the nobles were consulting, A. 1474, about the deposition of Cochran, who had been created Earl of Marr, Lord Gray related the fable of the mice. "When it came to be questioned,' he said, "who would undertake to tie the bell about the cat's neck, there was never a mouse durst cheep or undertake.' The Earle of Angus understood his meaning, and what application was to be made of it; wherefore he answered shortly, I will *Bell the Cat*, and what your Lordships conclude to be done, shall not lack execution. For this answer, he was alwayes after this named *Archbald Bell the Cat.*"—Godscroft, p. 225, 226.

"If those were their methods with gentlemen, and before lawyers, we may easily guess, how little justice or equity poor simple country people, who could not *bell the cat* with them, had to look for." Wodrow's Hist. ii. 384.

The fable, to which this phrase alludes, is told by Langland in his Visions of P. Ploughman, fol. 3. b., and applied to the state of the court of England in his time.

Fr. *Mettre la campane au chat*, "to begin a quarrel, to raise a brabble; we say also, in the same sense, to hang the bell about the cat's neck." Cotgr.

BELL-PENNY, *s.* Money laid up, for paying the expence of one's funeral; from the ancient use of the passing-bell. This word is still used in Aberbrothick.

BELL-KITE, *s.* The bald Coot. V. Beld Cyttes.

BELLAN, *s.* Fight, combat.

—— The sterne Eryx was wount
To fecht ane bargane, and gif mony dount,
In that hard *bellan* his brawnis to enbrace.
Doug. Virgil, 141. 4.

Lat. *bellum*. This word, from the influence of the monks, may have been pretty much used in former times. In the vicinity of Meigle, a cairn is shewn, where, according to tradition, Macbeth was slain by Macduff; thence called *Bellum-Duff*. If I recollect right, this is the pronunciation, although otherwise written by Pennant. "In one place is shewn his *tumulus*, called *Belly Duff*, or I should rather call it, the memorial of his fall." Tour in S. iii. 175.

BELLE, *s.* Bonfire. V. Bail.

BELLING, *s.* The state of desiring the female; a term properly applied to harts.

The meik hartis in *belling* oft ar found,
Mak feirs bargane, and rammys togiddir ryn.
Doug. Virgil, *Prol.* 94. 26.

Hence *belling time*, the pairing season, the time when beasts desire to couple; Doug.

Rudd. derives the phrase from Fr. *belier*, a ram; but perhaps it is rather from Isl. *bael-a*, *baul-a*, Germ. *bell-en*, mugire.

BELLIS, *s. pl.*

Compleyne also, yhe *birdis*, blyth as *bellis*,
Sum happy chance may fall for your behuff.
Wallace, ii. 222. MS.

Can this refer to the *belling time* of beasts, mentioned above?

BELLIT, *adj.* Bald.

And for swet smell at thi nose, stink sall thou find;
And for thi gay gylt girdyll, a hard strop sal the bynd;
And for thi crisp kell, and fair hair, all *bellit* sall thou be;
And as for wild and wanton luk, nothing sall thou se;
And for thi semat semand cote, the hair sall be unset;
For thy pantit face and proud heart, in hell sall be thy set.

This is Bower's version of part of Isa. iii. Fordun. Scotichron. ii. 374, 375. V. Beld.

BELLY-BLIND, *s.* The play called Blindman's buff, S. A.: *Blind Harie*, synon. S.

This has been defined, but erroneously, "the name of a childish sport, otherwise called *hide and seek*." Gl. Sibb. This is the only name for this game, Roxburghs. and the other counties on the Border. It is also used Clydes.

Anciently it denoted the person who was blindfolded in the game.

War I ane king,—
I sould richt sone mak reformatioun;
Failyeand thairof your grace sould richt sone finde
That Preistis sall leid yow lyke ane *bellye blinde*.
Lyndsay, *S. P. R.* ii. 232.

V. Sile, to cover.

Sum festnit is, and ma not flé;
Sum led is lyk the *belly-blynd*
With luve, war bettir lat it be.
Clerk's Adv. to Luvaris, *Chron. S. P.* i. 369.

In Su.G. this game is called *blind-bock*, i. e. blind goat; and in Germ. *blinde kuhe*, q. blind cow. Wachter spurns the idea of *kuhe* being here used in its common acceptation. "For," he says, "this game has nothing more to do with a cow, than with a dog or a buck." He accordingly derives it from Gr. χαω, *capio*, as if it meant, coeca captura. But although the reason of the phrase be lost, the analogy between the Germ. and Su.G. designations of this sport renders it probable that *kuhe*, as well as *bock*, originally referred to the animal thus denominated. Ihre, therefore, observes a wiser plan, saying; "I shall tell why this game received its name from the *goat*, when the Germans have informed us, for what reason they borrowed its designation from the cow."

' One might be led to suppose, that this game had been also anciently known in S. by the name of *Blind buk*, from a passage in one of A. Scott's poems, addressed to Cupid.

Blind buk! but at the bound thou schutes,
And them forbeirs that the rebutes.
Chron. S. P. iii. 172.

Disguisings, we know, were common among our Gothic ancestors, during the festival at the winter solstice, even in times of paganism; whence the term *Julbock*, the goat or stag of Yule. Now, it may be conjectured that *Blindman's buff* was one of the sports used at this time; and that anciently the person, who was hoodwinked, also assumed the appearance of a goat, a stag, or a cow, by putting on the skin of one of these animals: or, that it received its designation from its resemblance to the Yule-games, in consequence of the use of a similar disguise. Loccenius, indeed, speaks as if *blinde-bok*, or Blind man's buff, had been the same with that called *Julbok*; Antiq. SucoGoth. p. 23. Those, who may be dissatisfied with this derivation, might prefer the idea of the Su.G. name being composed of *blind* and *bocke*, a stroke, Alem. *bock-en*, to strike; as he, who personates the blind man, is struck by his companions. In the same manner the Germ. word *kuhe* might be traced to *knfw-a*, *kug-a*, which have precisely the same meaning. But the former is undoubtedly preferable.

The French call this game *Cligne-musset*, from *cligner*, to wink, and *mussé*, hidden; also, *Colin-maillard*. *Colin* seems to be merely a popular diminutive from *Nicolas*; terme bas et populaire; Dict. Trev. *Mailhard*, drol, espeigle; Bullet. Thus, it may be equivalent to "Colin the buffoon."

This game was not unknown to the Greeks. They called it κολλαβισμος, from κολλαβιζω, impingo. It is thus defined; Ludi genus, quo hic quidem manibus expansis oculos suos tegit, ille vero postquam percussit, quaerit num verberarit; Pollux ap. Scapul. It was also used among the Romans. As Pilate's soldiers first blindfolded our Saviour, and then struck him on the cheek, saying, "Prophesy, who smote thee;" it has been observed, that they carried their wanton cruelty so far as to set him up as an object of sport, in the same manner in which they had been accustomed to do by one of their companions in this game; and that the question they proposed, after striking him, exactly corresponds to the account given by Pollux. For thus his words are rendered by Capellus; Κολλαβιζειν, eo ludo ludere est, cum aliquem occultatâ facie percussum interrogamur, Quis percussit eum? The verb used, Matt. xxvii. 67. is κολαφιζω.

We are told that the great Gustavus Adolphus, at the very time that he proved the scourge of the house of Austria, and when he was in the midst of his triumphs, used in private to amuse himself in playing at *Blindman's buff* with his colonels. Cela passoit, say the authors of the Dict. Trev., pour une galanterie admirable; vo. *Colin-Maillard*.

The origin of the term *Belly-blind* is uncertain. It might be derived from Isl. *bella*, cum somitu pelli, because the person is driven about as the sport of the rest. Or, as the Su.G. designation is borrowed from the *goat*, the Germ. from the *cow*; what if ours should respect the *bull*, Isl. *bael*? Hence *bael skinn*, corium bovinum. As *baul-a* signifies to bellow, *baul* denotes a *cow*; G. Andr.

It is probable, however, that the term is the same with *Billy Blynde*, mentioned in the Tales of Wonder, and said to be the name of "a familiar spirit, or good genius."

With that arose the *Billy Blynde*,
And in good tyme spake he his mind, &c.
Willy's Lady, No. 29.

Since writing this article, I observe that my friend Mr Scott makes the same conjecture as to the original application of the name to that familiar spirit, which he views as "somewhat similar to the Brownie." Minstrelsy Border, ii. 32.

This spirit is introduced in a Scottish poem lately published.

O it fell out upon a day
Burd Isbel fell asleep,
And up it starts the *Billy Blin*,
And stood at her bed feet.
"O waken, waken, Burd Isbel;
How can ye sleep so soun';
When this is Bekie's wedding day,
And the marriage gaing on?"
—— She set her milk-white foot on board,
Cried, "Hail ye, Domine!"
And the *Billy Blin* was the steerer o't,
To row her o'er the sea.
Young Bekie, *Jamieson's Popular Ball.* ii. 130, 131. V. Blind Harie.

BELLY-FLAUGHT. 1. To *slay*, or *flay*, *belly-flaught*, to bring the skin overhead, as in flaying a hare, S. B.

"Within this ile there is sic faire whyte beir meil made like flour, and quhen they slay ther sheipe, they *slay* them *belly-flaught*, and stuffes ther skins fresche of the beir meal, and send their dewties be a servant of M'Cloyd of Lewis, with certain reistit mutton, and mony reistit foules." Monroe's Iles, p. 47.

Thay pluck the puir, as thay war powand hadder:
And taks buds fra men baith neir and far;
And ay the last ar than the first far war.—
Thus *fla* thay al the puir men *belly flaught*;
And fra the puir taks many felloun fraucht.
Priests of Peblis, p. 24.

"An' *flae* him *belly-flaught*, his skin wad mak a gallant tulchin for you." Journal from London, p. 2.

2. It is used in Loth. and other provinces, in a sense considerably different; as denoting great eagerness or violence in approaching an object.

—— The bauld good-wife of Baith,
Arm'd wi' a great kail-gully,
Came *belly-flaught*, and loot an aith,
She'd gar them a' be hooly.
Ramsay's Works, i. 260.

It is explained by the author: "Came in great haste, as it were flying full upon them, with her arms spread, as a falcon with expanded wings comes soussing upon her prey." Thus Ramsay seems to

have supposed that the word alluded to the flight of a bird of prey.

But the first is undoubtedly the original and proper sense; q. *belly flayed*, or flayed as a hare is, the skin being brought over the belly, without being cut up; Belg. *vlagh-en*, to flay.

3. It is also rendered, "flat forward," in reference to the following passage:

They met: an' aff scour'd for their traught,
Thick darkness made them blind maist;
Nor stapt—till beath flew, *bellie-flaught*,
I' the pool!— *Rev. J. Nicol's Poems*, i. 31.

BELLY-HUDDROUN. V. HUDDROUN.

BELLYTHRA, *s.* The colic.

— Rimbursin, ripples, and *bellythra*.
Roull's Cursing, *Gl. Compl.* p. 331.

A. S. *belg*, belly, and *thra*, affliction. This term, I am informed, is still used on the Border.

To BELLWAVER, *v. n.* 1. To straggle, to stroll, S.

2. To fluctuate, to be inconstant; applied to the mind, S.

The origin of the latter part of the v. is obvious; either from E. *waver*, or L. B. *wayviare*, to stray. Perhaps the allusion may be to a ram or other animal, roaming with a *bell* hung round its neck.

To BELT, *v. a.* 1. To gird, S.

Hence, in our old ballads *belted knights* are often introduced.

2. To gird, metaph. used in relation to the mind.

"*Belt* yow thairfore (lusty gallandis) with manheid and wisdome to haue victory." Bellend. Cron. Fol. 78. a. Accingimini, Boeth.

Isl. *belt-a*, cingere zona.

To BELT, *v. a.* To flog, to scourge, S.

The term might have its origin from the occasional use of a leathern girdle for the purpose of inflicting corporal discipline. Sw. *bult-a*, however, is used in the same sense.

To BELT, *v. s.* To come forward with a sudden spring, S.

Isl. *bilt-a*, *bilt-ast*, signifies, to tumble headlong.

BELT, *part. pa.* Built.

The realme of Punis this is quhilk ye se,
The pepill of Tire, and the cité but more,
Belt fra the folk discend from Agenore.
Doug. Virgil, 23. 36. V. BEILD.

BELTANE, BELTEIN, *s.* The name of a sort of festival observed on the first day of May, O. S.; hence used to denote the term of Whitsunday.

At *Beltane*, quhen ilk bodie bownis
To Peblis to the Play,
To heir the singin and the soundis,
The solace, suth to say,
Be firth and forrest furth they found;
Thay graythit tham full gay.
Peblis to the Play, st. 1.

"On *Beltane* day, in the yeir nixt followyng, callit the Inuentioun of the haly croce, James Stewart the thrid son of Duke Mondo, mouit with gret ire, that his fader & brethir war haldin in captiuite, come with ane gret power to Dunbritane, and brint it, efter that he had slane Johne Stewart of Dundonald, with xxxii. men in it." Bellend. Cron. B. xvii. c. 2.

"And quhair it be taintit that thay [ruikis] big, and the birdis be flowin, and the nest be fundin in the treis at *Beltane*, the treis sal be foirfaltit to the King." Acts Ja. I. 1424. c. 21. Edit. 1566.

"On the first of May, O. S. a festival called *Beltan* is annually held here. It is chiefly celebrated by the cow-herds, who assemble by scores in the fields, to dress a dinner for themselves, of boiled milk and eggs. These dishes they eat with a sort of cakes baked for the occasion, and having small lumps in the form of *nipples*, raised all over the surface. The cake might perhaps be an offering to some deity in the days of Druidism." P. Logierait, Perths. Statist. Acc. v. 84.

A town in Perthshire, on the borders of the Highlands, is called *Tillie-* (or *Tullie-*) *beltane*, i. e. the eminence, or rising ground, of the fire of Baal. In the neighbourhood is a druidical temple of eight upright stones, where it is supposed the fire was kindled. At some distance from this is another temple of the same kind, but smaller, and near it a well still held in great veneration. On *Beltane* morning, superstitious people go to this well, and drink of it; then they make a procession round it, as I am informed, nine times. After this they in like manner go round the temple. So deep-rooted is this heathenish superstition in the minds of many who reckon themselves good Protestants, that they will not neglect these rites, even when *Beltane* falls on Sabbath.

"The custom still remains [in the West of S.] amongst the herds and young people to kindle fires in the high grounds, in honour of Beltan. *Beltan*, which in Gaelic signifies *Baal* or *Bel's fire*, was anciently the time of this solemnity. It is now kept on St. Peter's day." P. Loudoun, Statist. Acc. iii. 105.

But the most particular and distinct narration of the superstitious rites observed at this period, which I have met with, is in the Statist. Acc. of the P. of Callander, Perths.

"The people of this district have two customs, which are fast wearing out, not only here, but all over the Highlands, and therefore ought to be taken notice of, while they remain. Upon the first day of May, which is called *Beltan*, or *Bal-tein day*, all the boys in a township or hamlet meet in the moors. They cut a table in the green sod, of a round figure, by casting a trench in the ground, of such circumference as to hold the whole company. They kindle a fire, and dress a repast of eggs and milk in the consistence of a custard. They knead a cake of oatmeal, which is toasted at the embers against a stone. After the custard is eaten up, they divide the cake into so many portions, as similar as possible to one another in size and shape, as there are persons in the company. They daub one of these portions all over with charcoal, until it be perfectly black. They put all the bits of cake into a bonnet. Every one, blindfold, draws out a portion. He, who holds the bonnet, is entitled to the last bit. Whoever draws the black bit, is the devoted person who is to be sacrificed to *Baal*, whose favour they mean to implore,

in rendering the year productive of the sustenance of man and beast. There is little doubt of these inhuman sacrifices having been once offered in this country, as well as in the east, although they now pass from the act of sacrificing, and only compel the *devoted* person to leap three times through the flames; with which the ceremonies of this festival are closed.

"*Bal-tein* signifies *the fire of Baal. Baal*, or *Ball*, is the only word in Gaelic for a *globe*. This festival was probably in honour of the sun, whose return, in his apparent annual course, they celebrated, on account of his having such a visible influence, by his genial warmth on the productions of the earth. That the Caledonians paid a superstitious respect to the sun, as was the practice among other nations, is evident, not only by the sacrifice at Baltein, but upon many other occasions." Statist. Acc. xi. 621. V. WIDDERSHINS.

A curious monument of the worship of the heavenly bodies still remains in the parish of Cargill, Perths.

"Near the village of Cargill may be seen some erect stones of considerable magnitude, having the figure of the moon and stars cut out on them, and are probably the rude remains of pagan superstition. The corn-field where these stones stand is called the *Moon-shade* [*l. shed*] to this day." Statist. Acc. xiii. 536, 537, N.

It would appear that some peculiar sanctity was also ascribed to the eighth day of May, from the old S. Prov. "You have skill of man and beast, you was born between the *Beltans*;" i. e. "the first and eighth of May." Kelly, p. 376.

Mr Pennant gives a similar account, and with the addition of some other circumstances. "On the first of May," he says, "the herdsmen of every village hold their *Bel-tein*, a rural sacrifice: They cut a square trench on the ground, leaving the turf in the middle; on that they make a fire of wood, on which they dress a large caudle of eggs, butter, oatmeal and milk, and bring, besides the ingredients of the caudle, plenty of bear and whisky; for each of the company must contribute something. The rites begin with spilling some of the caudle on the ground, by way of libation: on that every one takes a cake of oatmeal, upon which are raised *nine* square knobs, each dedicated to some particular being, the supposed preserver of their flocks and herds, or to some particular animal, the real destroyer of them: each person then turns his face to the fire, breaks off a knob, and flinging it over his shoulders, says, *This I give to thee, preserve thou my horses; this to thee, preserve thou my sheep;* and so on. After that, they use the same ceremony to the noxious animals: *This I give to thee, O Fox! spare thou my lambs; this to thee, O hooded Crow! this to thee, O Eagle!*

"When the ceremony is over, they dine on the caudle; and after the feast is finished, what is left is hid by two persons deputed for that purpose; but on the next Sunday they reassemble, and finish the reliques of the first entertainment." Tour in Scotland, 1769. p. 110, 111. 4to edit.

The resemblance between the rites of different heathen nations is surprising, even where there is no evidence that these rites had the same origin. It is not so strange, that the same objects should excite their love or their fear, because men in general are actuated by common principles. But, it cannot easily be accounted for, that, when the expressions of these are entirely arbitrary, there should be an identity, or a striking similarity.

The *Lemuria* was a feast observed by the ancient Romans, during the nones of May, in order to pacify the spirits or ghosts that excited their apprehension by night. These hobgoblins they called *Lemures*. Some of the Roman writers pretend, that this feast was called *Lemuria*, quasi *Remuria* from *Remus*, who was slain by his brother Romulus; that it was instituted for making atonement to his ghost, which used to disturb the murderer; and that the word was gradually softened into *Lemuria*. It seems pretty certain, that the institution of the *Lemuria* was previous to that of the *Ferialia*.

According to Ovid, he who observed these gloomy rites, rose during the profound silence of night. To prevent his meeting with any of these nocturnal spirits, he clapped his fingers close together, with the thumb in the middle; and thrice washed his hands in spring-water. Then turning round, he put some black beans in his mouth, which he threw backward, and said, while throwing them, *These I send, by these beans I redeem both myself and mine.* This he repeated *nine* times, without looking over his shoulder. For he believed that the ghost followed him, and gathered up the beans, while unseen by him. Then he poured water on a certain kind of brass, and made it ring, requiring the ghost to depart from his dwelling. Having said nine times, *Depart, ye ghosts of my fathers!* he ventured to look behind him, being persuaded that he had strictly performed all the sacred ceremonies. Fast. Lib. 5.

Nine seems to have been a sacred number with the heathen. The *Bel-tein* cakes have *nine* knobs; and the person, who placated the nocturnal spirits, repeated his address to them *nine* times. The throwing of the beans backward is similar to the custom of throwing the knobs over the shoulder; the address to the manes, *These I send, by these I redeem*, &c. to the language used at *Bel-tein* in devoting the knobs, *This I give to thee*, &c. As the Romans believed that the spirit kept behind the person who performed the ceremonies already mentioned, something of the same kind is still believed by the superstitious of our own country. For he who *saws hemp seed* at *Hallow-een*, believes that, by looking over his shoulder, he will see the apparition of his future wife.

In some circumstances, however, the rites observed on Beltein day bear fully as much resemblance to those peculiar to the *Palilia*, a feast celebrated by the ancient Romans, on the 21st of April, in honour of *Pales* the goddess of shepherds. The design of both seems to have been the same;—to obtain protection for shepherds and their flocks. As the herdsmen kindle a fire on Beltein day, we learn from Ovid that fires were laid in order, which were leapt over by those who observed the *Palilia*.

Certe ego transilui positas ter in ordine flammas.
Fast. Lib. 4.

As a cake is baked for Beltein, a large cake was prepared for Pales.—

—— Et nos faciamus ad annum
Pastorum dominae grandia liba Pali.

Fast. Lib. 4.

The Romans had also a beverage somewhat resembling our caudle; for they were to drink milk and the purple *sapa*, which, according to Pliny, is new wine boiled till only a third part remain.

Tum licet, apposita veluti cratere camella,
Lac niveum potes, purpureamque sapam.

Ibid.

The prayer addressed to Pales is very similar to that idolatrously used in our own country.

Thee, goddess, O let me propitious find,
And to the *shepherd*, and his *sheep* be kind.
Far from my folds drive noxious things away,
And let my flocks in wholesome pastures stray.—
May I at night my morning's number take,
Nor mourn a theft the prowling *wolf* may make.—
May all my rams the ewes with vigour press,
To give my flocks a yearly due increase, &c.

Fasti, Transl. by Massey, B. 4.

Eggs always forming a part of the rural feast of Beltein, it is not improbable that this rite is as ancient as the heathenish institution of the festval. As it appears that the Gauls called the sun *Bel* or *Belus*, in consequence of their communication with the Phenicians, the symbol of the egg might also be borrowed from them. It is well known, that they represented the heavenly bodies as oviform; and worshipped an egg in the orgies of Bacchus, as an image of the world. Plut. in Sympos. Univers. Hist. vol. i. Cosmog. p. 34.

The Egyptians also represented Cneph, the architect of the world, with an egg coming out of his mouth. In the hymns ascribed to Orpheus, Phanes, the first-born god, is said to be produced from an egg. On these principles, the story of the serpentine egg, to which the Druids ascribed such virtues, may be explained. As they were greatly attached to mystery, they most probably meant the egg as a symbol of fecundity, and in this respect might consecrate it in the worship of the sun, whom they acknowledged, in their external rites at least, as the universal parent.

To the same source, perhaps, may we trace the custom so general among children in this country, of having eggs dyed of different colours at the time of *Peace*, as they term it, that is, *Pasch* or Easter.

A rite, allied to these, is still pretty generally observed throughout Scotland, by the superstitious, or by young people merely as a frolic; although nothing can be accounted entirely innocent, which tends to preserve ancient superstition. Early in the morning of the first day of this month, they go out to the fields to gather *May-dew;* to which some ascribe a *happy* influence, others, I believe, a sort of medical virtue. This custom is described by the unfortunate Fergusson.

On May-day, in a fairy ring,
We've seen them round St Anthon's spring,
Frae grass the caller *dew-drops* wring
To weet their ein,
And water clear as crystal spring,
To synd them clean.

Poems, ii. 41.

The first of May seems to have been particularly observed in different countries. There seems also to have been a general belief, that this was a sort of holiday among the inhabitants of the invisible world and witches. The first of May is celebrated in Iceland.

Although the name of Beltein is unknown in Sweden, yet on the last day of April, i. e. the evening preceding our Beltein, the country people light great fires on the hills, and spend the night in shooting. This with them is the eve of Walburg's Mess. The first of May is also observed.

"It is called in Sweden *War Fruday;* le jour de notre Dame, our Lady's day. The witches are supposed to take, in the night preceding that day, their flight to Blakulla, a famous mountain; but it was formerly believed in Germany, that the witches travelled to the Bloxberg or Brocken, a high mountain contiguous to the Hartz Forest." Von Troil's Lett. on Iceland, p. 24. *Blaakulla*, pronounced *Blokulla*, is a rock in the sea between the island Oeland and Smoland, which, on account of the many shipwrecks that happened there, was in former times believed by the vulgar to be inhabited by demons, who brought these calamities on mortals. Hence," Ihre says, "sprung another fable, that on the Thursday of the great week, the witches came hither to hold an infernal feast;" vo. *Blaa*. This *Blokulla* is the place described in the Relation of the strange witchcraft discovered in the village Mohra in Swedland; Satan's Invisible World, p. 92, &c.

In Ireland, Beltein is celebrated on the 21st June, at the time of the solstice. There, as they make fires on the tops of hills, every member of the family is made to pass through the fire; as they reckon this ceremony necessary to ensure good fortune through the succeeding year. This resembles the rite used by the Romans in the *Palilia*. Beltein is also observed in Lancashire.

The respect paid by the ancient Britons to Belus, or Belinus, is evident from the names of some of their kings. As the Babylonians had their *Beletis*, or *Belibus*, *Rige-Belus*, *Merodach-Baladan*, and *Belshazzar;* the Tyrians their *Ich-baals* and *Balator*, the Britons had their Cassi-*belin*, and their Cunc-*belin*.

As it has been common, in the Highlands, to kindle fires in the open air, on eminences, on this day, Dr MacPherson mentions this as one of the remains of heathen superstition. He thinks that our ancestors, like almost every heathen nation, worshipped the sun, under the name of *Grian* or *Grannius*. Critical Dissert. xvii. p. 286. xix. p. 319.

The Gael. and Ir. word *Beal-tine* or *Beil-tine* signifies *Bels Fire;* as composed of *Baal* or *Belis*, one of the names of the sun in Gaul, and *tein* signifying fire. Even in Angus a spark of fire is called a *tein* or *teind*.

Obrien gives the following account of *Beal-tine*. "Ignis *Beli Dei Asiatici:* i. e. *tine-Beil*. May day, so called from large fires which the Druids were

used to light on the summits of the highest hills, into which they drove four-footed beasts, using at the same time certain ceremonies to expiate for the sins of the people. This pagan ceremony of lighting these fires in honour of the Asiatic god Belus, gave its name to the entire month of May, which is to this day called *mi na Beal-tine* in the Irish language. Dor. Keating speaking of this fire of *Beal* says, that the cattle were drove through it and not sacrificed, and that the chief design of it was to keep off all contagious disorders from them for that year; and he also says, that all the inhabitants of Ireland quenched their fires on that day, and kindled them again out of some part of that fire." He adds, from an ancient Glossary; "The Druids lighted two solemn fires every year, and drove all four-footed beasts through them, in order to preserve them from all contagious distempers during the current year."

It has been conjectured, with considerable appearance of probability, that druidism had its origin from the Phenicians. It is favourable to this idea, that the continental Gauls, though more civilized, or rather, less barbarous, than those of Britain, came over to this country to be perfected in the druidical mysteries. Now, as the Gauls in Britain were undoubtedly a colony from the continent, had they brought their religion with them, it is not easy to conceive that those, from whom they originated, should have recourse to them for instruction. If we suppose that they received it from the Phenicians, who traded to this country in a very early period, it will obviate the difficulty. There is, however, another idea that may in part account for this circumstance. The Britons, from their insular situation, might be supposed to preserve their religion more pure, as being less connected with others, and for a long time separated from the *Belgae*, who do not seem to have adopted the druidical worship.

That there was a great similarity between the religion of the Druids, and that of the heathen in the East, seems undeniable. Strabo says that Ceres and Proserpine were worshipped in Britain according to the Samothracian, i. e. Phenician rites; Gale's Court, i. 46.

Bochart not only takes notice of *Baal*, *Baalsamon*, the god of heaven, but of a female deity worshipped by the Phenicians under the name of *Baaltis*. This he says Megasthenes and Abidenus write *Beltin*. He supposes this goddess to have been the same with *Astarte;* Geogr. p. 786. According to Pliny, the Druids began both their months and their years from the sixth moon.

It forms no inconsiderable presumption that the inhabitants of the counties north from Perthshire are not of Celtic origin, that the name of Beltein is unknown to them, although familiar to every one in Perthshire and in the western counties; and the name by which the term of Whitsunday, which falls within a few days of it, is generally expressed.

G. Andr. derives the name of *Balldur*, one of the *Asi*, or Scandinavian deities, from *Baal* or *Bel*, which signifies *Lord;* observing that the name *Balldur* contains a similar allusion. It is thought that they were called *Asar* or *Asi*, as being originally the companions of Odin in his expedition from *Asia*. V. Rude-Day.

BELTH, *s.*

Ane narrow firth flowis baith euin and morne
Betuix thay coistis and cieteis in sunder schorne:
The rycht syde thareof with Scilla vmbeset is,
And the left with insaciabill Caribdis:
Quharin hir bowkit bysyme, that hellis *belth*
The large fludis suppis thris in ane swelth,
And vthir quhilis spoutis in the are agane,
Driuand the stoure to the sternes, as it war rane.
Doug. Virgil, 82. 15.

It is possible that this word may denote a whirlpool, or rushing of waters. It has been generally supposed that the *Baltic*, Su.G. *Baelte*, has been thus denominated, because a sea may be figuratively represented as *a girdle* to the land. But the learned Grotius views this, not as a proper name, but as a term denoting a sea of this description. For he informs us, that Fris. *belt* signifies an irruption of waters; Proleg. ad Scriptor. Gothic. p. 4. V. *Balte*, Wachter; *Baelte*, Ihre. This view of the word is perfectly consonant to the description given by Douglas of the strait between Sicily and Italy.

— Thay partis vmquhile (as it is said)
Be force of storme war in sounder rife,
And ane huge depe gate thay holkit belife.—
For baith thay landis, quhen they war all ane,
The seyis rage draif in, and maid thame twane.

I am inclined, however, to view this term, either as equivalent to *belch*, only with a change in the termination, *metri causa;* or as signifying, figure, image, from A. S. *bilith*, Alem. *bilid*, *bileth*, id. For the poet personifies both Scylla and Charibdis; the former of which is said to have the face of a beautiful virgin.

Like to ane woman her ouir *portrature*.
Prima hominis facies, et pulchro pectore virgo.
Virg.

It can scarcely be supposed, that *belth* has any affinity to Sicamb. *bele-witte*, which Kilian renders lamia, stryx.

To BEMANG, *v. a.* To hurt, to injure; to overpower; S. B.

I, in a glint, lap on ahint,
And in my arms him fangit;
To his dore-cheik I keipt the cleik;
The carle was sair *bemangit*.
Minstrelsy Border, iii. 363. V. Mang, *v.*

To BEME, *v. n.* 1. To resound, to make a noise.

Endlang the coistis the vocis and the soundis
Rollis inclusit, quhil the meikle hillis
Bemys agane, hit with the brute so schill is.
Doug. Virgil, 132. 31.

The skry and clamoure followis the oist within,
Quhil all the heuinnis *bemyt* of the dyn.
Ibid. 295. 2.

2. To call forth by sound of trumpet.

Furth faris the folk, but fenyeing or fabill,
That *bemyt* was be the lord, luffsum of lait.
Gawan and Gol. iii. 8.

Germ. *bomm-en*, resonare; or A. S. *beam*, *bema*,

tuba. It is evident that *beme* is radically the same with *bommen*, because Germ. *bomme*, as well as A. S. *beam*, signifies a trumpet.

BEME, *s.* A trumpet; *bemys*, pl.

Thair was blauing of *bemys*, braging and beir;
Bretynit doune braid wod maid bewis full bair.
Gawan and Gol. ii. 13.

O. E. *beem*, id.

He seyth whethir that I ete or drynke,
Other do ought elles, euere me thynke,
That the *beem*, that schal blowe at domesday,
Sowneth in myn ere, and thus say,
"Rys up ye that ben dede and come,
"Un to the dredful day of dome."
MS. Tract of the Judgment, Gl. R. Brunne.

Hearne adds that the same writer uses *beom* for trumpet; vo. *Becm.* V. the v.

BEMYNG, *s.* Bumming, buzzing.

Ane grete flicht of beis on ane day,—
With loud *bemyng*, gan alicht and repare
On the hie top of this forsayd laurere.
Doug. Virgil, 206. 48.

BEN, *adv.* 1. Towards the inner apartment of a house; corresponding to *But*; S.

Lystly syne on fayre manere
Hyr cors thai tuk wp, and bare *ben*,
And thame enteryd to-gyddyr then.
Wyntown, vii. 10. 39.

Nane vthir wise, than thocht takin and doun bet
War all Cartage, and with innemyis ouer set,
Or than thar natiue cieté the toune of Tyre
In furious flambe kendlit and birnand schire,
Spredand fra thak to thak, baith *but* and *ben*,
Als wele ouer tempillis as housis of vthir men.
Doug. Virgil, 123. 40.

It is also used as a prep. *Gae ben the house*, go into the inner apartment.

The terms *but* and *ben* seem to have been primarily applied to a house consisting of two apartments, the one of which entered from the other, which is still the form of many houses in the country. It is common to speak of one having a *but* and a *ben*, S.; i. e. a house containing two rooms, whether the one apartment enter from the other, or not, the terms being occasionally used as substantives: and one is said to *go ben*, whether he go to an inner apartment, or to that which is accounted the principal one, although equally near the door with the other.

"The rent of a room and kitchen, or what in the language of the place is stiled a *but* and a *ben*, gives at least two pounds sterling." P. Campsie, Stirlings. Statist. Acc. xv. 339.

2. It is used metaph. to denote intimacy, favour, or honour. Thus it is said of one, who is admitted to great familiarity with another, who either is, or wishes to be thought his superior; *He is far ben.* "*O'er far ben*, too intimate or familiar." Gl. Shirr.

I was anis als *fur bin* as ye are,
And had in court als greit credence,
And ay pretendit to be hiear.
Lyndsay's Warkis, 1592, p. 303.

Leg. as in edit. 1670, *fur ben.*

There is a person well I ken,
Might wi' the best gane right *far ben.*
Ramsay's Poems, i. 335.

A. S. *binnan*, Belg. *binnen*, intus, (within) *binnenkamer*, locus secretior in penetralibus domus; Kilian. Belg. *binnen gaan*, to go within, S. *to gae ben*; *binnen brengen*, to carry within, S. *to bring ben.* It has been supposed, with considerable probability, that *binnan* might be comp. of the imperat. v. subst. *be*, and *innan*, intus, q. be in, enter.

BEN-END, *s.* 1. *The ben-end of a house*, the inner part of it, S.

2. Metaph., the best part of any thing; as, *the ben-end of one's dinner*, the principal part of it, S. B.

BEN-HOUSE, *s.* The inner or principal apartment; S.

BENNER, *adj.* A comparative formed from *ben.* Inner, S. B.

Why durst Ulysses be sae baul,
Thro' a' their guards to gang;—
But even to their highest haas;
An ripe wi' candle light
Their *benner* pauntries until he
Palladie's picture fand?
Poems in the Buchan Dialect, p. 33, 34.

BENMOST is used as a superlative, signifying innermost. Teut. *binnenste* is synon.

Ah, weel's me on your bonny buik!
The *benmost* part o' my kist nook
I'll ripe for thee.
Fergusson's Poems, ii. 44.

BEN-INNO, *prep.* Within, beyond; S. B.

"He was well wordy of the *gardy-chair* itsell, or e'en to sit *ben-inno* the guidman upo' the best bink o' the house." Journal from London, p. 1.

From *ben*, q. v. and A. S. *inne*, or *innon*, within; Alem. *inna*; Isl. *inne*, id.

THERE-BEN, *adv.* Within, in the inner apartment, S. V. THAIRBEN.

BEND, *s.* 1. Band, ribbon, or fillet; pl. *bendis.*

Cum was the dulefull day that dois me grise,
Quhen that of me suld be made sacrifice,
With salt melder, as wele the gyse is kend,
About my hede ane garland or ane *bend.*
Doug. Virgil, 43. 5. Vitta, Virg.

"*Bend.* A border of a woman's cap; North. Perhaps from *band.*" Gl. Grose.

"Whence," says Rudd. "a *bend* dexter or sinister, in heraldry."

It is certainly the same word, although improperly spelled, which occurs in the article *Archery*, P. Kilwinning, Ayrs.

"The prize, from 1488 to 1688, was a sash, or as it was called, a *benn.* This was a piece of Taffeta or Persian, of different colours, chiefly red, green, white and blue, and not less in value than 20l. Scotch." Statist. Acc. xi. 173.

2. It is used improperly for a fleece.

Of hir first husband, was ane tempill bet
Of marbill, and held in ful grete reuerence,
With snaw quhite *bendis*, carpettis and ensence.
Doug. Virgil, 116. 4.

Velleribus niveis, Virg.

A. S. *bend, baende*, MoesG. *bandi*, Germ. *band*, Pers. *bend*, vinculum; Fr. *bend, band*, a long and narrow piece of any stuff.

To BEND, *v. n.* To drink hard; a cant term, S.

Let fouth of tears drap like May dew;
To braw tippony bid adieu,
Which we with greed
Bended as fast as she could brew:—
But ah! she's dead.
Ramsay's Poems, i. 215. V. GAFFAW.

BEND, *s.* A pull of liquor, S.

We'll nae mair o't:—come, gi's the other *bend*,
We'll drink their healths, whatever way it end.
Ramsay's Poems, ii. 116.

BENDER, *s.* A hard drinker; S.

Now lend your lugs, ye *benders* fine,
Wha ken the benefit of wine.
Ramsay's Poems, ii. 520.

BENE, *v. subst.* Are.

"Thair *bene* certane interpretouris of the lawis, but quhom thay can gyf no richtwys iugement." Bellend. Cron. Fol. 13. b.

Of bywent perrellis not ignorant *ben* we.
Doug. Virgil, 29. 26.

Chaucer, *ben*, id. from *beon*, third p. pl. subj. of the A. S. substantive verb.

BENE is also used for *be*.

—— The schip that sailith stereless,
Upon the rok most to harmes hye,
For lak of it that suld *bene* her supplye.
King's Quair, i. 15.

BENE, BEIN, BEYNE, BIEN, *adj.* 1. Wealthy, well-provided, possessing abundance, S.; as in the following beautiful passage.

Thow hes *eneuch*; the pure husband hes nocht
Bot cote and crufe, upone a cloute of land.
For Goddis aw, how dar thow tak on hand,
And thou in berne and byre so *bene* and big,
To put him fra his tak, and gar him thig?
Henrysone, Bannatyne Poems, p. 120. st. 17.

This is perhaps the most common sense of the term, S. Thus we say, *A bene* or *bein farmer*, a wealthy farmer, one who is in easy, or even in affluent circumstances; *a bein laird*, &c.

He sees the bites grow *bein*, as he grows bare.
Ramsay's Poems, i. 50.

i. e. the sharpers wax rich.

Provision in season makes a *bien* house;" Ramsay's S. Prov. p. 59.

She little kend, whan you and I endow'd
Our hospitals for back-gaun burghers gude,
That e'er our siller or our lands shou'd bring
A gude *bien* living to a back-gaun king.
Fergusson's Poems, ii. 87.

Were your *bien* rooms as thinly stock'd as mine,
Less ye wad loss, and less ye wad repine.
Ramsay's Poems, ii. 67.

I name you here *The king of Mures*;
Yon mailins three, around your house,
May gar you cock fu' *bien* and crouse.
R. Galloway's Poems, p. 136.

2. Warm, genial. In this sense it is applied to a fire, S.

The callour are penetratiue and pure,
Dasing the blude in euery creature,
Maid seik warme stouis and *bene fyris* hote.
Doug. Virgil, 201. 39.

It occurs in the comparative, as respecting climate.

— Byrûis flokkis ouer the fludis gray,
Vnto the land sekand the nerrest way,
Quhen the cauld sessoun thame cachis ouer the see,
Into sum *bendr* realme and warme cuntré.
Doug. Virgil, 174. 15.

3. Pleasant.

Thir bene our setis, and beddis of fresche flouris
In soft *bene* medois by clere strandis al houris
Our habitatioun is and residence.
Doug. Virgil, 188. 45.

Almus, Virg.

The hie tymbrellis of thare helmes schane,
Lyke to behald, as bustuous aikis twane,
Beside the *beyne* riuere Athesis grow.
Doug. Virgil, 302. 28.

Amoenus, Virg.

4. Happy, blissful, S.

Or shou'd some canker'd biting show'r
The day and a' her sweets deflow'r,
To Holyrood-house let me stray,
And gie to musing a' the day;
Lamenting what auld Scotland knew,
Bien days for ever frae her view.
Fergusson's Poems, ii. 101.

5. Splendid, showy.

His schenand schoys, that burnyst was full *beyn*,
His leg harnes he clappyt on so clene.
Wallace, viii. 1198, MS.

It occurs in the same sense, ibid. iii. 157.

Wallace knew weill, for he befor had seyne,
The kings palyon, quhar it was busket *beyne*.
Ibid. vi. 543.

That knight buskit to Schir Kay, on ane steid broune
Braissit in birneis, and basnet full *bene*.
Gawan and Gol. iii. 16.

These examples, however, may perhaps rather belong to BENE, *adv.* q. v.

6. Good, excellent in its kind.

Thair saw I Nature, and als dame Venus, Quene,
The fresche Aurora, and Lady Flora schene,—
Dian the goddes chaste of woudis grene,
My Lady Clio, that help of Makaris *bene*
Dunbar, Goldin Terge, st. 9. *Bann.* MS.

Only in MS. the reading is, probably by some mistake of the transcriber,

Thair saw I Nature, and Venus *Quene*, and Quene
The fresche Aurora, &c.

But their stiff swords both *bein* and stout,
While harness dang the edges out,
Bodies they made both black and bla.
Sir Egeir, p. 47. 48.

7. Eager, new-fangled. People are said to be *bein* upon any thing that they are very fond of; Loth. In this sense *bayne* occurs in O. E.

The duke of Excester, I understand,
Of Huntyngdon theyle was to be fayne:
The Marques eke of Dorset was ful *bayne*
Of Somerset erle agane to bene.
Hardyng's Chron. F. 197. b.

Been signifies nimble, clever, Lancash. Gl. Grose. It is used in the same sense, Yorks.

Rudd. thinks that the term may perhaps be from Lat. *bonus*, which the ancient Romans wrote *benus*. In Gl. Sibb. it is said; "Originally perhaps well lodged, from Sax. *bye*, habitation." But neither of these suppositions has any probability. Isl. *bein-a* signifies to prosper, to give success to any undertaking.

Minar bidur ec munkareyni,
Meinalausa for at beina.

"I pray (Christ) that he may be pleased to give success to my journey, without any injury." Landnam. S. p. 104. *Bein*, as allied to this, signifies, hospitable; *beine*, hospitality, hospitis advenae exhibita beneficentia. *Thora geick sialf umm* beina *og skeinkti hun Iarli og hans monnum;* Thora manifested herself to be hospitable, presenting gifts to the Earl and his attendants. Iarla Sag. Olai Lex. Run. G. Andr. mentions the v. *beina*, as signifying, hospitii beneficia praestare. *Beini*, hospitality, liberality.

Now, although *bene* does not directly signify hospitable, it very nearly approaches this sense. For it is common to say of one, who abundantly supplies his house with meat and drink, or whatever is necessary, that he "keeps a *bein* house;" S. V. Gl. Rams.

There is probably some affinity between these terms and MoesG. *ga-beigs*, rich. *Gabein* in the ablative, is rendered *divitiis;* and *gabignandans*, divites. *Ga* is undoubtedly nothing more than the prefix, corresponding to A. S. *ge*.

As we use the term, the sense of *wealthy* seems to be the primary one. The rest may all be viewed as oblique senses, dependent on this. *Wealth* gives the idea of *warmth*, as it supplies the means of heat, of which the poor are destitute. Hence, in vulgar E. *rich* and *warm* are synon. *Pleasantness*, especially as to the temperature of the air and climate, depends much on warmth. *Splendour* is properly the consequence of *riches;* and the idea of *excellence* has often no better origin. Even *eagerness*, although apparently the most distant, may be viewed as a metaph. use of the word, from its literal signification, *warm*.

As the adv. *beinly* is used in the same sense, *beinlier* occurs as a comparative, formed from it.

At Martinmas, when stacks were happet,
And the meal kist was *bienly* stappet,
Nae scant o' gear, nor fash't wi' weans,
The twa lairds took a jaunt for ance
To Hamilton, to sell their barley.
R. Galloway's Poems, p. 10.

BENELY, BEINLY, *adv.* In the possession of fullness, S.

Yone carle (quod scho) my joy, dois *beinly* dwell,
And all prouisioun hes within himsell,
In barne, in byre, in hall, girnell and seller,
His wyfe weiris weluot on hir gowne and coller.
L. Scotland's Lament. Fol. 5. 6.

This refers to our old sumptuary laws. V. BEGAIRIES.

Ane man of micht and welth I meine,—
Ane of the potentes of the toun,
Quhair nane may *beinlier* sit doun,
This citie all within.
Philotus, st. 45. *S. P. R.* iii. 20.

BENE, *adv.* Well; *Full bene*, full well.

——He—full *bene*
Taucht thame to grub the wynes, and al the art
To ere, and saw the cornes, and yoik the cart.
Doug. Virgil, 475. 25.

The Knight in his colours was armed ful clene,
With his comly crest, clere to beholde;
His brene, and his basnet, burneshed ful *bene*.
Sir Gawan and Sir Gal. ii. 4.

This word is most probably from Lat. *benè*, well.

BENJEL, *s.* A heap, a considerable quantity; as "a benjel of coals," when many are laid at once on the fire; S. B.

One would suppose that this were q. *bingel*, from *bing*, an heap. *Bensil*, however, is used in the same sense in the South and West of S. as "a *bensil* of a fire;" so that this may be the same word differently pronounced. V. BENSELL.

BENK, BINK, *s.* A bench, a seat. It seems sometimes to have denoted a seat of honour.

"For fault of wise men fools sit on *benks;*" S. Prov., "spoken when we see unworthy persons in authority." Kelly, p. 105.

Dan. *benk*, Germ. *bank*, scamnum; Wachter.

It seems highly probable, that the term, originally denoting a rising ground on the brink of a river, has been transferred to a seat; as from its elevation resembling a gentle acclivity, and as affording a proper resting-place to the weary traveller. It confirms this idea, that, as Su.G., Isl., *backe* signifies collis, ripa, the bank of a river, Su.G. *baeck*, Isl. *beck*, denote a bench or seat, scamnum; retaining what is considered as the primitive form of the word, without the insertion of *n*. Hence Isl. *brudbeck*, locus conviviis honoratior ubi Sponsa sedet; a more honourable *bench* or seat appropriated to the bride at a feast; Verel. Ind. V. BINK.

BENN, *s.* A sash; Statist. Acc. xi. 178. V. BEND.

BENORTH, *prep.* To the Northward of; *Besouth*, to the Southward of, S.

Be-northt Brettane sulde lyand be
The owt ylys in the se.
Wyntown, i. 13. 5.

"This present act shall begin only, and take effect for those *besouth* the water of Die, upon the tenth day of Februar next; and for those *benorth* the same, upon the twenty-first day of Februar nixt to cum." Act Seder. 10 Jan. 1650. p. 64.

"This makes me yet to stick at Perth, not daring to go where the enemy is master, as he is of all Scotland beyond Forth, [i. e. *besouth* Forth], not so much by his own virtue as our vices." Baillie's Lett. ii. 365.

BENSELL, BENSAIL, BENT-SAIL, *s.* 1. Force, violence of whatever kind. S.

—All the sey vpstouris with an quhidder,
Ouerweltit with the *bensell* of the aris.
Doug. Virgil, 268. 35.

"Canterbury will remit nought of his *bensail;* he will break ere he bow one inch; he is born it seems

for his own and our destruction." Baillie's Lett. i. 51.

2. A severe stroke; properly that which one receives from a push or shove, S.

3. "A severe rebuke," Gl. Shirr. "I got a terrible bensell;" I was severely scolded, S.

This is derived from Teut. *benghelen*, fustigare; Gl. Sibb. Rudd. deduces it from *bend*, tendo. Su.G. *baengel* signifies a club, also a stroke. But Rudd. probably hits on part of the origin. It is not unlikely that the word was originally *bent-sail*, as alluding to a vessel driven by the force of the winds. I have met with it in two instances spelled in this way: but as the authority is not ancient, am uncertain whether this orthography might not originate from the writer's own conjecture as to the origin of the word; especially as he elsewhere spells it otherwise.

"The diligence and power, both of devils, and all kind of human enemies, being in their extreme *bent-sail* of opposition, either now or never to overthrow us, so much the more should your courage be to pray." Baillie's Lett. i. 433.

"I found the *bent-sail* of the spirits of some so much on the engagement, that all things else were like to be neglected. Ibid. ii. 306.

To BENSEL, *v. a.* To bang, or beat, Gl. Sibb. "*Bensel*, To beat or bang. Vox rustica. Yorksh." Gl. Grose.

BENSHAW, BEANSHAW, *s.* A disease, apparently of horses.

——Bock-blood and *Benshaw*, spewen sprung in the spald.——

Polwart, Watson's Coll. iii. 13. V. CLEIKS.

Benshaw, q. *baneshaw*, seems to be the same with *Boneshave*, "bony or horny excrescence or tumour growing out of horses heels; perhaps so called from a distant resemblance to the substance of a bone spavin: also, the scratches. Exmore." Gl. Grose.

Perhaps rather from A. S. *ban*, Teut. *been* os, and *hef*, elevatio; q. the swelling of the bone.

BENSHIE, BENSHI, *s.* Expl. "Fairy's wife."

"In certain places the death of people is supposed to be foretold by the cries and shrieks of *Benshi*, or the Fairies wife, uttered along the very path where the funeral is to pass." Pennant's Tour in S. 1769, p. 205.

Sibb. here refers to Teut. *benz*, diabolus, from *bann*, excommunicatus. It has been observed, that "this being, who is still reverenced as the tutelar daemon of ancient Irish families, is of pure Celtic origin, and owes her title to two Gaelic words, *Ben* and *sighean*, signifying the head or chief of the fairies," Edin. Rev. Oct. 1803, p. 203. But it seems rather derived from Ir. Gael. *ben*, *bean* a woman, said by Obrien to be the root of the Lat. *Venus*, and *sighe* a fairy or hobgoblin.

BENT, *s.* 1. A coarse kind of grass, growing on hilly ground, S. Agrostis vulgaris, Linn. Common hair-grass.

2. The course grass growing on the sea-shore, S. denoting the Triticum juncium, and also the Arundo arenaria.

Arundo arenaria; Sea-weed grass. Anglis. *Bent* Scotis. Lightfoot, p. 107.

"These authors call them [windlestrays] also *bents* and *bent-grass*. But S. by *bent* we commonly understand, a kind of grass that grows in sandy ground on the sea-shore." Rudd. vo. *Wyndil-stray*.

"The blowing of the sand has also spread desolation over some of the most beautiful and best land, not only in this island [Westray], but also in Sanday. With respect to the latter, in particular, this destructive effect has been evidently produced by the injudicious custom of cutting, or even pulling, for various purposes, a plant here named *bent* (arenosa arundo, Lin.) which seems to take delight in a soil of this nature. Barry's Orkney, p. 59.

3. The open field, the plain, S.

Bot this Orsilochus fled her in *the feyld*,
And gan to trumpe with mony ane turnyng went;
In cirkillis wide sche draue hym on *the bent*,
With mony ane cours and jouk about, about;
Quhare euer he fled sche follows him in and out.
Doug. Virgil, 389. 26.

A laird of twa good whistles and a kent,
Twa curs, my trusty tenants on the *bent*,
Is all my great estate, and like to be;
Sae, cunning carle, ne'er break your jokes on me.
Ramsay's Poems, ii. 120.

The open field seems to have received this denomination, because pasture ground often abounds with that coarse kind of grass called Agrostis vulgaris.

4. To *gae to the bent*, to provide for one's safety, to flee from danger, by leaving the haunts of men; as it is also vulgarly said, *to tak the cuntrie on his back*.

——And he start up anone,
And thankit them; syn *to the bent is gane*.
Henrysone's Lyoun and Mous, Evergreen, i. 197.

A dyvour buys your butter, woo, and cheese,
But or the day of payment breaks and flees;
With glowman brow the laird seeks in his rent,
'Tis no to gie, your merchant's *to the bent*.
Ramsay's Poems, ii. 82.

Teut. *biendse;* Germ. *bintz*, *bins*, a rush, juncus, scirpus. Quemadmodum Latinis *juncus*, a jungendo dicitur, quod aliquid eo jungi possit; ita Germanis *bintz* a *binden*, vincere, quia sportas, sellas, fiscellas, et similia ex juncis conteximus; Wachter.

BENTY, BENTEY, *adj.* Covered with bent-grass. S.

"Southward from Doward lyes ane ile upon the shore, namit Ellan Madie be the Erishe; it is very guid for store, being *bentey;* it pertains to M'Gilly-ane of Doward." Monroe's Iles, p. 22.

To BER on hand. V. BEAR.

BERBER, *s.* Barberry, a shrub.

Under a lorer ho was light, that lady so small,
Of box, and of *berber*, bigged ful bene.
Sir Gawan and Sir Gol. i. 6.

L. B. *berberis*, Sw. id.

BERE, *s.* Noise, also, *to Bere*. V. BEIR.

BERE, *s.* Boar.

——The fomy *bere* has bet
Wyth hys thunderand awful tuskis grete,—
Ane of the rout the hound maist principall.
Doug. Virgil, 458. 54.

Aper, Maffei.

BERE, *s.* Barley.

Of all corne thare is copy gret,
Pese, and atys, *bere* and qwhet.
Wyntown, i. 13. 6. V. Bar.

BERGLE, Bergell, *s.* The wrasse, a fish, Orkn.

"The Wrasse (labrus tinca, Lin. Syst.) that has here got the name of *bergle*, frequents such of our shores as have high *rocks* and deep water." Barry's Orkney, p. 389.

It is also written *bergell*. V. Mild.

From the attachment of this fish to rocks, mentioned also by Pennant, Zool. iii. 203. the first syllable of its name is undoubtedly from Isl. *berg*, a rock. Had it any resemblance to the eel, we might suppose the last from *aal*, q. the *rock eel*. But the propriety of this designation does not appear.

BERHEDIS, *s. pl.* Heads of boars.

Thre *berhedis* he bair,
As his eldaris did air,
Quhilk beirnis in Britane wair
Of his blude bled.
Gawan and Gal. ii. 23. V. Bere.

BERIT, *imperf.* V. Beir, *v.*

To BERY, Beryss, Berisch, *v. a.* To inter, to bury.

First se that him to his lang hame thou haue,
And as efferis gar *bery* him in graue.
Doug. Virgil, 168. 15.

—Our the wattyr on till hir houss him brocht,
To *beryss* him als gudlye as scho mocht.
Wallace, ii. 320. MS.

"Siclyke superstition is amang thame, that will nocht *berisch* or erde the bodis of thair freindis on the North part of the kirk yard, trowand that thair is mair halynes or vertew on the South syde than on the North." Abp. Hamiltoun's Catechisme, 1551, Fol. 23. a.

A. S. *byrig-an*, id. This, as Junius conjectures, is from *byrig*, which not only signifies a hill, but a tumulus or mound, one of that description in which the ancients used to bury their dead. Hence he says that A. S. *byrig-an* is literally, tumulare. This is very plausible. It may, however, be supposed that the primitive idea is found in Isl. *birg-ia*, Franc. *berg-an*, to cover, to hide, to defend.

Beriis, *s.* Sepulture.

"The body of the quene (becaus scho slew hir self) wes inhibit to lye in cristin *beriis*." Bellend. Cron. B. ix. c. 29. Sacra sepultura, Boeth.

A. S. *byrigels*, sepultura.

Birielis is accordingly used by Wiclif for tombs.

"Anon a man in an unclene spirit ran out of *birielis* to him." Mark 5.

Berynes, Beryniss, *s.* Burial, interment.

And he deyt tharcftis gone;
And syne wes brocht till *berynes*.
Barbour, iv. 334. MS.

The dede bodyes out of sicht he gart cast,
Baith in the houss, and with out at war dede,
V of his awne to *beryniss* he gart leid.
Wallace, iv. 498. MS.

A. S. *byrignesse*, sepultura.

BERY BROUNE, a shade of brown approaching to red.

Bery broune wes the blonk, burely and braid,
Upone the mold quhare thai met, before the myd day.
Gawan and Gol. ii. 19.

Eous the stede, with ruby hammys rede,
Abufe the seyis liftis furth his hede,
Of cullour *sore*, and some dele *broune* as *bery*.
Doug. Virgil, 399. 32.

We still say, "as brown as a *berry*," S. A. S. *beria*, bacca. *Sore*, i. e. sorrel.

BERLE, *s.* Beryl, a precious stone.

Ilk brenche had the *berle*, birth burely and beild,
Sone flurest on riall grittest of gre.
Houlate, ii. 8. MS.

From this *s.* Doug. forms the adj. *beriall*, shining like beryl.

—The new cullour alichting all the landis
Forgane the stanryis schene and *beriall* strandis.
Doug. Virgil, 400. 10.

BERLY, *adj.*

The bevar hoir said to this *berly* berne,
This breif thow sall obey sone, be thow bald;
Thy stait, thy strenth, thocht it be stark and sterne,
The feveris fell, and eild, sall gar thé fald.
Henrysone, *Bannatyne Poems*, p. 133.

Lord Hailes overlooks this word. It is the same, I suspect, with E. *burly*, strong; which has been derived from Belg. *boor* and *lik*, q. "having the strength of a *boor*." If *berly* be the ancient word, there are two other derivations which seem to have a preferable claim; either from Germ. *bar*, vir illustris; or from *baer*, ursus; especially as Su.G. *biorn*, id. was metaph. used to denote an illustrious personage.

BERN, Berne, *s.* 1. A baron.

The Erle off Kent, that cruel *berne* and bauld,
With gret worschip tuk ded befor the King;
For him he murnyt, als lang as he mycht ryng.
Wallace, vi. 649. MS.

In Perth edit. it is *baron bald*; but erroneously.

2. It is often used in a general sense, as denoting a man of rank or authority, whether he be a baron, or a sovereign; or one who has the appearance of rank, although the degree of it be unknown.

The renk raikit to the Roy, with his riche rout;—
Salust the bauld *berne*, with ane blith wout,
Ane furlenth before his folk, on feildis sa faw.
Gawan and Gol. iv. 22.

It is Arthur, who is here called *berne*.

3. A man in general.

For he may not eschape on nowthir syde,
For fere of houndis, and that awfull *berne*.
Beryng shaftis fedderit with plumes of the erne.
Doug. Virgil, 439. 22.

This "awfull berne" is "the huntar stout," mentioned, ver. 16.

Birdis hes ane better law na *bernis* be meikil,
That ilk yeir, with new joy, joyis ane make.
Dunbar, Maitland Poems, p. 46.

"*Barne* or *berne*," Mr Pinkerton says, "at first was an appellation of honour, as implying a man of capacity; whence *Baro* and *Baron;* next, it meant simply a man; and now in Scotish, and North-English, a child. Such is the progression of words." Notes, Maitland Poems, p. 388. He is certainly right in viewing the term as primarily a title of honour; but it is very doubtful if *baro* and *baron*, the former especially, be from *berne*. Both Rudd. and he err in confounding this word with *burn*, a child. It is more probable that *bern*, as originally corresponding to *vir*, and secondarily to *homo*, is radically a different word from *bern*, or rather *barn*, as denoting a child. For not only is *barn* used in the latter sense by Ulphilas, who certainly wrote before *barne* or *berne* was used to signify a man; but in A. S. while *bearn* signifies a child, *baron* denotes a man, homo, Lye; *beorne*, princeps, homo, Benson; "a prince, a nobleman, a man of honour and dignity," Somner.

MoesG. *barn*, infans, is undoubtedly from *bairan*, which not only signifies to beget, but also to bring forth. *Bern*, as denoting a man, in an honourable sense, may be from A. S. *bar*, free, or Lat. *baro*, used by Cicero, as equivalent to a lord or peer of the realm. According to the ancient Scholiast on Persius, the servants of soldiers were called *barones*. Some think that *bern* has its origin from Isl. *bearn*, *beorn*, Su.G. *biorn*, a bear; as the ancient Scandinavians used to give this as an appellation of honour to princes; and as it was common, in barbarous times, for a warrior to assume the name of some wild beast, to denote his courage, strength, &c.

BERN, *s.* A barn, a place for laying up and threshing grain.

The king faris with his folk, our firthis and fellis;—
Withoutin beilding of blis, of *bern*, or of byre.
Gawan and Gol. i. 3.

On to the *bern* sadly he couth persew,
Till enter in, for he na perell knew.
Wallace, vii. 265. MS.

A. S. *bern*, id. Junius supposes that this is comp. of *bere*, barley, and *ern*, place, q. "the place where barley is deposited." Gl. Goth.; vo. *Barizeinans*. Shre gives the very same etymon; Prooem. xxvi.

BERSIS, *s.* "A species of cannon formerly much used at sea. It resembled the faucon, but was shorter, and of a larger calibre;" Gl. Compl.

"Mak reddy your cannons, culuerene moyens, culuerene bastardis, falcons, saikyrs, half saikyrs, and half falcons, slangis, & half slangis, quartar slangis, hede stikkis, murdresaris, pasuolans, *bersis*, doggis, *doubil bersis*, hagbutis of croche, half haggis, culuerenis, ande hail schot." Complaint S. p. 64.

Fr. *barce*, *berche*, "the piece of ordnance called a base;" Cotgr. pl. *barces*, *berches*.

BERTH, *s.*

Than past thai fra the Kyng in werth,

And slw, and heryid in thare *berth*.
Wyntown, vii. 9. 47.

Mr Macpherson renders this *rage*, from Isl. and Sw. *braede*, id. This is highly probable; especially as the word may be transposed in the same manner as *werth* for *wreth* in the preceding line.

BERTHINSEK, BIRDINSEK, BURDINSECK. *The law of Berthinsek*, a law, according to which no man was to be punished capitally for stealing a calf, sheep, or so much meat as he could carry on his back in a sack.

"Be the law of *Birdinsek*, na man suld die, or be hanged for the thieft of ane scheepe, ane weale: or for sameikle meate as he may beare vpon his backe in ane seck: bot all sik thieues suld pay ane schiepe or ane cow, to him in quhais land he is taken: and mair-over suld be scurged." Skene Verb. Sign. in vo.

This in Reg. Maj. B. iv. c. 16. is called *Ybur pananseca*. This would seem to be a corr. of an A. S. phrase, in consequence of the carelessness of some early copyist, who had not adverted to the A. S. character which has the power of *th*, q. *ge-burthyn in saeca*, a burthen in a sack; or from *ge-beor-a*, portare.

BERTYNIT, BERTNYT, *pret.* and *part. pa.* Struck, battered.

The Inglissmen, that won war in that steid,
With outyn grace thai *bertnyt* thaim to deid.
Wallace, iv. 490. MS.

xx and ix thai left in to that steide,
Off Sothroun men that *bertynit* war to dede.
Ibid. iii. 400. MS.

This is evidently the same with BRITTYN, q. v.

BESAND, BEISAND, *s.* An ancient piece of gold coin, offered by the French kings at the mass of their consecration at Rheims, and called a *Bysantine*, as the coin of this description was first struck at *Byzantium* or Constantinople. It is said to have been worth, in French money, fifty pounds *Tournois*.

Silver and gold, that I micht get
Beisands, brotches, robes and rings,
Frelie to gife, I wald nocht let,
To pleise the mulls attour all things.
Kennedy, Evergreen, i. 116.

As only thirteen were usually struck, they would be accounted great rarities; and hence the term might come to be used as expressive of any valuable ornament, especially one suspended from the neck as a *bulla* or locket. The modern Fr. name is *besant;* Chaucer, id. Rom. Rose.

It has been supposed that the name was brought into Europe, or the Western parts of it, by those who were engaged in the crusades. R. Glouc., indeed, giving an account of the consequences of a victory gained by the chieftains in Palestine, says;

Vyfty hors of prys the Kyng of the londe,
And vyfty thousend *besans*, he sende hem by hys sonde. P. 409.

The besant, however, was known, even in England, long before this period. The crusades did not commence till the eleventh century. It was not till the year 1096, that the famous expedition under

Peter the Hermit was undertaken. But Dunstan, archbishop of Canterbury, purchased Hendon in Middlesex, of king Edgar, for two hundred Bizantiues, as appears, according to Camden, from the original deed. Now, Dunstan was promoted to the see of Canterbury, A. 960. Hence it is not only evident, that besants were current in England at this time, but probable that they were the only gold coin then in use. So completely, however, was the value of these coins forgotten by the time of Edw. III. that when, according to an Act of Parliament passed in the reign of the Conqueror, the Bishop of Norwich was condemned to pay a Bizantine of gold to the Abbot of St Edmondsbury, for encroaching on his liberty, no one could tell what was the value of the coin; so that it became necessary to refer the amount of the fine to the will of the sovereign. Camden expresses his surprise at this circumstance, as, only about an hundred years before, "two hundred thousand bizants were exacted of [by] the Soldan, for the redeeming of St Lewis of France, which were, then valued at an hundred thousand *lieurs*." Remains, p. 235, 236.

It may be viewed, perhaps, as a proof of the uncertainty of the value of this coin in the time of Edw. III. that Wiclif, who wrote towards the end of his reign, uses the term *besaunt* as equivalent to *talent*. "To oon he gaf fyve *talentis*.—And he that had fyve *besauntis* wente forthe and wroughte in hem, & wanne othir fyve." Matt. 25.

To BESEIK, *v. a.* To beseech, to intreat.

We the *beseik*, this day be fortunabill
To vs Tyrrianis, happy and aggreabill
To strangearis cummyn fra Troy in thare vyage.
Doug. Virgil, 36. 34.

A. S. *be* and *sec-an*, to seek; Belg. *ver-soek-en*, to solicit, to intreat; MoesG. *sok-jan*, to ask, used with respect to prayer; Mark ix. 21.

BESY, *adj.* Busy.

In *besy* trawelle he wes ay
Til helpe his land on mony wys
And til confounde his innymyis.
Wyntown, viii. 38. 102.

A. S. *bysi*, Belg. *besigh*, id.; allied perhaps to Teut. *byse* turbatus, *bijs-en*, violento impetu agitari, *bijse*, furens impetus aeris.

BESYNES, *s.* Business.

This eldest—brodyre Karoloman
—— drew hym fra all *besynes*,
A mounk lyvand in wildyrnes.
Wyntown, vi. 4. 45.

BESYNE, BYSENE, BYSIM, *s.* Expl. "whore," "bawd," Gl. Sibb. V. BISYM.

BESHACHT, *part. pa.* 1. Not straight, distorted, Ang. 2. Torn, tattered; often including the idea of dirtiness; Perths. The latter seems to be an oblique use. V. SHACHT.

To BESLE, or BEZLE, *v. n.* To talk much at random, to talk inconsiderately and boldly on a subject that one is ignorant of; Ang.

Belg. *beuzel-en*, to trifle, to fable; Teut. *beusel-en*, naugari.

BESLE, BEZLE, *s.* Idle talking; Ang. Belg. *beusel*, id.

BESMOTTRIT, *part. pa.* Bespattered, fouled.

——And with that wourd
His face he schew *besmottrit* for ane bourde,
And all his membris in mude and dung bedoyf.
Doug. Virgil, 139. 30.

Skinner is at a loss whether to derive this word from A.S. *besmyt-an*, maculare, inquinare. It is remotely connected with this, and with Belg. *smett-en*; but more immediately allied to Belg. *besmodder-en*, Germ. *schmader-n*, *schmatter-n*, to stain, S. to *smadd*, Su.G. *smitt-a*. The most ancient form in which the radical word appears is MoesG. *bismait*, anointed, Joh. ix. 6.

BESOUTH, *prep.* To the southward of. V. BENORTH.

BEST, *part. pa.* Struck, beaten.

For thai with in war rycht worthy;
And thaim defendyt douchtely;
And ruschyt thair fayis ost agayne,
Sum *best*, sum woandyt, sum als slayne.
Barbour, iv. 94. MS.

This word in MS. might perhaps be read *beft*. In edit. 1620, it is *baissed*. V. BAIST.

BEST, *part. pa.*

Thar bassynettis burnyst all [brycht]
Agayne the son glemand of lycht:
Thar speris, pennonys, and thair scheldis,
Off lycht enlumynyt all the feldis:
Thar *best* and browdyn wes brycht baneris,
And horss hewyt on ser maneris.
Barbour, viii. 229.

In MS. *bricht* is wanting in the first line, and *all* added to the second.

Best seems to convey some idea nearly allied to that expressed by *browdyn*; perhaps, fluttering, or shaken; Isl. *beyst-i*, concutio.

* BEST, *s.* "*Beast*, any animal not human," Gl. Wynt.

—Eftyre that he wes broucht on bere,
Til a bysynt *best* all lyke
Sene he wes besyd a dyke,
That nere-hand a myll wes made.
For bath hewyd and tale he had
As a hors, and his body
All til a bere wes mast lykly.
Wyntown, vi. 13. 59.

The term is still used in this general sense, S. pronounced q. *baist*, S. B.

BEST-MAN, *s.* Brideman; as *best-maid* is bride-maid; from having the *principal* offices in waiting on the bride; S.

BESTIAL *(off Tre) s.* An engine for a siege.

Ramsay gert byg strang *bestials* off tre,
Be gud wrychtis, the best in that cuntré:
Quhan thai war wrocht, betaucht thaim men to leid
The wattir doun, quhill thai come to that steid.
Wallace, vii. 976. MS.

It seems doubtful, if they were battering engines. From v. 986, it is probable that they were merely wooden towers.

A rowme passage to the wallis thaim dycht,
Feill *bestials* rycht starkly wp thai raiss,
Gud men off armys sone till assailye gais.

V. also xi. 827.

Although in MS. *bestials* is the word used, it is *bastailyies*, edit. 1648. It seems uncertain, whether this word be formed from Lat. *bestialis*, as at first applied to the engines called *rams*, *sows*, &c., or from Fr. *bastille*, a tower; L. B. *bastillae*. *Bestemiae* is expl. Troiae, Gl. Isidor. Some, however, read *Bestiae Majae*.

BESTIALITE', *s.* Cattle.

"There he sate his felicite on the manuring of the corne lande, & in the keping of *bestialité*." Complaint S. p. 68.

L. B. *bestialia*, pecudes; Fr. *bestail*.

BESTREIK, *part. pa.* Drawn out; *gold bestreik*, gold wire or twist.

Thair girtens wer of gold *bestreik*;
Thair legs wer thairwith furneist eik.
Burel, *Watson's Coll.* ii. 12.

Teut. *be-streck-en*, extendere.

BESTURTED, *part. pa.* Startled, alarmed, affrighted, S.

Germ. *besturz-en*, to startle; *besturzt seyn*, to be startled. Hence Fr. *estourdi*, Ital. *stourdito*. Wachter derives the Germ. word from Celt. *twrdd*, din; Stadenius, from *stor-en*, to disturb. Ihre views Isl. *stird-r*, rigid, immoveable, as the root.

BESWAKIT, *part. pa.*

—And aft *beswakit* with an owre hie tyde,
Quhilk brews richt meikle barret to thy bryd:
Hir care is all to clenge, &c.
Dunbar, *Evergreen*, p. 57. st. 18.

Ramsay renders this *blanched*, supposing that there is an allusion to the steeping of malt. It refers to the filthy effects of drunkenness; and seems merely to mean *soked*; Isl. *sock*, mergor, *saukv-a*, mergi.

To BESWEIK, *v. a.* To allure; to beguile, to deceive.

This word is used by Gower in his account of the Syrens.

In womens voyce they synge
With notes of so great lykinge,
Of suche measure, of suche musyke,
Wherof the shippes they *beswyke*.
Conf. Am. Fol. 10.

A. S. *swic-an*, *beswic-an*, Isl. *svik-ia*. Alem. *bi-suich-en*, Su.G. *swik-a*, Germ. *schwick-en*, id.

BET, *pret.* Struck.

Thair stedis stakkerit in the stour, and stude stummerand,
Al to stiffillit, and stonayt; the strakis war sa strang.
Athir berne braithly *bet*, with ane bright brand.
Gawan and Gol. ii. 25.

A. S. *beat-an*, Su.G. *bet-a*; *tu bete*, thou hast struck.

BET, BETT, *pret.* and *part.* Helped, supplied. V. BEIT.

BET, *part. pa.* Built, erected.

In wourschip eik, within hir palice yet,
Of hir first husband, was ane tempill *bet*
Of marbill, and hald in ful grete reuerence.
Doug. Virgil, 116. 2.

This is a secondary and oblique sense of the *v. Beit*, q. v. As it properly signifies to repair, it has occasionally been used for building in the way of reparation, and thence simply for building.

BET, *adj.* Better.

Ye knaw the cause of all my peynes smert
Bet than myself, and all myn auenture
Ye may conueye, and, as yow list, conuert
The hardest hert that formyt hath nature.
King's Quair, iii. 28.

—Misbed non thi bond men, that better migh thou spede,
Though he be thi vnderling here, wel it may happen in heuen,
That he wer worthelier set, & with more blis
Than thou, but thou do *bet*, and liue as thou shoulde.
P. Ploughman, Fol. 31. b.

i. e. "except thou do better."

A. S. *bet*, Teut. *bat*, *bet*, melius, potius, magis; Alem. *bas*, *baz*, melior, the compar. of *bat*, bonus. A. S. *bet-an*, emendare, and the other syñon. verbs in the Northern languages, have been viewed as originating the term. *Bet*, indeed, seems to be merely the past part., mended, i. e. made *better*.

BETANE, *part. pa.*

—To the Lord off Lorne said he;
Sekyrly now may ye se
Betane the starkest pundelayn
That ewyr your lyff tyme ye saw tane.
Barbour, iii. 159. MS.

The sense of this word is very doubtful. It cannot mean *beaten*, or *taken*; for neither of these was the case. Perhaps it may refer to the narrow place in which Bruce was inclosed.

Thai abaid till that he was
Entryt in ane narow place
Betwix a louch-sid and a bra;
That wes sa strait, Ik wnderta,
That he mycht not weill turn his sted.
Ibid. v. 107.

A. S. *betien-en*, *betyn-an*, to inclose, to shut up.

BETAUCHT, BETUK. Delivered, committed in trust; delivered up. V. BETECH.

To BETECH, BETEACH, *v. a.* To deliver up; to consign; *betuk*, pret. *betaucht*, pret. and part. pa.

This word occurs in a remarkable passage concerning James Earl of Douglas.

—Yeit haf Ik herd oft syss tell,
That he sa gretly dred wes than,
That quhen wiwys wald childre ban,
Thai wald, rycht with an angry face,
Betech them to the blak Douglas.
Barbour, xv. 538. MS.

Edit. 1620, *betake*; edit. Pink. *beteth*.

He him *betuk* on to the haly gaist,
Saynct Jhqne to borch thai suld meite haill and sound.
Wallace, v. 462. MS.

The King *betaucht* hym in that steid
The endentur, the seile to se,
And askyt gyff it enselyt he?
Barbour, i. 610. MS.

Than scho me has *betaucht* in keiping
Of ane sweit nymphe maist faithfull and decoir.
Palice of Honour, ii. 33.

—In the woful hatal and mellé
To ane vnhappy chance *betaucht* is sche.
Doug. Virgil, 385. 8.

Hence "the common Scots expression, *God I beteach me till*," Rudd.; and that used by Ramsay,

Betootch-us-to; i. e. Let us commend ourselves to the protection of some superior being.

Betootch-us-to! and well I wat that's true;
Awa! awa! the deel's our grit wi' you.
Poems, ii. 120.

It is printed *girt*, but undoubtedly from mistake.

O. E. *bitoke*, committed; also *bitaughten*, *bitakun*, *bitauht*.

Thei custe heore dohter thare,
Bitaughten hire God for euermo.
Kyng of Tars, v. 346.

"They kissed their daughter, and committed her to God," &c.

"Mannes sone schal be *bitakun* to princis of prestis & scribis:—and they schulen *bitake* him to hethene men to be scorned, and scourged." Wiclif, Matt. 20.

Unto Kyngeston the first wouke of May
Com S. Dunstan, opon a Sonenday,
& of alle the lond erle & baroun,
To Eilred, Edgar sonne, *bitauht* him the coroun.
R. Brunne, p. 37.

A. S. *betacc-an*, tradere; *betachte*, tradidit. *Taecan*, in its simple form, signifies jubere, praecipere, Lye; but according to Somner, is used "as *betaecan*; tradere, concedere, assignare, commendare; to deliver, to grant, to assign or appoint, to betake or recommend unto;" *Taec-an* has also the sense of E. *take*. But this is an oblique use of the term, borrowed from the idea of an act of deliverance preceding. Should *take* be viewed as radically a different verb, it might properly enough be traced to MoesG. *tekan*, to touch.

BETHLERIS. Leg. BECHLERIS. Bachelors.

Than rerit thir *marlionis* that montis so he
Furth borne *bechleris* bald in the bordouris.
Houlate, iii. 1. MS.

The poet represents hawks of this kind as knights bachelors.

To BETRUMPE, *v. a.* To deceive.

Jupiter (quod scho) sall he depart? ha fy!
And lefull till ane wauyngour straungere
Me and my realme *betrumpe* on thes manere?
Doug. Virgil, 120. 49. V. TRUMP.

To BETREYSS, BETRASE, *v. a.* To betray.

It wes fer wer than tratoury
For to *betreyss* sic a persoune,
So nobill, and off sic renoune.
Barbour, iv. 23. MS.

Betrasit, Douglas; *betraissed*, Wallace; *betraised*, Chaucer; *betraist*, R. Brunne, p. 49.

Whilom Eilred my lord he him *betraist* to yow,
& my sonne Edmunde thorgh treson he slouh.

Germ. *trieg-en*, *betrieg-en*; Fr. *trah-ir*, id. *trahison*, treason.

BETWEESH, *prep.* Betwixt, S. V. ATWEESH.

BEVAR, *s.* One who is worn out with age.

The *bevar* hoir said to this berly berne,
This brief thow sall obey sone, be thow bald.
Henrysone, *Bannatyne Poems*, p. 133.

Lord Hailes overlooks this word. It is evidently from the same source with *Bavard*, adj. q. v.

Mr Pinkerton says that *bevis*, Maitl. P. p. 112. ought probably to be *Bevis*, the hero of romance."

But it is clear, that both this word and *clevis* are erroneously spelled. To make either rhyme or sense, the passage must be read thus.

Suppois I war an ald yaid aver,
Schott furth our cleuchs to squishe the clevir,
And had the strenthis of all strene *bevir*,
I wald at Youl be housit and stald.

We still say a *bevir-horse* for a lean horse, or one worn out with age or hard work; S.

BEVEL, *s.* A stroke; sometimes, a violent push with the elbow, S.

He sayes now, Is thy brother gone?
With that Truth took him by the neck,
And gave him their, as some suppone,
Three *bevels* till he gard him beck.
Many's Truth's Travels, *Pennecuik's Poems*, p. 92.

This is a derivative from *Baff*, *beff*, q. v.

BEVEREN, BEVERAND, *part. pr.*

He glissed up with his eighen, that grey wer, and grete;
With his *beveren* berde, on that burde bright.
Sir Gawan and Sir Gal. ii. 2.

This is mentioned in the Gl. as not understood. Perhaps the phrase signifies his full or flowing beard; from A. S. *befer-an*, circumdare; or as the same with *beverand*, which Sibb. renders "shaking, nodding;" deriving it from Teut. *bev-en*, contremere. This is a provincial E. word. "*Bevering*, trembling. North." Gl. Grose. "*Bibber*, to tremble." Ibid.

BEVIE, (of a fire) *s.* A term used to denote a great fire; sometimes, *bevice*, S.

Perhaps from E. *bavin*, "a stick like those bound up in faggots," Johnson. It is thus used in O. E.

"Though I blazed like a *bevin*, yet now I lie smothering like wet straw." Saker's Narbonus, Part II. p. 46.

BEVIE, *s.* A jog, a push, S. from the same source with *bevel*. V. BAFF, *s.*

BEVIS. V. BEVAR.

BEUCH, *s.* (gutt.) A bough, a branch, S.

Amiddis ane rank tre lurkis a goldin *beuch*,
With aureate leuis, and flexibil twistis teuch.
Doug. Virgil, 167. 41.

A. S. *boga*, *boh*, id. from *bug-an* to bend.

BEUCHIT, *part. pa.* (gutt.) Bowed, crooked, S.

—To the streme thay turnit thare foreschip,
Kest doun thare *beuchit* ankeris ferme of grip.
Doug. Virgil, 162. 23.

A. S. *bug-an*, curvare.

BEUGH, *s.* (gutt.) A limb, a leg, Border.

Sym lap on horse-back lyke a rae,
And ran him till a heuch;
Says, William, cum ryde down this brae,
Thocht ye suld brek a *beugh*.
Scott, *Evergreen*, ii. 183. st. 16.

Who came and tuik her by the *beugh*,
And with a rung both auld and teugh,
Laid on her, while she bled eneugh,
And for dead left her lying.
Watson's Coll. i. 46.

Isl. *bog*, Alem. *puge*, Germ. *bug*, id. The term is applied both to man and to other animals; as Isl. *vorderbug*, the forequarter, *hinderbug*, the hinderquarter. Both Ihre and Wachter view *bug-en*, to

bend, as the origin; as it is by means of its joints that an animal bends itself. It is evidently of the same family with *Boucht*, q. v.

BEUGLE-BACKED, *adj.* Crook-backed.

—*Beugle-back'd*, bodied like a beetle.

Watson's Coll. ii. 54.

A. S. *bug-an*, to bow; Teut. *boechel*, gibbus. Germ. *bugel*, a dimin. from *bug*, denoting any thing curved or circular. It is undoubtedly the same word that is now pronounced *boolie-backit*, S.

BEUKE, *pret. v.* Baked.

For skant of vittale, the cornes in quernis of stane
Thay grand, and syne *beuke* at the fyre ilkane.

Doug. Virgil, 18. 37.

A. S. *boc*, pret. of *bac-an*, pinsere.

BEULD, *adj.* Bow-legged, Ang.; q. *beugeld* from the same origin with *beugle*, in *Beugle-backed*, q. v.

BEW, *adj.* Good, honourable. *Bew schyris*, or *schirris*, good Sirs. Fr. *beau*, good.

Yit by my selfe I fynd this prouerbe perfyte,
The blak craw thinkis hir awin birdis quhyte.
Sa faris with me, *bew schyris*, wil ye herk,
Can not persaif an falt in al my werk.

Doug. Virgil, 272. 31.

Lo this is all, *bew schirris*, have gude day.

Ibid. 484. 32.

To BEWAVE, BEWAUE, *v. a.* To cause to wander or waver.

———Eneas the banke on hie
Has clummyn, wyde quhare behaldand the large sie,
Gyf ony schyp tharon micht be persauit,
Quhilk late before the windis had *bewavit*.

Doug. Virgil, 18. 41.

——Eneas, as Virgil weill discriues,
In countreis seir was by the seyis rage,
Bewauit oft—— *Palice of Honour*, iii. 39.

A. S. *waf-ian*, vacillare, fluctuare.

BEWIS, BEWYS, *s. pl.* Boughs.

The place wyth flourys and garlandis stentys the Quene,
And crounys about wyth funeral *bewys* grene.

Doug. Virgil, 117. 47. V. BEUCH.

BEWIS, *s. pl.* Beauties. O. Fr. *beau*, beauty.

Of ladyes bewtie to declair
I do rejois to tell:—
Sueit, sueit is thair *bewis*,
Ay whil thai be contractit.

Maitland Poems, p. 187.

BEWITH, *s.* A thing which is employed as a substitute for another, although it should not answer the end so well.

This *bewith*, when cunyie is scanty,
Will keep them frae making din.

Ramsay's Works, ii. 288.

One who arrives, when the regular dinner is eaten, is said to get "only a *bewith* for a dinner," S. From the subst. v. conjoined with the prep., q. what one must submit to for a time.

To BEWRY, *v. a.* To pervert, to distort.

Than wald I knaw the cause and resoun quhy,
That ony mycht peruert or yit *bewry*
Thy commaundementis?——

Doug. Virgil, 313. 41.

Vertere, Virg. Teut. *wroegh-en*, torquere, angere.

BY, *prep.* 1. Beyond, S.

"The infinite favour of God, which hath been ever ready to the just, has caused the victory to incline to us *by* expectation of man's engyne." Pitscottie, p. 30.

2. Besides, over and above.

In this same year, [1511] the King of Scotland bigged a great ship, called *The great Michael*, which was the greatest ship, and of most strength, that ever sailed in England or France. For this ship was of so great stature, and took so much timber, that, except Falkland, she wasted all the woods in Fife, which was oak-wood, *by* all timber that was gotten out of Norroway. She was twelve score foot of length, and thirty-six foot within the sides. She was ten foot thick in the wall, outed jests of oak in her wall, and boards on every side, so stark and so thick, that no canon could go through her." Pitscottie, p. 107.

3. Away from, without, without regard to, contrary to.

Concerning the slaughter of Cumyn, it is said;
———The King him selff him slew
In till Drumfress, quhar witnes was inew.
That hapnys wrang, our gret haist in a King;
Till wyrk *by* law it may scaith mekill thing.

Wallace, xi. 1188. MS.

The mater went all set to crueltie;
Full mony goddis and the heuynnis hie
To wytnes drew he, all was *by* his wyll:
Bot all for nocht, nane tent was tak tharetyll.

Doug. Virgil, 228. 36.

The first is hardy all out *by* mesure,
Of tyme nor resoun geuis he na cure.

Ibid. 354. 50.

By, as thus used, is sometimes directly contrasted with *be*, as signifying *by* in the modern sense of the term.

"For I dar baldlye say, thair sal mair inconvenientis follow on al thingis quhilkis ar done *by* ane ordour, nor to thole the abuse to the tyme God prouide ane remeid *be* ane ordour. As be exempyll, in cais thair be ane part of the dike quhilk is consumit, & seruis of not, yit euery man quhilk passis by, suld not cast doun the place quhilk he thynkis falteis at his plesour, bot suld (geue his zele be godlie) schaw to the gardnar to quham it appertenis to correct the falt. Thus suld christin men seik reformatioun (& that *be* ane ordour) and nocht plane distructioun, and confusioun, as men dois in thir dayis." Kennedy, Commendatar of Crosraguell, p. 73, 74. A. 1558. V. *Abbot of Vnressoun.*

This may be viewed as an oblique sense of *by* as signifying *beyond;* perhaps in allusion to an arrow that flies wide from the mark. MoesG. *bi*, however, is used in the sense of contra, adversum, agreeing with Gr. κατα. If thou remember that thy brother, *theins habaith bi thuk*, has any thing *against* thee; Matt. v. 23.

BY, *adv.* When, after; q. by the time that:

"*By* thir words were said, his men were so enraged, and rushed so furiously upon the English vanguard,—that they put the Englishmen clean abak from their standard." Pitscottie, p. 31.

This idiom is very ancient. It does not seem to occur in A. S. But it is found in MoesG. *Bi the*

galithun thai brothrjus is, thanuh gah is galaith; When his brethren were gone up, then went he also up; Joh. vii. 10.

BY-HAND, *adv.* Over, S. V. HAND.

BY-LYAR, *s.* A neutral.

"Item, In caise it beis inquyred of all *By-lyars*, and in speciall of my Lord of Huntlie in the Northe. Ye sall answer in generall, ane gude hope is had of the most parte thereof." Knox, p. 222. From the *v. To lie by*, E.

BIAS, a word used as a mark of the superlative degree; *bias bonny*, very handsome; *bias hungry*, very hungry, Aberd.

BIB, *s.* A term used to denote the stomach, Ang., borrowed perhaps, from the use of that small piece of linen, thus denominated, which covers the breast or stomach of a child.

BYBILL, *s.* A large writing, a scroll so extensive that it may be compared to a book.

"Excuse if I writ euill, ye may gesse the halfe of it, but I can not mende it because I am not weill at ease, and yit very glad to writ vnto you, quhen the rest are sleepand, sithe I can not sleipe as they do and as I would desire, that is, in your armes my deare loue, quhom I pray God to preserue from all euyll and send you repose. I am gangand to seke myne till the morne, quhen I shall end my *Bybill*, but I am fascheit that it stoppies me to writ newis of my self vnto you, because it is so lang.—I am irkit & ganging to sleipe, and yit I cease not to scrible all thys paper insamickle as restis thairof." Detection Q. Mary, 2d Lett. to Bothwell, Sign. T. i. b. Lond. edit.

This letter is evidently called a *bybill*, because it "is so lang." According to the account which it contains, Mary at first did not design to end her *bybill*, or finish her epistle, till next day; but, from the ardour of her affection, was afterwards induced to continue writing till her paper was filled up.

The word occurs in a similar sense in O. E. As used by Chaucer, Tyrwhitt justly renders it "any great book."

Yet forgate I to maken rehersaile
Of waters corosif, and of limaile,
And of bodies mollification,
And also of hir induratione,
Oiles, ablusions, metal fusible,
To tellen all, wold passen any *bible*,
That o wher is; wherefore as for the best
Of al thise names now wol I me rest.
Chanone's Yemane's T. v. 16325.

But nought will I, so mote I thriue,
Be about to discriue
All these armes that there weren,
For to me were impossible,
Men might make of hem a *bible*,
Twenty foote thicke as I trowe:
For certain who so coud know,
Might there all the armes seen,
Of famous folke that had been
In Affrike, Europe, and Asie,
Sith first began cheualrie.
House of Fame, iii. 244.

It occurs in the same sense so early as the time of Langland.

Again your rule and religion I take record at Jesus,
That said to his disciples, *Ne sitis personarum acceptores.*
Of thys mater I might make a longe *byble*;
And of curats of christen peple, as clerks bear witnes,
I shal tellen it for truths sake, take hed who so lykith.
P. Ploughman's Vision, Fol. 78. b.

Zach. Boyd is, as far as I have observed, the latest writer who uses the term in this sense.

"I would gladlie know what a blacke *bible* is that which is called, the *Book* of the wicked." Last Battell, 1629. p. 656.

In the dark ages, when books were scarce, those, which would be most frequently mentioned, would doubtless be the *Bible* and *Breviary*. Now, the word *Porteous*, which both in S. and E. originally signified a Breviary, seems at length to have denoted, in a more general sense, any smaller kind of book, such especially as might be used as a *Vademecum*. V. PORTEOUS. In the same manner, *bible* might come to signify a book, especially one of a larger and less portable size; and be used at length to denote any long scroll.

Or, this use of the word may be immediately from L. B. *biblus*, a book, (Gr. βίβλος), which occurs in this sense from the reign of Charlemagne downwards. Thus the copy of the Laws and Statutes in Monasteries was called *Biblus Indiculorum*, because it *indicated* what was to be done. V. Du Cange.

Tyrwhitt derives the word, as used by Chaucer, from the Fr.; and it is not improbable that *bible* might be employed in the Fr. copy of the letter ascribed to Mary. But I have met with no direct proof that the term was thus used in that language.

It deserves to be mentioned, that in the dark ages *biblus* was sometimes used simply to signify *paper*. Thus in a Gl. quoted by Du Cange, vo. *Buda*, it is said; *Buda*, stramentum lecti de *biblo*, id est, papyro. Isl. *biblia*, carta, liber; G. Andr.

BICHMAN.

I gar the *bichman* obey; thar was na bute ellis.
Dunbar, Maitland Poems, p. 56.

In edit. 1508, it is *buthman*. This may be a term, borrowed from the profession of the person described, as he is previously called "ane marchand;" q. *booth-man*, or one who sells goods in a booth.

BYCHT. V. LYCHT.

The *gowk* gat up agane in the grit hall,
Tit the *tuquheit* be the tope, and *owirtyrwit* his heid,
Flang him flat in the fyre, fedderis and all.—
Yit he lopd fra the low *lycht* in lyne.
Houlate, iii. 16.

This is the reading in Bann. MS. "Lycht in lyne" seems to signify, with a quick motion. V. LING.

BICK, *s.* A bitch; "the female of the canine kind."

A. S. *bicca*, *bicce*, id.; Isl. *bickia*, catella. It does not appear that the S. word has ever borne that reproachful and justly detestable sense, in which the kindred E. term is used.

To BICKER, BYKKYR, *v. a.* This *v.*, as used in S., does not merely signify, "to fight, to skir-

mish, to fight off and on," as it is defined in E. dictionaries. It also denotes, 1. The constant motion of weapons of any kind, and the rapid succession of strokes, in a battle or broil.

Yngliss archaris, that hardy war and wicht,
Amang the Scottis *bykkerit* with all thair mycht.
Wallace, iv. 556. MS.

The layff was speris, full nobill in a neid,
On thair enemys thai *bykkyr* with gude speid.
Ibid. ix. 846. MS.

2. To fight by throwing stones; S.

3. To move quickly; S.

4. It expresses the noise occasioned by successive strokes, by throwing of stones, or by any rapid motion; S.

C. B. *bicre*, a battle; "Pers. *pykar*," id. Gl. Wynt.

BICKER, BIKERING, *s.* 1. A fight carried on with stones; a term among schoolboys, S.

2. A contention, strife, S.

"There were many *bickerings*, and fear of breaking, about the articles of peace; but, thanks to God, I hope that fear be past." Baillie's Lett. ii. 7.

BICKER, BIQUOUR, *s.* A bowl, or dish for containing liquor; properly, one made of wood; S.

"Tradition says, that one of the hospitable proprietors, after liberally entertaining his guests in the castle, was wont to conduct them to this tree, and give them an additional *bicker* there. In those days, it was usual with people of rank, to drink out of wooden cups or *bickers* tipped with silver." P. Kilconquhar, Fife, Statist. Acc. ix. 297.

Thus we tuke in the high browin liquor,
And bang'd about the nectar *biquour*.
Evergreen, i. 224.

In Yorkshire the term *begger* is used in this sense. The definition given, by Dr Johnson, of E. *beaker*, by no means corresponds to the sense of this word in S. and other Northern dialects,—"a cup with a spout in the form of a bird's *beak*." Similarity of sound had induced him to give this definition, as well as etymon. He has indeed followed Skinner in the latter. But he only conjectures that such might be the form of the *beaker* in former times.

Germ. *becher*; Isl. *baukur*, *bikare*; Sw. *bagare*; Dan. *begere*; Gr. and L. B. βαυκαλις, *baccarium*; Ital. *bicchiere*, patera, scyphus.

The origin of the word is obscure. Some have supposed, fancifully enough, that it is from *Bacchus*, his image having been formed on cups, as appears from Anacreon. But it should also have been proved, that the ancient Greeks or Romans had a word similar to *bicker*, used in the same sense. Isidorus indeed mentions *bacchia* as denoting vessels first appropriated to wine, afterwards to water. But this seems to be comparatively a modern word. Wachter derives it, with rather more probability, from *back*, a small boat. This is at least more consonant to analogy; as Lat. *cymbium*, a drinking cup, was formed from *cymba*, a boat; Isidor.

This was the term used to denote the cup drunk by the ancient Scandinavians, in honour of their deceased heroes. It was not only called *Braga-full*, but *Brage-bikare*. V. Keysler, Antiq. Septent. 352-354. and SKOL.

It has been often mentioned, as an evidence of the frugality of the ancients, and of the simplicity of their manners, that they used drinking vessels made of wood. These were often of beech.

——Fabricataque fago
Pocula. Ovid. Fast. L. 3.

V. Rosin. Antiq. Rom. 377, 378.

To BID, *v. a.* 1. To desire, to pray for.

Haif we riches, no bettir life we *bid*,
Of science thocht the saull be bair and blind.
Henrysone, *Bannatyne Poems*, p. 126.

This sense is common in O. E.

So will Christe of his curtesye, & men cry him mercy,
Both forgeue and forget, and yet *byd* for vs
To the father of heauen forgiuenes to haue.
P. Ploughman, Fol. 95. a.

2. To care for, to value.

As to the first place, now *bid* I not to craif it,
Althoch it be Mnestheus wont to have it;
Nor I *bid* not to striffe and wyn the gre.
Doug. Virgil, 134. 24.

Rudd. renders it thus, "q. *bide not*, non moror." It seems, however, to be rather an oblique sense of the *v.* as signifying to desire, q. "I am not anxious in regard to it." From the same origin with BEDIS, q. v.

To BIDE, BYDE, *v. a.* 1. To await, to wait for.

"The *Deel bides* his day," S. Prov. "Taken from a supposition that the Devil, when he enters into a covenant with a witch, sets her the date of her life which he stands to. Spoken when people demand a debt or wages before it is due." Kelly, p. 303.

2. To suffer, to endure. "He bides a great deal of pain;" S. Westmorel. id.

What my conditioun was, I canna tell
My fae let never be sae hard bestead,
Or forc'd to *byde* the bydings that I *baid*.
Ross's Helenore, p. 87.

"It will *bide* billinge at; it will bear working at. North." Gl. Grose.

This is only an oblique sense of MoesG. *beid-an*, A. S. *bid-an*, exspectare: for what is enduring, but waiting? MoesG. *us-beidjands*, bearing long in adverse circumstances, Luk. xviii. 7.

To BIDE *be*, *v. n.* To continue in one state, S.

It is applied to one of an inconstant disposition.

This phrase is variously used. Of a sick person, it is also said, that he does not *bide be*, when he seems to recover the one hour, and relapses the next; S. B.

BIDINGS, *s. pl.* Sufferings. V. BIDE, *v.*

BY-EAST, towards the east. V. BE, *prep.*

BIERDLY, BIERLY, *adj.*

Then out and spake the *bierdly* bride,
Was a' goud to the chin;
"Gin she be fine without," says she,
"We's be as fine within."
Jamieson's Popular Ball. ii. 133.

O he has doen him to his ha'
To mak him *bierly* cheer. *Ibid.* p. 195.

"Like one that has been well fed; stout and large;" Gl. It is viewed as the same with *Burdly*,

q. v. But to me it seems rather to signify, fit, proper, becoming, from Isl. *byr-iar*, *ber*, decet, oportet. In the second extract this is the obvious sense. *Bierdly* seems used, in the former, somewhat obliquely, q. the comely bride; or perhaps, one drest as *became* her rank.

BIERLING, *s.* A galley, S. B.

"He was low of stature, but of matchless strength, and skill in arms; kept always a *bierlin* or galley in this place with 12 or 20 armed men, ready for any enterprise." P. Edderachylis, Statist. Acc. vi. 292.

BIG, BIGG, *s.* A particular species of barley, also denominated *bear*, S.

"Bear or *bigg* (a kind of grain with four rows on each head) is sown from the beginning to the 20th of May." P. Durisdeer, Dumfr. Statist. Acc. iv. 460.

"The vegetable productions are *big*, a small species of barley, of which meal and malt are made." —P. Holme, Orkney, ibid. v. 407.

To BIG, BYG, *v. a.* To build; S., Cumb., Westmorel., id.

On Gargownno was *byggyt* a small peill,
That warnyst was with men and wittaill weill,
Within a dyk, bathe closs chawmer and hall.
Wallace, iv. 213. MS.

"Also be *bigged* the great hall of Stirling, within the said castle." Pitscottie, p. 86.

This word occurs in O. E. although not very frequently.

The toun he fond paired & schent,
Kirkes, houses beten doun,
To the kyng thei ment tham of the toun.—
He *bigged* it eft that are was playn.
R. Brunne, Pref. clxxxviii.

A. S. *bycg-an*, Isl. *bygg-ia*, Su.G. *bygg-a*, aedificare, instruere, a frequentative from *bo*, id.; as it is customary with the Goths thus to augment monosyllables in *o*; as, *sugg-a* from *so*, a sow. V. Ihre, vo. *Bygga*.

BIGGAR, *s.* A builder, one who carries on a building.

"Item, to advise gif the chaplaine hes the annuell under reversion, and contributis with the *biggar*,— to considder how lang thereafter the annuell sall be unredeemable." Acts Mary, 1551. c. 10. Murray.

BIGGING, BYGGYN, BYGGYNGE, *s.* A building; a house, properly of a larger size, as opposed to a cottage, S.

Thai led Wallace quhar that this *byggynge* wass;
He thocht to assaill it, ferby or he wald pass.
Wallace, iv. 217. MS.

—Fyre blesis in his hie *biggingis* swakkit.
Doug. Virgil, 260. 1.

When he come to his *byggynge*,
He welcomed fayr that lady yunge.
Emare, *Ritson's E. M. R.* v. 769.

Biggin, a building, Gl. Westmorel. Isl. *bigging* structura.

BIGGIT, *part. pa.* Built. This word is used in various senses, S.

Biggit land, "land owhere there are houses or buildings," Pink. This expression, which is still contrasted with one's situation in a solitude, or far from any shelter during a storm, has been long used in S.

And quhen thai com in *biggit land*,
Wittail and mete yneuch thai fand.
Barbour, xiv. 383. MS.

A weill biggit body is one who has acquired a good deal of wealth, S. B.

BIGGIT.

On grund no greif quhill thai the gret ost se
Wald thai nocht rest, the rinkis so thai ryde.
Bot fra thai saw thair sute, and thair semblie,
It culd thame *bre*, and *biggit* thame to byde.
King Hart, i. 24.

Both these are given in Gl. Pink. as words not understood. *Bre* may either signify, affright, from A. S. *breg-ean*, terrere; or, disturb, from Su.G. *bry*, vexare, turbare. The sense of *biggit* may be, inclined; from A. S. *byg-an*, flectere. "It frightened or disturbed them, and disposed them to stay back."

BIGLY, BYGLY, *adj.*

Scho wynnit in a *bigly* bour;
On fold was none so fair.
Bludy Serk, st. 2. S. P. R. iii. 190.

Big, Gl. Pink. It may perhaps signify commodious, or habitable, from A. S. *big-an*, habitare, and *lic*, similis.

She's ta'en her to her *bigly* bour,
As fast she could fare;
And she has drank a sleepy draught
That she has mixed wi' care.
Gay Goss Hawk, *Minstrelsy Border*, ii. 11.

O bigged hae they a *bigly bour*
Fast by the roaring strand;
And there was mair mirth in the ladyes bour,
Nor in a' her father's land.
Rose the Red and White Lily, *Ibid.* p. 68.

This epithet frequently occurs in O. E. It is conjoined with *hows*, *landys*, and *blys*.

The holy armyte brente he thare,
And left that *bygly hows* full bare,
That semely was to see.
Le Bone Florence, *Ritson's E. M. R.* iii. 63.

It cannot here signify *big*; for it is applied to a hermit's cell. It may admit of this sense in the following passages:

And yf thou sende hur not soone;—
He wyll dystroye thy *bygly landys*,
And slee all that before hym standys,
And lose full many a lyfe. *Ibid.* p. 11.

Yf y gyltles be of thys,
Bryng me to thy *bygly blys*,
For thy grete godhede. *Ibid.* p. 71.

BIGHTSOM, *adj.* Implying an easy air, and, at the same time, activity, S. B.

When cogs are skim'd, an' cirn streekit,
The yellow drops fast in are steekit;
Plump gaes the staff, Meg views, wi' pleasure,
The bocking, thick'ning, yellow treasure;
She gies her clouk a *bightsom* bow,
Up fly the knots of yellow hue.
Morison's Poems, p. 111.

Clouk denotes the hand. Perhaps q. *buxom*, from A. S. *bocsum* flexibilis; *byg-an*, to bend.

BIGONET, *s.* A linen cap or coif.

Good humour and white *bigoncts* shall be
Guards to my face, to keep his love for me.
Ramsay's Poems, ii. 84.

From the same origin with E. *biggin*, "a kind of coif, or linnen-cap for a young child;" Phillips. Fr. *beguin*, id. This is derived from *begue*, speaking indistinctly; as this is the case with children when they begin to speak; Dict. Trev.

BIGS, Barbour, xix. 392. Pink. ed. Leg. *Lugis*.
Tharfor thaim alsua herbryit thai:
And stent pailyownys in hy,
Tentis and *lugis* als tharby,
Thai gert mak, and set all on raw.
MS.; Edit. 1620, Tents and *ludges*.

BYGANE, Bigane, Bygone, *adj.* Past; S. The latter is mentioned by Dr Johnson as "a Scotch word."

"It is decretit be the haill Parliament, and forbiddin be our Souerane Lord the King, that ony liggis or bandis be maid amangis his liegis in the Realme. And gif ony hes bene maid in tyme *bygane*, that thay be not keipit nor haldin in tyme to cum." Acts Ja. I. 1424, c. 33. Edit. 1566.

"When he was removed, all those who had relation to the Irish business, lighted so sharply upon him, that many did think their censure was not so much for his present behaviour, as for some *by-gone* quarrels." Baillie's Lett. i. 198.

"I wrote to you at length of all our *bygone* proceedings." Ibid. p. 219.

2. Preceding; equivalent to E. predeceased.
Reduce ye now into your myndis ilkane
The wourthy actis of your eldaris *bigane*.
Doug. Virgil, 325. 22.

Byganes, Bigones, used as *s. pl.* denoting what is past, but properly including the idea of transgression or defect. 1. It denotes offences against the sovereign, or the state, real or supposed.

"—— The King took the books on himself, and discharged the bishops of all fault, condemned all the supplications and subscriptions, and all meetings and commissions hitherto for that end; but pardoned *bygones*, discharging all such meeting in time to come, under the highest pains." Baillie's Lett. i. 32.

"The King has granted them peace, oblivion for *bygones*, liberty of conscience, and all they desire for time to come." Ibid. ii. 22.

2. It is used in relation to the quarrels of lovers, or grounds of offence given by either party, S.
Hard by an aged tree
Twa lovers fondly stray,
Love darts from Ketty's e'e,
More blyth than op'ning day.
All *byganes* are forgot and gone,
And Aurther views her as his own.
Morison's Poems, p. 135.

3. It often denotes arrears, sums of money formerly due, but not paid, S.

"Having received no stipend when he was ejected, he was advised to go up to London, and apply to his Majesty for a warrant to uplift what was his justly, and by law; which he did;—he was told for answer, That he could have no warrant for *bygones*, unless he would for time to come conform to the established church." Wodrow's Hist. ii. 256.

BIKE, Byke, Byik, Beik, *s.* 1. A building, an habitation, S.
Mony burgh, mony bour, mony big *bike*;
Mony kynrik to his clame cumly to knaw:
Maneris full menskfull, with mony deip dike;
Selcouth war the sevint part to say at saw.
Gawan and Gol. ii. 8.

It is still occasionally used in this sense, S. B.
And naething was Habbie now scant in,
To mak him as cothie's you like;
For nocht but a house-wife was wantin'
To plenish his weel foggit *byke*.
Jamieson's Popular Ball. i. 293.

This might seem a metaph. use of the word in allusion to a hive, from the use of *foggit*. But the latter is equivalent to *provided*.

3. A nest or hive of bees, wasps, or ants, S.
—— Wele lyke
Quhen that the herd has fund the beis *bike*,
Closit vnder ane derne cauerne of stanis.
And fyllit has full sone that litil *wanys*,
Wyth smoik of soure and bitter rekis stew.
Doug. Virgil, 432. 10.

Byik, 113. 50. *Be bike*, 239, b. 16. *Beik*, Ross. V. Smervy.

"I wyl remembir yow ane fabil. Ane tod was ouirset with ane *byke* of fleis, continewally soukand out hir blud." Bellend. Cron. B. xii. c. 7. *Examine* muscarum oppressa; Boeth.

3. A building erected for the preservation of grain; Caithn.

"Here are neither barns nor granaries; the corn is thrashed out, and preserved in the chaff in *bykes*, which are stacks in shape of bee-hives, thatched quite round, where it will keep good for two years." Pennant's Tour in S. 1769. p. 201.

4. Metaph. an association or collective body; S.
In that court sal come monie one
Of the blak *byke* of Babylone:
The innocent blude that day sal cry,
Ane lowde vengence full piteously.
Lyndsay's Warkis, 1592, p. 167.
O heartsome labour! wordy time and pains!
That frae the best esteem and friendship gains:
Be that my luck, and let the greedy *bike*
Stockjob the warld amang them as they like.
Ramsay's Works, ii. 321.

To skail the byke, metaph. to disperse an assembly of whatever kind; S.

Rudd. mentions A. S. *bycg-an*, to build, as probably the origin of this word, as denoting a hive; because of the admirable structure of the hives of these little animals. Shall we suppose that Douglas himself alludes to this as the origin, when he substitutes *wanys*, or habitation, for what he has already denominated *byke*? At any rate Rudd. is right in his conjecture.

Isl. *biikar* indeed denotes a hive, alvear; and Teut. *bie-bock*, *bie-buyck*, apiarium, alvearium, Kilian. Yet the same learned writer explains *buyckvast woonen*, fixam sedem tenere, *domicilium* habere fixam et stabile. The Isl. word is probably from Su.G. *bygg-a* to build, part. pa. *bygdt*; q. something prepar-

ed or built. There seems to be no reason to doubt that the word, as used in sense 2, is the same with that denoting a habitation. Isl. *bigd*, indeed, is rendered habitatio; Verel. And what is a *byke* or *bee-bike*, but a building or habitation of bees?

BYK.

My maine is turnit into quhyt,
And thairof ye hef all the wyt.
When uthir hors hed brane to *byk*,
I gat bot gress, grype gif I wald.
Dunbar, Maitland Poems, p. 112.

This might be derived from Belg. *bikk-en*, to chop, to beat; also, to eat. *Daar valt niet te bikken;* "There is nothing to eat." But most probably it is an error of some transcriber for *byt*, bite or eat. The rhyme evidently requires this correction. It can scarcely be supposed that Dunbar would write *byk*, as corresponding to *quhyt* and *wyt*. The meaning evidently is; "When other horses, in winter, were fed on bran, he had nothing but grass to nibble at, although at the risk of his being seized with *gripes*, from its coldness."

BYKAT, Beikat, *s.* A male salmon; so called, when come to a certain age, because of the *beak* which grows in his under jaw; Ang.

This is evidently analogous to Fr. *becard*, expl. by Cotgr. a female salmon. But, according to others, the term denotes any salmon of which the *beak* or snout grows hooked, as the year advances. V. Dict. Trev.

BILBIE, *s.* Shelter, residence; Ang.

This, I apprehend, is a very ancient word. It may be either from Su.G. *byle* habitaculum, and *by* pagus, conjoined, as denoting residence in a village; or more simply, from *Bolby*, villa primaria, which, according to Ihre, is comp. of *bol*, the trunk, and *by*, a village; "a metaphor," he says, "borrowed from the human body, which contains many minute parts in itself. Opposed to this, is the phrase *afgarda by;* denoting a village, the land of which is cultivated within the limits of another."

But besides that the metaphor is far-fetched, the reason assigned for the opposite designation would suggest, that the first syllable was not formed from *bol* truncus, but from *bol* praedium, which, although written in the same manner, is quite a different word. For, according to this view, *bolby* would signify a village which has a *praedium*, or territory of its own, annexed to it. This would certainly exhibit the contrast more strictly and forcibly than the etymon given by Ihre.

BILEFT, *pret.* Remained, abode.

With other werkmen mo,
He *bileft* al night
In land.
Sir Tristrem, p. 36. st. 54.

A. S. *belif-an* superesse, to remain; Alem. *bilib-en*, Franc. *biliu-en*, manere; Schilter.

BILGET, *adj.* Bulged, jutting out.

Anone al most ye wend to sey in fere,
Cryis Calcas, nor Grekis instrument
Of Troy the wallis sal neuer hurt nor rent,
Les then agane the land of Arge be socht,
With alkin portage, quhilk was hidder brocht
In barge, or *bilget* ballinger, ouer se.
Doug. Virgil, 44. 39.

Rudd. had rendered this as a *s.* but corrects his mistake in Add. He traces the word to Germ. *bulg* bulga, or *bauch* venter. But it seems naturally allied to Su.G. *bulg-ia*, to swell, whence Isl. *bylgia*, a billow. Or, its origin is more immediately found in Isl. *eg belge*, curvo; *belgia huopta*, inflare buccas, G. Andr. p. 25, 26.

BILLIE, Billy, *s.* 1. A companion, a comrade.

Then out and spak the gude Laird's Jock,
"Now fear ye na, my *billie*," quo' he;
"For here are the Laird's Jock, the Laird's Wat,
"And Hobbie Noble, come to set thee free."
Minstrelsy Border, i. 177.

'Twas then the *billies* cross'd the Tweed,
And by Traquair-house scamper'd.
Rev. J. Nicol's Poems, ii. 7.

When persons are in a state of familiar intercourse, or even on fair terms with each other, after some coolness, they are said to be *gude billies*, S. B.

2. Fellow, used rather contemptuously, S. synon. *chield, chap.*

Ye cheer my heart—how was the *billy* pleas'd?
Nae well, I wad, to be sae snelly us'd.
Shirrefs' Poems, p. 35.

3. As a term expressive of affection and familiarity; S.

Ye cut before the point: but, *billy*, bide,
I'll wager there's a mouse-mark on your side.
Ramsay's Poems, ii. 119.

4. A lover, one who is in suit of a woman.

Be not owre bowstrous to your *Billy*,
Be warm hertit, not illwilly.
Clerk, Evergreen, ii. 19.

Still used in this sense, S. B.

5. A brother, S.

Fair Johnie Armstrang to Willie did say—
"*Billie*, a riding we will gae;
"England and us have been lang at feid;
"Ablins we'll light on some bootie."
Minstrelsy Border, i. 157.

Billie Willie, brother Willie. Ibid. p. 156.

6. Apparently used in allusion to brotherhood in arms, according to the ancient laws of chivalry.

If I suld kill my *billie* dear,
God's blessing I sall never win.
Minstrelsy Border, iii. 99.

7. A young man. In this sense, it is often used in the pl. *The billies*, or, *the young billies*, S. B.

It is expl. "a stout man, a clever fellow," Gl. Shirr.

8. Sometimes it signifies a boy, S. B. as synon. with *callan*.

The *callan's* name was Rosalind, and they
Yeed hand and hand together at the play;
And as the *billy* had the start of yield,
To Nory he was ay a tenty bield.
Ross's Helenore, p. 13.

It is probably allied to Su.G. Germ. *billig*, Belg. *billik*, equalis; as denoting those that are on a footing as to age, rank, relation, affection, or employment.

BILLIT, *adj.* "Shod with iron," Rudd.

About hir went ——
—Tarpeia that stoutly turnis and swakkis
With the wele stelit and braid *billit* ax.
Doug. Virgil, 388. 1.

This phrase, however, as Rudd. also hints, is perhaps merely a circumlocution for the *bipennis*, or large ax. V. BALAX.

BILTER, *s.* A child, Dumfr.; Isl. *pilter*, puellus.

BIN, *s.* A mountain, S. O.

Here Snawdon shows his warlike brow,
And from his height you have a view,
From Lomond *bin* to Pentland know,
Full eighty mile.
R. Galloway's Poems, p. 75.

From Gael. *ben*, id., Lomond *bin* being synon. with *Benlomond*.

BIND, BINDE, *s.* 1. Dimension, size; especially with respect to circumference. A barrel of a certain *bind*, is one of certain dimensions, S.; Hence *Barrell bind*.

"It is statute—that the *Barrell bind* of Salmound sould keip and contein the assyse and mesour of fourtene gallonis, and not to be mynist, vnder the pane of escheit of the salmound, quhair it beis fundin les, to the Kingis vse:—and that ilk burgh haue thre hupe irnis, *videlicet*, ane—at ilk end of the barrell, and ane in the middis, for the mesuring of the barrell." Acts Ja. III. 1487, c. 131. Edit. 1566. c. 118. Murray.

2. It is used more generally to denote size in any sense.

"The Swan, v. s.: The wylde Guse of the greit *bind*, ii. s." Acts Mar. 1551. c. 11. Ed. 1566.

3. Metaph. to denote ability. "Aboon my *bind*," beyond my power. This is often applied to pecuniary ability; S.

This use of the word is evidently borrowed from the idea of *binding* a vessel with hoops.

BINDLE, *s.* The cord or rope that binds any thing, whether made of hemp or of straw; S.

Su.G. *bindel*, a headband, a fillet, from *bind-as*, to bind. Thus, the rope, by which a cow is bound in her stall, is called a *bindle*, S. Teut. *bindel*, ligamen; Isl. *bendl-a*, concatenare, *bend-a* cingere.

BINDWOOD, *s.* The vulgar name for ivy, S.; Hedera helix, Linn.; pron. *binwud*.

Denominated, perhaps, from the strong hold that it takes of a wall, a rock, trees, &c. q. the *binding wood*. Our term seems merely an inversion of E. *woodbind*, which has been rendered Terebinthus, or the Turpentine-tree, Somner; but as Skinner observes, improperly. He expl. it as signifying the honey-suckle, Caprifolium, or Lonicera periclymenum. He adds, however, that *wude-binde* "is not absurdly rendered by Aelfric, and perhaps according to the use of the term in his time, *Hedera*, for this embraces the trees like a bandage." Etym. Gen.

Now, it seems evident, that Aelfric has given the proper definition. By hedera nigra, it appears that ivy is meant. The reason of the name, given by Skinner, applies much better to this than to honey-suckle. Ivy, in some parts of E., is by the peasantry called *bindwood*.

It is probably the same which is written *benwood*,

"Anciently, the opposite bank of Oxnam water, on the W., was covered with wood, denominated *benwood*, and is said to have been the rendezvous of the inhabitants, to oppose the English free-booters, when the watchword was a *benwoody*." P. Oxnam, Roxburghs. Statist. Acc. xi. 330, N.

BING, *s.* 1. A heap, in general.

Ye mycht haue sene thaym haist like emotis grete,
Quhen thay depulye the mekil *bing* of quhete,
And in thare byik it caryis al and sum.
Doug. Virgil, 113. 49.

Thair saw we mony wrangous conquerouris,
Withouttin richt reiffaris of vtheris ringis.
The men of kirk lay boundin into *bingis*.
Lyndsay's Warkis, 1592, p. 230.

This, as far as I know, is the only sense in which it is now used S., as denoting a heap of grain.

2. A pile of wood; immediately designed as a funeral pile.

——The grete *bing* was vpbeildit wele,
Of aik treis, and fyrren schydis dry,
Wythin the secrete cloys, vnder the sky.
Doug. Virgil, 117. 43. Pyra, Virg.

3. "A temporary inclosure or repository made of boards, twigs, or straw ropes, for containing grain or such like." Gl. Sibb., where it is also written *binne*.

Dan. *bing*, Sw. *binge*, Isl. *bing-r*, cumulus. As Alem. *piga*, *pigo*, signify acervus, and Germ. *beige*, strues, whence *holz beig* strues lignorum, *holz beigen*, struere ligna; Isl. Su.G. *bygg-a*, to build, is most probably the root, as conveying the same idea. *Binne* seems radically different.

To BYNGE, *v. n.* To cringe. V. BEENGE.

To BINK, *v. a.* To press down, so as to deprive any thing of its proper shape. It is principally used as to shoes, when, by careless wearing, they are allowed to fall down in the heels; S. O. Teut. *bangh-en*, premere, in angustum cogere. Sw. *bank-a*, to beat, seems allied; q. to beat down.

BINK, *s.* 1. A bench, a seat; S. B.

Want of wyse men maks fulis to sit on *binkis*.
Pink. S. P. Rep. iii. 133.

Win fast be tyme; and be nocht lidder:
For wit thou weil, Hal *binks* ar ay slidder.
Thairfoir now, quhither wrang it be or richt,
Now gadder fast, quhil we have tyme and micht.
Priests of Peblis, p. 24.

This is the common language of courtiers, and contains an old proverb expressive of the uncertainty of court-favour. V. BEN-INNO.

"Start at a straw, and loup o'er a *bink*." S. Prov. Kelly, p. 288.

2. A wooden frame, fixed to the wall of a house, for holding plates, bowls, spoons, &c. Ang. It is also called a *Plate-rack*; S.

We have it in a manuscript:
The good-man keeps it, as we think,

Behind a dish, upon the *bink*.
Colvil's Mock Poem, p. 64.

This is most probably an oblique sense of the same term which signifies a bench. V. Benk.

BINK, *s.* A bank, an acclivity, S, B.

Nae fowles of effect, now amange thae *binks*
Biggs nor abides.—— *Evergreen*, ii. 63.

Up thro' the cleughs, where *bink* on *bink* was set,
Scrambling wi' hands and feet she taks the gait.
Ross's Helenore, p. 64.

Wachter observes that Germ. *bank*, Su.G. *baenk*, denote any kind of eminence. This is perhaps the origin of the application of this term to a *bench*, q. a seat that is *raised*. V. Benk.

BINWEED. V. Bunwede.

BYPTICIT.

Syne in a field of siluer, secound he beiris
Ane Egill ardent of air, that ettiles so he;
— All of sable the self, quha the suth leiris,
The beke *bypticit* bryme of that ilk ble.
Houlate, ii. 4. MS.

"*Biceps*, two-headed," Pink. But a considerable transposition is necessary to support this etymon; and the sense is not less dissonant. The *beak* of this eagle could with no propriety be called *two-headed*. It certainly means *dipped* or *dyed*, from Lat. *baptizo*. "The beak was deeply dyed of the same colour with the body of the fowl."

BIR, Birr, *s.* Force. I find that Isl. *byr*, expl. ventus ferens, is deduced from *ber-a* ferre; Gl. Edd. Saem. V. Beir.

BIRD, Beird, Brid, Burd, *s.* A lady, a damsel.

Gromys of that garisoune maid gamyn and gle;
And ledis lofit thair lord, lufly of lycre.
Beirdis beildit in blise, brightest of ble.
Gawan and Gol. iv. 12.

i. e. "Ladies, the fairest of their sex, sheltered themselves in bliss." Similar is the phrase "beilding of blis," V. Beild.

—So with *birds* blythly my bailis beit.
Bannatyne Poems, p. 132. V. Beit.

"*Bride* is used in Chaucer for *bird*, and *birde* for a mistress. In an old Scottish song, *Burd Isabel* means a young lady named Isabella. *Burd* is still used as an appellation of complacency by superiors to women of lower degree. Mersar, p. 157. speaks of "*birdis* bricht in bowris," by which he means young women in their chambers." Lord Hailes, Notes to Bann. Poems.

We may observe that James V. wrote *brid* for *bird*, avis.

And ye fresch May, ay mercifull to *bridis*,
Now welcum be, ye floure of monethis all.
King's Quair, ii. 46.

Lord John stood in his stable door,
Said he was boun to ride;
Burd Ellen stood in her bower door,
Said, she'd rin by his side.
Jamieson's Popular Ball. i. 117.

The king he had but ae daughter,
Burd Isbel was her name;
And she has to the prison gane,
To hear the prisoner's mane. *Ibid.* ii. 127.

This seems to be the song referred to by Lord Hailes.

As *bridde* is the word used by Chaucer for bird, it is merely the A. S. term for pullus, pullulus. Somner thinks that the letter *r* is transposed. But this may have been the original form of the word, from *bred-an* to breed. *Bird*, as applied to a damsel, is merely the common term used in a metaph. sense.

Langland uses *byrde*.

Mercy hyght that mayde, a meke thyng withall,
A full benigne *byrde* and buxeome of speche.
P. Ploughman, Fol. 98, b.

2. Used, also metaph., to denote the young of quadrupeds, particularly of the fox. V. Tod's Birds.

BYRD, *v. imp.* It behoved, it became.

Than lovyt thai God fast, all weildand,
That thai thair lord fand hale and fer:
And said, thaim *byrd* on na maner
Dred thair fayis, sen thair chyftane
Wes off sic hart. and off sic mayn,
That he for thaim had wndretan
With swa fele for to fecht ane.
Barbour, vi. 316. MS.

In editions it is, to fecht *allane*. But *all* is wanting in MS. I have not observed that it occurs any where else in the same sense; and am therefore at a loss, whether to view it as an error of the early transcriber, or as a solitary proof that *ane* was sometimes used in the sense of *only*, like Su.G. *en*, which not only signifies, one, but unicus, solus. MoesG. *ains* bore the same signification. *Afiddia aftra in fairguni is ains;* He departed again into a mountain himself *alone;* Joh. vi. 15. A. S. *an* occurs in the same sense. *Nis nan mann god, buton God ana;* There is no one good, but God only; Mark x. 18. Also Alem. and Isl. *ein*, id.

Mr Pink. mentions *Byrd*, in Gl. without any explanation. In edit. 1620 the phrase is altered to

And said *they would* in no maner—

The sense is, "It *became* them in no wise to fear their foes." A. S. *byreth*, pertinet. *Tha the ne* byrede, *ne waes gelaefed him to etanne;* Quos non licebat ei edere, Mark, xii. 4.

It occurs also in Joh. iv. 4. *Him* gebyrode *that he sceolde faran thurh* Samaria-land; literally, It *behoved* him to fare or pass through Samaria.

This imp. v. may have been formed from *byr-an*, *ber-an*, to carry, or may be viewed as nearly allied to it. Hence *bireth*, gestavit; *gebaer-an*, se gerere, to behave one's self; Su.G. *baera*, id., whence *atbaerd*, behaviour, deportment; Germ. *berd*, *gebaerd*, id., *sich berd-en*, gestum facere. Wachter, however, derives *gebaerd* from *bar-en* ostendere, ostentare.

The v. immediately allied to this in Su.G. is *boer-a* debere, pret. *borde*, anciently *boerjade* and *bar*. Isl. *byr-iar*, decet, oportet; *ber*, id.; *Thad* ber *Kongi ecki;* Non decet regem; It does not become a king. V. Verel. Ind. p. 33. 48.

Burd is used in the same sense by R. Brunne.

Then said Sir Henry, nedes *burd* him wende
To France & Normundie, to witte a certeyn ende. *Chron.* p. 135.

The folk was mykelle & strong, of mete thei had grete nede,
Tham *burd* departe ther throng, that londe mot tham not fede. *Ibid.* p. 280.
To treus on alle wise him *burd* grant thertille. *Ibid.* p. 195.

Hearne very oddly conjectures that A. S. *burthen*, onus, may be the origin.

BIRDING, *s.* Burden, load.

Allace! the heuy *birding* of wardly gere,
That neuir houre may suffir nor promyt
Thare possessoure in rest nor pece to sit.
Doug. Virgil, 459. 42.

A. S. *byrthen*, Dan. *byrde*. V. BIRTH, BYRTH.

BIRD-MOUTH'D, *adj.* Mealy-mouth'd, S.

"Ye're o'er *bird-mouth'd*;" Ramsay's S. Prov. p. 86.

BYRE, *s.* Cowhouse, S.

The king faris with his folk, our firthis and fellis,
Withoutin beilding of blis, of bern, or of *byre*.
Gawan and Gol. i. 3.

"Bring a cow to the ha', and she will rin to the *byre*;" Ferguson's S. Prov. p. 8.

The origin is uncertain. But it is perhaps allied to Franc. *buer*, a cottage; *byre*, Su.G. *byr*, a village; Germ. *bauer*, habitaculum, cavea; from Su.G. *bo*, *bu-a*, to dwell. Isl. *bur* is rendered penuarium, domus penuarium; a house of provision; G. Andr. Or it may be a derivative from Isl. *bu*, a cow; Gael. *bo*, id.

BIRK, *s.* Birch, a tree; S. Betula alba, Linn.

Grete eschin stokkis tumbillis to the ground;
With wedgeis schidit gan the *birkis* sound.
Doug. Virgil, 169. 20.

A. S. *birc*, Isl. *biorki*, Teut. *berck*, id.

To BIRK, *v. n.* To give a tart answer, to converse in a sharp and cutting way; S.

A. S. *birc-an*, *beorc-an*, to bark, q. of a snarling humour. Hence,

BIRKIE, *adj.* Tart, in speech, S.

BIRKY, *s.* 1. A lively young fellow; a person of mettle; S.

But I, like *birky*, stood the brunt,
An' slocken'd out that gleed,
Wi' muckle virr; and syne I gar'd
The limmers tak the speed.
Poems in the Buchan Dialect, p. 2.

In days of auld, when we had kings
And nobles bauld, and other things,
As camps, and courts, and kirks, and quears,
And *birkies* bauld, for our forebears:—
They fought it fairly, tho' they fell.
Galloway's Poems, p. 123, 124.

2. *Auld Birky*, "In conversation, analogous to *old Boy*," Gl. Shirr.

Spoke like ye'rsell, *auld birky*; never fear
But at your banquet I shall first appear.
Ramsay's Poems, ii. 92.

Allied perhaps to Isl. *berk-ia*, jactare, to boast; or *biarg-a*, opitulari, q. one able to give assistance. It may deserve notice, however, that Su.G. *birke* signifies a town or city. Hence *Biarkeyar riettir*, the laws of cities, as contrasted with *Lands loegum*, the provincial laws, or those of the country. Could we suppose this term to have been general among the Gothic nations, as indeed it is evidently the same with A. S. *byrig*, whence our *burgh*, *borough*; it might naturally enough be imagined, that one, who had been bred in a city, would be distinguished by country people by some such term as this.

BIRKIN, BIRKEN, *adj.* Of, or belonging to birch; S.

— *Birkin* bewis, about boggis and wellis.
Gawan and Gol. i. 3.

This is the reading, ed. 1508.

Ane young man stert in to that steid
Als cant as ony colt,
Ane *birkin* hat upon his heid,
With ane bow and ane bolt.
Peblis to the Play, st. 6.

This seems to mean a hat made of the bark of birch; A. S. *beorcen*, id.

To BIRL, BIRLE, *v. a.* 1. This word primarily signifies the act of pouring out, or furnishing drink for guests, or of parting it among them.

The wine thar with in veschell grete and small,
Quhilk to him gaif Acestes his rial hoist,
— To thame he *birlis*, and skynkis fast but were,
And with sic wordis comfortis thare drery chere.
Doug. Virgil, 19. 9. Dividit, Virg.

Than young men walit, besy here and thare,
— The bakin brede of baskettis temys in hye,
And wynis *birlis* into grete plenté.
Ibid. 247. 6.

Bacchum ministrant, Virg.

2. To ply with drink.

She *birled* him with the ale and wine,
As they sat down to sup;
A living man he laid him down,
But I wot he ne'er rose up.
Minstrelsy Border, ii. 45.

O she has *birled* these merry young men
With the ale but and the wine,
Until they were as deadly drunk
As any wild wood swine. *Ibid.* p. 84.

3. To drink plentifully, S. This is perhaps the sense in the following passage.

— In the myddis of the mekill hall
Thay *birle* the wine in honour of Bachus.
Doug. Virgil, 79. 46.

"*To birle*; to drink cheerfully, to carouse." Sir J. Sinclair, p. 80.

4. To club money for the purpose of procuring drink. "I'll birle my bawbie," I will contribute my share of the expence; S.

Now settled gossies sat, and keen
Did for fresh bickers *birle*;
While the young swankies on the green
Take round a merry tirle.
Ramsay's Poems, i. 262.

Thy soothing sangs bring canker'd carles to ease,
Some loups to Lutter's pipe, some *birls* babies.
Ibid. ii. 390.

In Isl. it is used in the first sense; *byrl-a*, infundere, miscere potum. In A. S. it occurs in sense third, *biril-ian*, *birl-ian*, haurire. Hence *byrle*, a butler. Isl. *byrlar*, id. *Birle*, O. E. has the same signification.

Thus, in a poetical translation, by Layamon, of *Wace's Brut*, which is supposed to have been made about the year 1185, we have these lines:

An other half, was Beduer,
Thas kinges *haeg birle*.

i. e. "On the other side was Beduer, the king's *high butler*." Ellis Spec. i. 65. Isl. *byrl-a* has been deduced from *bioerr*, cerevisia, also, denoting any liquor of a superior kind. V. Gl. Edd. This, again, is most probably from MoesG. *bar*, hordeum, the grain from which *beer* is made.

To BIRLE, *v. n.* V. BIRR, *v.*

BIRLAW-COURT, BIRLEY-COURT. V. BURLAW.

BIRLIE, *s.* A loaf of bread; S. B.

BIRLEY-OATS, BARLEY-OATS, *s. pl.* A species of oats, S.

"The tenants in those parts, however, endeavour to obviate these local disadvantages, by sowing their bear immediately after their oats, without any interval, and by using a species of oats called *birley*. This grain, (which is also white), is distinguished from the common white oats, in its appearance, chiefly by its shortness. It does not produce quite so good meal, nor so much fodder." P. Strathdon, Aberd. Statist. Acc. xiii. 173.

"An early species called *barley* oats, has been introduced by some farmers." P. Douglas, Lanarks. Ibid. viii. 80.

It seems to have received its name from its supposed resemblance to *barley*.

To BIRN, *v. a.* To burn. V. BRYN..

BIRN, BIRNE, *s.* A burnt mark; S.

"That no barrel be sooner made and blown, but the coupers *birn* be set thereon on the tapone staff thereof, in testimony of the sufficiency of the Tree."—Acts Charles II. 1661. c. 33.

Skin and Birn, a common phrase, denoting the whole of any thing, or of any number of persons or things; S.

"That all beif, muttoun, weill, and lyke bestiall slane or presentit to fre burrowis or fre mercatis bring with thame in all tymes cummyng thair hyde, *skin, and birne*, vnder the pane of confiscatioun." Acts Marie, 1563. c. 21. Edit. 1566.

Skinner views the word as synon. with *skin*. But it denotes the *burnt* mark on the horn or skin of a beast, by which the owner could distinguish and claim it as his own. The phrase may have originated from the following custom. Formerly in S. many, who had the charge of flocks, were denominated *Bow-shepherds*. A shepherd of this description had a free house allowed him, and a certain number of bolls, S. *bows*, of meal, according as he could make his bargain, for watching over the sheep of another. He also enjoyed the privilege of having a small flock of his own. All this was under the express stipulation, that he should be accountable for any of his master's sheep that might be lost; and be obliged, if he could not produce them, to give an equal number of his own in their stead. Those belonging to his master were all marked in the horn, or elsewhere, with a burning iron. The phrase in use was, that, at such a time, all his sheep were to be produced "skin and birn;" that is, entire, as they had been delivered to the shepherd, and with no diminution of their number.

The word is evidently from A. S. *byrn*, burning, and still occasionally denotes the whole carcase of an animal, S. It is, however, more commonly used in the metaph. sense mentioned above; as by Ramsay:

The smith's wife her black deary sought,
And fand him *skin and birn*.
Poems, i. 276.

BIRLIN, *s.* A small vessel used in the western islands.

"We had the curiosity after three weeks residence, to make a calcule of the number of eggs bestowed upon those of our boat, and the Stewart's *Birlin*, or Galley; the whole amounted to sixteen thousand eggs." Martin's St Kilda, p. 12.

Probably of Scandinavian origin, as Sw. *bars* is a kind of ship; and *berling*, a boat-staff, Seren.

BIRN, *s.* A burden, S. B.

—— Here about we'll bide,
Till ye come back; your *birn* ye may lay down,
For rinning ye will be the better bown.
Ross's Helenore, p. 54.

To *gie* one's *birn a hitch*, to assist him in a strait.

Tho' he bans me, I wish him well,
We'll may be meet again;
I'll *gie his birn a hitch*, an' help
To ease him o' his pain.
Poems in the Buchan Dialect, p. 32.

My *birn*, O Bess, has got an unco *lift*.
Shirrefs' Poems, p. 84.

Shall we view this as an oblique sense of *birn*, explained above, as applied to a burden of any kind, in allusion to that of a whole beast; or consider it as an abbreviation of A. S. *byrthen*, burden?

BIRNIE, BYRNIE, *s.* A corslet, a brigandine.

He claspis his gilt habirihone thrinfald:
He in his breistplait strang and his *birnye*,
Ane souir swerd beltis law doun by his the.
Doug. Virgil, 230. 44.

Strictly, it seems to have denoted light armour for the fore part of the body; as it is distinguished from the *habirihone* or coat of mail. Here indeed it is most probably added as expletive of *breistplate*.

Vossius supposes that it may also signify an helmet, like A. S. *brynn*, galea. But of this there is no evidence. Neither Somner, Benson, nor Lye, so much as mention A. S. *brynn*, galea.

A. S. *byrn*, *byrna*, Isl. *bryn*, *brynia*, *brignia*, Franc. *brun*, *brunja*, Sw. *bringa*, Germ. *brun*, L. B. *brunia*, *brynia*; thorax, lorica; munimentum pectoris, Wachter. G. Andr. derives Isl. *brignia* from *brun*, niger, because of the dark colour of the armour; Wachter, Germ. *brun* from Celt. *brun*, the breast. Verel. mentions Isl. *bringa*, pectus; which would certainly have been a better etymon for G. Andr. than that which he has adopted.

BIRNS, *s. pl.* Roots, the stronger stems of

burnt heath, which remain after the smaller twigs are consumed; S.

Some starting from their sleep were sore affrighted,
Others had both their sense and eyes benighted:
Some muirland men, they say, were scumming kirns,
And some were toasting bannocks at the *birns*.
Pennecuik's Poems, 1715, p. 25.

When corns grew yellow, and the hether bells
Bloom'd bonny on the moor and rising fells,
Nae *birns*, or briers, or whins, e'er troubled me,
Gif I could find blae-berries ripe for thee.
Ramsay's Poems, ii. 107.

A. S. *byrn*, incendium.

BIRR, *s.* Force. V. BEIR.

To BIRR, *v. n.* To make a whirring noise, especially in motion; the same with *birle*, S.

Ane grete staf sloung *birrand* with felloun wecht
Hynt Mezentius———
Doug. Virgil, 298. 21. V. BEIR, *s.*

Rejoice, ye *birring* paitricks a';
Ye cootie moorcocks, crousely craw;—
Your mortal fae is now awa',
Tam Samson's dead. *Burns*, iii. 119.

To BIRL, *v. n.* 1. To "make a noise like a cart driving over stones, or mill-stones at work." It denotes a constant drilling sound, S.

And how it cheers the herd at een,
And sets his heart-strings dirlin,
When, comin frae the hungry hill,
He hears the quernie *birlin*.
Jamieson's Popular Ball. ii. 356.

This respects the use of the hand-mill.

The temper pin she gi'es a tirl,
An' spins but slow, yet seems to *birl*.
Morison's Poems, p. 6.

2. Used improperly, to denote quick motion in walking; Loth.

Flandr. *borl-en* signifies to vociferate; clamare, vociferari; and *brull-en* to low, to bray; mugire, boare, rudere, Kilian. But *birl* seems to be a dimin. from the v. *Birr*, used in the same sense, formed by means of the letter *l*, a common note of diminution. Dr Johnson has observed, that "if there be an *l*, as in *jingle*, *tingle*, *tinkle*, &c. there is implied a frequency, or iteration of small acts;" Grammar E. T. We may add, that this termination is frequently used in words which denote a sharp or tingling sound; as E. *whirl*, *drill*; S. *tirl*, *skirl*, *dirl*.

To BIRSE, BIRZE, BRIZE, *v. a.* 1. To bruise, S.

——Alas, for evermair!
That I should see thee lying there,—
Sae bruis'd and *birs'd*, sae blak and blae.
Watson's Coll. i. 65.

He smote me doune, and *brissit* all my banis.
Palice of Honour, iii. 71.

O' may'st thou doat on some fair paughty wench,
That ne'er will lout thy lowan drouth to quench:
Till *bris'd* beneath the burden, thou cry, dool!
Ramsay's Poems, ii. 67.

"He that schal falle on this stoon schal be broken, but on whom it schal falle it schal also *brisen* him." Wiclif, Matt. 21.

Brise is common in O. E.

2. To push or drive; *to birse in*, to push in, S.

For they're ay *birsing* in their spurs
Whare they can get them.
Shirrefs' Poems, p. 348.

A. S. *brys-an*, Belg. *brys-en*; Ir. *bris-im*; Fr. *bris-er*, id.

BIRSE, BRIZE, *s.* A bruise, S.

To BIRSLE, BIRSTLE, BRISSLE, *v. a.* 1. To burn slightly, to broil, to parch by means of fire; as, *to birsle pease*, S.

The battellis war adionit now of new,
Not in manere of landwart folkis bargane,
—Nor blunt styngis of the *brissillit* tre.
Doug. Virgil, 226. 3.

They stow'd him up intill a seck,
And o'er the horse back brook his neck;
Syne *birstled* they him upon the kill,
Till he was bane dry for the mill.

i. e. as dry as *bones*.
Allan o' Maut, *Jamieson's Popul. Ball.* ii. 238.

2. To scorch; referring to the heat of the sun, S.

—Feil echeris of corn thick growing
Wyth the new sonnys hete *birsillit* dois hyng
On Hermy feildis in the somerís tyde.
Doug. Virgil, 234. 25.

Now when the Dog-day heats begin,
To *birsle* and to peel the skin,
May I lie streekit at my ease,
Beneath the caller shady trees,
(Far frae the din o' Borrowstown,)
Whare water plays the haughs bedown.
Fergusson's Poems, ii. 105.

3. To warm at a lively fire, S.

A. Bor. *brusle*, id. Ray derives it from Fr. *brusler*, to scorch, to burn. *Brasill-er*, to broil, would have been more natural. But the common origin is Su.G. *brasa*, a lively fire; whence Isl. *brys*, ardent heat, and *bryss-a*, to act with fervour, *ec breiske*, torreo, aduro; A. S. *brastl*, glowing, *brastl-ian*, to burn, to make a crackling noise, which is only the secondary sense, although given as the primary one, both by Somner and Lye. For this noise is the effect of heat. Ihre derives Gr. βραζ-ω, ferveo, from the same Goth. source. Fr. *braise*, Ital. *brasa*, burning coals.

BIRSLE, BRISSLE, *s.* A hasty toasting or scorching, S.

BIRS, BIRSE, BYRSS, BIRSSIS, *s.* 1. A bristle, "a sow's birse," the bristle of a sow, S.

Sum byts the *birs*——— *Evergreen*, i. 119.

The hartis than and myndis of our menye
Mycht not be satisfyit on him to luke and se,
As to bthald his ouglie ene twane,—
The rouch *birssis* on the breist and creist
Of that monstrous half dele wylde beist.
Doug. Virgil, 250. 30.

2. Metaph. for the beard.

"Mony of thame lackit *beirds*, and that was the mair pietie [pity;] and thairfoir could not buckill uther be the *byrss*, as sum bauld men wauld have done." Knox, 51. In one MS. *birsis*.

3. Metaph. for the indication of rage or displeasure. "To set up one's birss," to put one in a rage. The birse is also said to *rise*, when one's

temper becomes warm, in allusion to animals fenced with bristles, that defend themselves, or express their rage in this way, S.

"He was wont to profess as ordinarily in private, as he spake openly in public, that he knew neither scripture, reason nor antiquitie for kneeling; albeit now his *birse rise* when he heareth the one, and for cloking the other, his pen hath changed *for* into *inforce*." Course of Conformitie, p. 153.

Now that I've gotten Geordy's *birse set up*,
I'm thinking Bessy's pride will dree a fup.
Skirrefs' Poems, p. 89.

The sowtef gave the sow a kiss,
Humph, quoth she, its for a *birse*.

S. Prov., "spoken of those whose service we suppose to be mercenary." Kelly, p. 338.

A. S. *byrst*, Germ. *borst*, *burst*, Su.G. *borst*, id. Ihre derives it from *burr*, a thistle. Sw. *sättia up borsten*, to put one in a rage; *borsta sig*, to give one's self airs, E. to bristle up. Here we have the true origin of E. *brush*, both *v.* and *s.* For Sw. *borst* is a bush, *borsta*, to brush, from *borst*, seta, a brush being made of bristles.

BIRSSY, *adj.* 1. Having bristles, rough, S.

——Men micht se hym aye
With *birssy* body porturit and visage,
Al rouch of haris.—— *Doug. Virgil*, 322. 4.

2. Hot-tempered, easily irritated, S.

3. Keen, sharp; applied to the weather. "A birssy day," a cold bleak day, S. B.

BIRTH, BYRTH, *s.* Size, bulk, burthen.

The bustuous barge yclepit Chimera
Gyas wyth felloun fard furth brocht alsua,
Sa huge of *birth* ane cieté semyt sche.
Doug. Virgil, 131. 27.

It is in the same sense that we speak of a ship of so many tons burden.

This is the meaning of *byrtht*, as used by Wyntown, Cron. i. 13. 17., although expl. in Gl. "birth, propagation of animals or vegetables."

Thare bwyis bowys all for *byrtht*,
Bathe merle and maweys mellys of myrtht.

i. e. their boughs are bowed down with the *burden* or weight.

Isl. *byrd*, *byrth-ur*, *byrth-i*, Dan. *byrde*, Su.G. *boerd*, burden; whence *byrding*, navis oneraria. The origin is Isl. *ber-a*, Su.G. *baer-a*, A. S. *ber-an*, *byr-an*, portare. The term may indeed be viewed as the third p. sing. pr. indic. of the A. S. v. This is *byreth*, gestat, (V. Lye); q. what one *beareth* or carries. *Birth*, as denoting propagation, has the the very same origin; referring to the *gestation* of the parent. V. BURDING.

BIRTH, *s.* A current in the sea, caused by a furious tide, but taking a different course from it; Orkn. Caithn.

"The master, finding the current against him, in the middle of the firth, when about 8 or 9 miles east of Dunnet Head, bore in for the shore, where he fell in with the last of the ebb, called by the people here *the wester birth*.—The easter *birth*, setting in, soon reached him with considerable strength." P. Dunnet, Caithn. Statist. Acc. xi. 247. N.

—"These tides carry their waves and billows high, and run with such violence that they cause a contrary motion in the sea adjoining to the land, which they call *Easter-birth* or *Wester-birth*, according to its course; yet notwithstanding of the great rapidity of these tides and *births*, the inhabitants, daily almost, travel from isle to isle about their several affairs in their little cock-boats or yoals, as they call them." Wallace's Orkney, p. 7.

It has been supposed that *birth*, as here used, admits of the same sense as when it denotes sea-room in general. But because of the *contrary motion*, it may be allied to Isl. *breit-a*, mutare. It seems preferable, however, to deduce it from Isl. *byrd-ia* currere, festinare, Verel.; as apparently signifying a strong *current*.

BYRUNNING, *part. pr.*

——————He gayf
To the victor ane mantil brusit with gold,
Wyth purpour seluage writhing mony fold,
And all *byrunning* and loupit lustelie,
As rynnis the flude Meander in Thessalie.
Doug. Virgil, 136. 4.

"Embroidered," Rudd. But the meaning is *waved*; corresponding to, Meandro duplice cucurrit, Virg. *Brusit* is embroidered. MoesG. *birinn-an*, percurrere.

BY-RUNIS, *s. pl.* Arrears.

"The Maister or Lord may not recognose the lands for the *byrunis* of his fermes." Skene, Index, Reg. Maj. vo. *Maister*.

This is formed like BY-GANES, q. v.

BISHOPRY, *s.* Episcopacy, government by diocesan bishops.

"They did protest against *bishopry* and bishops, and against the erection, confirmation or ratification thereof." Apologet. Relation, p. 35.

A. S. *biscoprice*, episcopatus.

BISHOP'S FOOT. It is said *the Bishop's foot has been in the broth*, when they are singed, S.

This phrase seems to have had its origin in times of Popery, when the clergy had such extensive influence, that hardly any thing could be done without their interference. Another phrase is very similar; "Scarcely can any business be marred, without a priest, or a woman, having a hand in it."

This phrase is also used A. Bor.

"*The bishop has set his foot in it*, a saying in the North, used for milk that is burnt-to in boiling. Formerly, in days of superstition, whenever a bishop passed through a town or village, all the inhabitants ran out in order to receive his blessing; this frequently caused the milk on the fire to be left till burnt to the vessel, and gave origin to the above allusion." Gl. Grose.

This origin is rather fanciful. The French use the phrase *pas de Clerc*, literally, the clergyman's (or clerk's) foot to denote a foolish trick, a gross oversight. Although this rather respects stupidity than evil design, it may have been the origin of our phrase.

BISM, BYSYME, BISNE, BISINE, *s.* Abyss, gulf.

Fra thine strekis the way profound anone,
Depe vnto hellis flude of Acheron,
With holl *bisme*, and hidduous swelth unrude.
Doug. Virgil, 173. 37.

Bysyme, 82. 15. Fr. *abysme*, Gr. ἄβυσσος.

BISMING, BYISMING, BYISNING, BYSENING, BYSYNT, *adj.* Horrible, monstrous.

And Pluto eik the fader of that se
Reputtis that *bisming* belch hatefull to se.
Doug. Virgil, 217. 45.

The fury Alecto is here described.

——Ane grete spere
At the syde of that *bisning* beist threw he.
Ibid. 40. 17.

Feri, Virg. i. e. of the Trojan horse, as it is commonly designed.

The *byisning* beist the serpent Lerna.—
Ibid. 173. 15. Bellua, Virg.

But sair I dred me for some uther jaip,
That Venus suld, throw her subtillitie,
Intill sum *bysning* beist transfigurat me,
As in a beir, a bair, ane oule, ane aip.
Palice of Honour, i. 68.

Rudd. expl. the term, "gaping, swallowing, insatiable, destroying." This explanation clearly shews that he has viewed it as an adj. formed from *bism*, an abyss. But from a comparison of the passages in which it occurs, it appears that the proper sense is *monstrous*. It is unquestionably the same with *bysynt*, used by Wyntown.

——Eftyre that he wes broucht on bere,
Til a *bysynt* best all lyke
Sene he wes besyd a dyke,
That nere-hand a myll wes made.
For bath hewyd and tale he had
As a hors, and hys body
All til a bere wes mast lykly.
Cron. vi. 13. v. 59. V. BYSSYM.

BISKET, *s.* Breast. V. BRISKET.

BISMAR, BYSMER, *s.* A steelyard, or instrument for weighing resembling it; sometimes *bissimar*, S. B., Orkn.

"The *Bysmer* is a lever or beam made of wood, about three feet long; and from one end to near the middle, it is a cylinder of about three inches diameter, thence it gently tapers to the other, which is not above one inch in diameter. From the middle, all along this smallest end, it is marked with small iron pins at unequal distances, which serve to point out the weight, from one mark to twenty-four, or a lispund." Barry's Orkney, p. 211.

"The instruments they have for the purpose of weighing, are a kind of staterae or steel-yards;—they are two in number; and the one of them is called a pundlar, and the other a *bismar*. On the first is [are] weighed settings and miels, and on the last marks and lispunds." P. Kirkwall, Orkney, Statist. Acc. vii. 563.

This term is commonly used in Angus, for a steel-yard.

Isl. *bismari*, *besmar*, libra, trutina minor; Leg. WestGoth. *bismare*, Su.G. *besman*; Teut. *bosemer*, id. stater; Kilian. G. Andr. derives this word from Isl. *bes*, a part of a pound weight. Rudbeck supposes that *besmar* is put for *bysmark*, q. the *mark* used by a city, according to which the weights of private persons were adjusted. This conjecture, however, is improbable; because the word, in all the Northern languages, solely denotes a steel-yard, or artificial instrument for weighing; in contradistinction from those which give the real weight. V. PUNDLAR.

BISMARE, BISMERE, *s.* 1. A bawd.

Douchter, for thy luf this man has grete diseis,
Quod the *bismere* with the slekit speche.
Doug. Virgil, *Prol.* 97. 1.

2. A lewd woman, in general.

Get ane *bismare* ane barne, than al hyr blys gane is.
Ibid. 238. b. 27.

"F. ab A. S. *bismer*, contumelia, aut *bismerian*, illudere, dehonorare, polluere," Rudd.; "connected perhaps with Teut. *baesinne*, amica;" Gl. Sibb.

BISMER, *s.* The name given to a species of stickle-back, Orkn.

"The *Fifteen-spined stickleback (gasterosteus spinachia*, Lin. Syst.)—is here denominated the *bismer*, from the resemblance it is supposed to bear to the weighing instrument of that name." Barry's Orkney, p. 289.

BYSPRENT, *part. pa.* Besprinkled, overspread.

——I se stand me before
As to my sicht, maist lamentabill Hector,
With large flude of teris, and all *bysprent*—
With barknyt blude and powder.—
Doug. Virgil, 48. 1.

Belg. *besprengh-en*, to sprinkle.

To BYSSE, BIZZ, *v. n.* To make a hissing noise, as hot iron plunged into water, S.

The irne lumpis, into the cauis blak,
Can *bysse* and quhissil.——
Doug. Virgil, 257. 16.

Belg. *bies-en*, to hiss like serpents.

BISSE, BIZZ, *s.* A hissing noise, S.

Now round and round the serpents whizz,
Wi' hissing wrath and angry phiz;
Sometimes they catch a gentle gizz;
Alack-a-day!
An' singe wi' hair-devouring *bizz*,
Its curls away.
Fergusson's Poems, ii. 16.

BISSARTE, BISSETTE, *s.* A buzzard, a kind of hawk.

"Anent ruikis, crawis, & vther foulis of reif, as ernis, *bissartis*, gleddis, mittalis,—at the said foulis of reif alluterly be distroyit be all maner of man." Acts Ja. ii. 1457. c. 85. edit. 1566. *Bissetes*, Skene.

Germ. *busert*, Fr. *bussart*, id.

BYSSYM, BYSYM, BESUM, BYSN, BISSOME, BUSSOME, BYSNING, *s.* 1. A monster.

He said, "Allace, I am lost, lathest of all,
Bysym in bale best." *Houlate*, iii. 25. MS.

I see by my shaddow my shap hes the wyte,
Quhame sall I bleme in this breth, a *besum* that I be?
Ibid. i. 6.

Mr Pinkerton certainly gives the general sense of the term, when he renders it "deformed creature." But in the same stanza it is literally explained:

Bot quha sall make me amendis of hir worth a myte,
That this hes maid on the mold a *monster* of me?
—Yone lustie court will stop or meit,
To justifie this *bysning* quhilk blasphemit.
Palice of Honour, ii. 7. Edin. edit. 1579.

Edit. Edin. 1579, i. e. "to inflict capital punishment on this blasphemous monster."

So am I now exyld from honour ay,
Compaird to Cresside and the ugly oul.
Fy lothsome lyfe! Fy death that dou pot serve me!
Bot quik and dead a *bysym* thow must preserve me.
Montgomery, MS. Chron. S. P. iii. 506.

2. A prodigy, something portentuous of calamity.

"This year many prodigious signes were observed. A comet of that kind, which the Astronomers call κωμητ, the vulgars a firie *Bissome*, shined the whole months of November, December, and January." Spotswood, p. 94.——"It was callit, *The fyrey Bussome*," Knox's Hist. p. 92. MS. i. *bwsome*.

3. *Bysim* is still used as a term highly expressive of contempt for a woman of an unworthy character, S.

Mr Macpherson, vo. *Bysynt*, mentions A. S. *bysmorfull*, horrendus. Isl. *bysmarfull* has the same sense; *bysna*, to portend; *bysn*, a prodigy, grande quod ac ingens, G. Andr.

Perhaps A. S. *bysn*, an example, *bysnian* to exemplify, although used obliquely, may have the same origin. Su.G. *buse* is a spectre, Dan. *busemand*, a bugbear. V. Bisming.

BISTAYD, Bistode, *pret.*

Tristrem to Mark it seyd,—
How stormes hem *bistayd*,
Til anker hem brast and are.
Sir Tristrem, p. 40. st. 62.

"Withstood," Gl. Perhaps rather, surrounded; A. S. *bestod*, circumdedit, from *bestand-an*, Teut. *besteen*, circumsistere, circumdare.

BYSTOUR, Boysture, *s.* A term of contempt; the precise meaning of which seems to be lost. It is sometimes conjoined with bard, as in the following passage.

Blierd, babling *bystour-bard*, obey;
Learn, skybald knave, to know thy sell.
Polwart's Flyting, *Watson's Coll.* iii. 6.

Several similar terms occur; as Fr. *bistorié*, crooked, *boister*, to limp; *bustarin*, "a great lubber, thicke druggell, cowardly luske, dastardly slabberdegallion;" Cotgr., a species of description worthy of either Polwart or Montgomery.

Boustarin, le nom que l'on donne à un gros homme dans quelques Provinces de France. Dict. Trev.

As this term is connected with "hood-pykes, and hunger bitten," ibid. p. 9. it might seem allied to Teut. *byster*, ad extremum redactus, exhaustus bonis, Kilian. Or, as it is conjoined in the same passage with an inelegant term, denoting that the bard had not the power of retention, can it be allied to Fr. *boire*, to drink, *boiste*, *boite*, drunk?

BIT, *s.* A vulgar term used for food; S. *Bit and baid*, meat and clothing, S. B.

I'm een content it be as ye wad hae't;
Your honour winna miss our *bit and baid*.
Ross's Helenore, p. 113.

Although *baid* be understood of clothing, I suspect that it, as well as *bit*, originally signified food, from A. S. *bead*, a table; if not q. *bed*, equivalent to the inverted phrase, *bed and board*.

BYT, *s.* The pain occasioned by a wound.

Scho skipping furth, as to eschew the *byt*,
Can throw the forest fast and grauis glyd:
But euer the dedly schaft stikkis in hir syde.
Doug. Virgil, 102. 10.

A. S. *byt*, morsus, metaph. used.

BITTILL, *s.* A beetle, a heavy mallet, especially one used for beating clothes.

He could wirk windaris, quhat way that he wald;
Mak a gray gus a gold garland,
A lang spere of a *bittill* for a berne bald,
Noblis of nutschellis, and silver of sand.
Houlate, iii. 12. MS.

This is the description of a juggler.

To BYWAUE, *v. a.* To cover, to hide, to cloak.

The feruent luf of his kynd natiue land—
Mot al euil rumoure fra his lawde *bywaue*.
Doug. Virgil, 195. 10.

A. S. *bewaef-an*, MoesG. *biwaib-jan*, id.

To BIZZ, *v. n.* To hiss. V. Bysse.

To BIZZ, Bizz *about*, *v. n.* To be in constant motion, to bustle, S.

Su.G. *bes-a*, a term applied to beasts which, when beset with wasps, drive hither and thither; Teut. *bies-en*, *bys-en*, furente ac violento impetu agitari; Kilian.

BLA, Blae, *adj.* Livid; a term frequently used to denote the appearance of the skin when discoloured by a severe stroke or contusion, S.

——————Bot of thaym the maist parte
To schute or cast war perfyte in the art,
With lede pellokis from ingynis of staf sling
By dyntis *bla* thare famen doun to dyng.
Doug. Virgil, 232. 52.

Lethargus lolls his lazy hours away,
His eyes are drowsy, and his lips are *blue*.
Ramsay's Poems, i. 91

"*Blee*, blueish, pale blue, lead colour. North." Gl. Grose.

Su.G. *blaa*, Isl. *blar*, Germ. *blaw*, Belg. *blauw*, Franc. *plauu*, lividus, glaucus. It seems doubtful if A. S. *bleo* was used in this sense; "caeruleus, blue or azure-coloured," Somner, whence E. *blue*.

To BLABBER, Blaber, Bleber, *v. n.* To babble, to speak indistinctly.

"Gif the heart be good, suppose we *blabber* with wordes, yit it is acceptable to him." Bruce's Eleven Sermons, L. 2. b.

That gars thee ryme in terms of sence denude
And *blaber* thingis that wyse men hate to heir.
Kennedy, Evergreen, ii. 65. st. 12.

I haif on me a pair of Lowthiane hipps,
Sall fairer Inglis mak, and mair perfyte,
Than thou can *bleber* with thy Carrick lipps.
Dunbar, Ibid. 53. st. 8.

Teut. *blabber-en*, confuse et inepte garrire, Jun. vo. *Blab*. Hence,

Blabering, *s.* Babbling.

My mynd misty, ther may not mys ane fail;
Stra for thys ignorant *blabering* imperfite,
Beside thy polist termes redymyte.
Doug. Virgil, 3. 36.

BLACKAVICED, *adj.* Dark of the complexion, S. from *black* and Fr. *vis*, the visage.

Imprimis then, for tallness, I
Am five foot and four inches high;
A *black-a-vic'd* snod dapper fallow,
Nor lean, nor over-laid wi' tallow.
Ramsay's Poems, ii. 362.

BLACK-BOYDS, *s. pl.* The name given to the fruit of the bramble, West of S.

BLACK-BURNING, *adj.* Used in reference to shame, when it is so great as to produce deep blushing, or to crimson the countenance, S.

Somebody says to some fowk, we're to blame;
That 'tis a scandal and a *black burning* shame
To thole young callands thus to grow sae snack.
Ramsay's Poems, i. 285.

At first view, the word might seem to be formed from the *dark* complexion which the countenance assumes, when covered with shame. But it is rather from Su.G. Isl. *blygd*, shame, blushing; *blygd-a*, to blush; q. the burning of blushes. In this sense, according to our version, it is threatened that women shall have "*burning* instead of beauty, Isa. iii. 24.

BLACK-COCK, *s.* The Heath-cock, black Game, S. Tetrao tetrix, Linn. V. Penn. Zool. p. 266. Tetrao seu Urogallus minor.—Gallus palustris Scoticus, Gesn. Nostratibus, the *Black cock*. Sibb. Scot. p. 16.

"Even the beautiful *black cock*, as well as the grouse, is to be met with on the high grounds." P. Kirkpatrick-Longray, Statist. Acc. iv. 532.

"Till of late years that his sequestered haunts have been disturbed by the intrusion of more numerous flocks of sheep, the *black cock*, or gallus Scoticanus, was wont to hail the dawn of the vernal morning amidst the heaths of this country." P. Kirkmichael, Banffs. Statist. Acc. xii. 450. N. V. Capercailye.

BLACK FISH, fish when they have recently spawned. V. Reid Fische.

BLACK-FISHING, *s.* Fishing for salmon, under night, by means of torches, S.

"The practice of *black-fishing* is so called, because it is performed in the *night* time, or perhaps because the fish are then *black* or foul. At this season, they frequent gravelly shallows, where the female digs considerable holes, in which she deposits the roe. During this operation, which usually continues for some weeks, the male attends her, and both are in a very torpid state. The *black-fishers*, provided with spears, composed of five-barbed prongs, fixed upon a strong shaft, wade up and down upon the shallows, preceded by a great torch, or blaze, as it is called, consisting of dried broom, or fir tops, fastened round a pole. By this light the fish are soon discerned, and being then very dull, are easily transfixed." P. Ruthven, Forfars. Statist. Acc. xii. 294. V. Leister.

BLACK-FOOT, *s.* A sort of match-maker; one who goes between a lover and his mistress, endeavouring to bring the fair one to compliance, S. pronounced *black-fit*; synon. *Mush*, q. v.

BLACK-HEAD, *s.* The Powit-gull, Shetl.

"*Black-head*, Powit-gull, Larus ridibundus. *Black-head* is a Shetland name. This gull is also sometimes called *Hooded-crow*." Neill's Tour, p. 201.

BLACK-MAIL. V. Mail.

BLACK PUDDING. V. Mart.

BLACK SPAUL, a disease of cattle, S.

The *Black Spaul* is a species of pleurisy, incident to young cattle, especially calves, which gives a black hue to the flesh of the side affected. It is indicated by lameness in the fore foot, and the common remedy is immediate bleeding." Prize Essays, Highl. Soc. S. ii. 207.

BLAD, Blaud. *s.* A large piece of any thing, a considerable portion, S. expl. "a flat piece of any thing." Gl. Burns.

Thou said, I borrowed *blads*; that is not true:
The contrary, false smatchet, shall be seen.
I never had, of that making ye mein,
A verse in writ, in print, or yet perqueir;
Whilk I can prove, and cleanse me wonder cleir;
Though single words no writer can forbeir.
Polwart's Flyting, p. 27.

Grit *blads* and bits thou staw full oft.
Evergreen, i. 121. st. 4.

I'll write, and that a hearty *blaud*,
This vera night.
So dinna ye affront your trade,
But rhyme it right.
Burns, iii. 243.

The word, in this sense, is of very great latitude. "A blad of bread," is a large flat piece. Sometimes the adj. *great* is prefixed; although it is rather redundant. "I gat a *great blad* of Virgil by heart;" I committed to memory a great many verses from Virgil.

This word, as perhaps originally applied to food, may be from A. S. *blaed*, fruit of any kind; a word, which, as Spelman observes, has from the Saxons been universally diffused through Europe; Germ. *blaed*, id. It is in favour of this etymon, that as A. S. *blaed*, *bled*, also denoted *pot-herbs*; *blads and dawds*, is still the designation given to large leaves of greens boiled whole, in a sort of broth, Aberd. Loth. For *blads* was most probably the original name; and *dawds* might be added as an expletive, after *blad* had lost its primary sense as denoting *pot-herbs*, and come to signify a large piece of any thing; *dawd* being, in this sense, an exact synonyme. Thus, the compound phrase might be used as signifying greens boiled in *large pieces*.

It is possible, after all, that the word, as denoting a large portion, may be from Ir. *bladh*, a part; *bladh-am*, I break.

BLAD, *s.* A person who is of a soft constitution; whose strength is not in proportion to his size or looks. It is often applied to a young person, who has become suddenly tall, but is of a relaxed habit, S. B.

This may be merely the preceding word used in a secondary sense. But as this is very doubtful, I have given it distinctly. It is allied, perhaps, to A. S. *blaed*, as denoting, either the boughs or leaves of trees, or growing corn; as both often shoot out so rapidly as to give the idea of weakness. This is

especially the case as to rank corn. It may have some affinity, however, to Germ. *blode*, the original sense of which is, weak, feeble.

BLAD, *s.* A portfolio, S. B.

As the E. word is comp. of Fr. *port-er*, to carry, and *feuille*, a leaf; the S. term has a similar origin; being evidently from Su.G. *blad*, A. S. *blaed*, folium. It has been said, that men anciently wrote on leaves of trees, before the invention of paper; and that a book, among the heathen nations, at first consisted of a number of such leaves stitched together. Now it is a curious circumstance, that most of the European languages retain an allusion to this custom. As Lat. *folium* denotes not only the leaf of a tree, but that of a book; the Fr. use *feuille*, the E. *leaf*, and the Sw. *blad* in the same manner. *Folio*, also, which now signifies a *book* of a large size, formerly denoted the *leaf* of a book. Germ. *blat*, folium arboris aut plantae, et quicquid foliis simile, schedula, charta, &c.

To BLAD. 1. Used impers. "Its *bladdin on o' weet*, the rain is driving on; a phrase that denotes intermitting showers accompanied with squalls, S.

2. To abuse, to maltreat in whatever way, Aberd. Corn is said to be *bladdit*, when overthrown by wind.

3. To slap, to strike; to drive by striking, or with violence, S. *Dad*, synon.

—Scotland maun be made an Ass.
To set her jugment richt;
Theyil jade hir and *blad* hir,
Untill scho brak hir tether.
Vision, Evergreen, i. 220.

I had not then, with every lown,
With every butcher up and down,
Been *bladded* frae town to town,
Nor gotten sick oppression.
Watson's Coll. i. 63.

"A man may love a haggish, that wo'd not have the bag *bladed* in his teeth;" S. Prov. Kelly, p. 38.

"Remember me to all that ask for me, but *blade* me in no body's teeth." Kelly, p. 284.

Germ. *blodern* is used in the first sense. *Es blodert*, it storms and snows; also, *blat-en* to blow.

It is doubtful, whether the term be radically the same as used in the two last senses. If it be, they must be both viewed as oblique, and as originally denoting what is beaten and tossed about by a stormy wind. Isl. *blaegt-a* indeed signifies, to be moved by the wind, motari aura; G. Andr. p. 31.

It is possible, however, that the word, as denoting to abuse, also to strike, may be corr. from O. Fr. *plaud-er* to bang, to maul.

BLAD, *s.* A squall; always including the idea of rain, S. A heavy fall of rain is called "a blad of weet," S. B.

BLADDY, *adj.* Inconstant, unsettled; applied to the weather. "A bladdy day," is one alternately fair and foul.

BLAD, *s.* A dirty spot on the cheek, S. perhaps q. the effect of a blow. Gael. *blad*, however, is synon.

BLADARIE, *s.*

"Bot allace it is a festered securitie, the inward heart is full of *bladarie*, quhilk *bladarie* shal bring sik terrors in the end with it, that it shal multiply thy torments." Bruce's Eleven Serm. edit. 1591.

Expl. filth, filthiness, Eng. vers. Lond. 1617. But I hesitate as to this sense, which is supported by no cognate word. It seems rather, vain glory, vain boasting; Teut. *blaeterije*, jactantia, vaniloquentia.

BLADDERAND, BLADDRAND. V. BLETHER.

BLADE, *s.* The leaf of a tree, S.

A. S. *blaed*, *bled*; Su.G., Isl., Belg. *blad*, Germ. *blat*, Alem. *plat*, id. Instead of seeking a Greek origin, with other etymologists, I would view it as the part. pa. of A. S. *blew-an*, *blow-an*, florere, "to blow, to bloome, to blossome; to bud, to burgeon, to spring," Somn.; *blaewed*, q. what is *blowed*, or shot forth; just as Franc. *bluat*, flos, is from *bly-en*, florere.

BLADOCH, BLEDOCH, BLADDA, *s.* Butter-milk, S. B.

Scho kirnd the kirn, and skum'd it clene,
And left the gudeman bot the *bledoch* bair.
Bannatyne Poems, p. 216.

"They sent in some smachry or ither to me, an' a pint of their scuds, as sowr as ony *bladoch*." Journal from London, p. 9.

This word is used in Aberd. and some parts of Ang. and Mearns, most adjacent to the Highlands. Ir. *bladhach*, Gael. *blath-ach*, id. C. B. *blith*, milk in general.

BLADRY, *s.* Expl. "trumpery."

"*Shame fall the gear and the* bladry *o't.*

The turn of an old Scottish song, spoken when a young handsome girl marries an old man, upon the account of his wealth." Kelly, p. 296.

But it seems improperly expl. It may be either the same with *Bladarie*, or *Blaidry*, q. v.

BLAE, BLAY, *s.* The rough parts of wood left in consequence of boring or sawing, S. B. Germ. *blek*, thin leaves or plates; lamina, bracteola; Wachter.

BLAES, *s. pl.* Apparently, lamina of stone, S.

"The mettals I discovered were a coarse free stone and *blaes*, (dipping, to the best of my thought, toward a moss,) and that little coal crop which B. Troop saw dug." State, Fraser of Fraserfield, &c. Lett. A. 1724. p. 345.

BLAE, *adj.* Livid. V. BLA.

BLAE-BERRY, *s.* The Billberry; *Vaccinium myrtillus*, Linn.

Nae birns, or briers, or whins e'er troubled me,
Gif I could find *blae-berries* ripe for thee.
Ramsay's Poems, ii. 107.

"The black-berried heath (empetrum nigrum), and the *blaeberry* bush (vaccinium myrtillus), are also abundant." Neill's Tour to Orkney, p. 52.

Sw. *bla-baer*, vaccinium, Seren. Isl. *blaber*, myrtilli, G. Andr.

To BLAFLUM, *v. a.* To beguile, S.

—Av'rice, luxury, and ease,
A tea-fac'd generation please,
Whase pithless limbs in silks o'erclad
Scarce bear the lady-handed lad
Frae's looking-glass into the chair

Which bears him to *blaflum* the fair.
Ramsay's Poems, i. 132. V. BLEFLUM, *s.*

BLAIDRY, *s.* Nonsense. V. BLETHER, *v.*

BLAIDS, *s. pl.*

—The *blaids* and the belly thra.—
Watson's Coll. iii. p. 13. V. CLEIKS.

It is uncertain what disease is meant. Some view it as an affection of the chops. A. S. *blaedr*, however, Su.G. *blaedot*, and Germ. *blater*, denote a pimple, or swelling with many reddish pimples that eat and spread. A. S. *blaecth*, leprosy.

BLAIN, *s.* A mark left by a wound, the discolouring of the skin after a sore, S.

"The shields of the world think our master cumbersome wares,—and that his cords and yokes make *blains* and deep scores in their neck." Ruth. Lett. Ep. 16.

Blain E. is a pustule, a blister. But the same word S. denotes the mark which either of these leaves after it. The E. word corresponds to A. S. *blegene*, Belg. *bleyne*, pustula. But our term is more closely allied to Isl. *blina*, which is not only rendered *pustula*, but also, *caesio ex verbere;* G. Andr. Germ. *bla-en*, to swell.

BLAIN, *s.* A blank, a vacancy. *A blain in a field*, a place where the grain has not sprung, Loth.

If not a metaph. use of the preceding word, perhaps from A. S. *blinne* cessatio, intermissio.

BLAIRAND, *part. pr.* Roaring, crying. Tuet. *blaer-en*, mugire, Gl. Sibb.

BLAIT, *adj.* Naked, bare.

The bishops mon ay answer for the saull;
Gif it be lost, for fault of preist or preiching,
Of the richt treuth it haif na chesing;
In sa far as the saull is forthy
Far worthier [is] than the *blait* body,
Many bishops in ilk realme wee see;
And bot ane king into ane realme to be.
Priests of Peblis, S. P. P. i. 29.

BLAIT, BLATE, *adj.* Bashful, sheepish, S.

"What can be more disagreeable than to see one, with a stupid impudence, saying and acting things the most shocking among the polite; or others (in plain Scots) *blate*, and, not knowing how to behave." Ramsay's Works, i. 111.

2. Blunt, unfeeling; a secondary sense.

Quhay knawis not the lynnage of Ence?
Or quhay miskennys Troy, that nobyll cietye?
The grete worschip of sic men quha wald not mene?
And the huge ardent battellis that thare hes bene?
We Phenicianis nane sa *blait* breistis has,
Nor sa fremmytlye the son list not addres
His cours thrawart Cartage ciete alway.
Doug. Virgil, 30. 50.

Non *obtusa* adeo gestamus pectora Poeni.
Virg.

O. E. *blade* has been used in a sense somewhat similar, as denoting, silly, frivolous; or in the same sense in which we now speak of a blunt reason or excuse.

And if thei carpen of Christ, these clerkes & these lewd,
And they meet in her mirth, whan mynstrels ben styll,
Than talleth they of the Trinitie a tale or twaine,
And bringeth forth a *blade* reason, & taken Bernard to witnes;
And put forth a presumption, to preue the soth.
Thus they dreuell at her dayse (desk) the deitie to scorne,
And gnawen God with hyr gorge, whan hyr guts fallen;
And the carfull may crye, and carpen at the gate,
Both a fingerd and a furste, and for chel quake,
Is none to nymen hem nere, his noye to amend,
But hunten hym as a hounde, & hoten hym go hence.
P. Ploughman, Fol. 46. a.

A fyngerd and *a fyrst*, although overlooked both by Skinner and Junius, must mean, "a hungred and a thirst," as *chel* denotes *cold*.

Isl. *blaud-ur*, *blauth-ur*, *blaud*, soft. The word seems to be primarily applied to things which are softened by moisture. Mollis, limosus, maceratus; *bleite*, macero, liquefacio; *bleita*, limus, lutum, coenum; G. Andr. p. 32. Hence it is used to signify what is feminine; as opposed to *huat-ur*, masculine. Thus *huatt* and *blaudt* denote *male* and *female*; the women being denominated from that softness and gentleness of manners, which naturally characterises the sex. This word also signifies, timid. *Bleyde*, softness, fear, shame; *hugbleith*, softness of mind; Edda Saemund.; Germ. Su.G. *blode*, Belg. *blood*, mollis, timidus. E. *soft*, in like manner, signifies effeminate; also, timid.

BLAIT-MOUIT, *adj.* Bashful, sheepish, q. ashamed to open one's mouth.

BLAITIE-BUM, *s.* Simpleton, stupid fellow.

Sir *Domine*, I trowit ye had be dum.
Quhair —— gat we this ill-fairde *blaitie-bum?*
Lindsay, S. P. R. ii. 225.

If this be the genuine orthography, perhaps as Sibb. conjectures, from Teut. *blait*, vaniloquus; or rather, *blait* sheepish, and *bomme*, tympanum. But it is generally written *Batie bum*, q. v.

BLAK *of the* EIE, the apple of the eye, S.

"And so lang as wee remaine vnder his obedience, hee counteth vs als deare to him, as the apple of his cheeke or the *blak* of his *eie*." Bruce's Eleven Serm. 1591. R. 2. a.

BLAN, *pret.*

I aught, as prynce, him to prise, for his prouese,
That wanyt noght my wourschip, as he that al wan:
And at his bidding full bane, blith to obeise
This berne full of bewté, that all my baill *blan*.
Gawan and Gol. iv. 17.

This word is left as not understood in Gl. But it is undoubtedly the pret. of *blin;* "that caused all my sorrow to cease." A. S. *blan*, *blann*, cessavit. *Wane*, although like *blin*, a v. n., is here used in the same active sense; that *wanyt* noght, &c. i. e. did not cause to wane.

BLANCHART, *adj.* White.

Ane faire feild can thai fang,
On stedis stalwart and strang,

Baith *blanchart* and bay.

Gawan and Gol. ii. 19.

Fr. *blanc, blanche*, id. The name *blanchards* is given to a kind of linen cloth, the yarn of which has been twice bleached, before it was put into the loom; Dict. Trev. An order of Friers, who usually wore *white* sheets, were also called *Blanchards*.

The term might be formed, however, from Teut. *blancke*, id. and *aerd*, Belg. *aardt*, nature.—V. Art.

BLANCIS, *s. pl.*

Thair heids wer garnisht gallandlie,
With costly crancis maid of gold:
Braid *blancis* hung aboue thair eis,
With jewels of all histories.

Watson's Coll. ii. 10.

This is mentioned as an ornament worn by those who represented Moors, in the Pageant exhibited at Edinburgh, A. 1590. They are described so as to resemble the ornaments now placed on the foreheads of carriage-horses. If not allied to Fr. *blanc*, white, it may be a cognate of Germ. Su.G. *blaess*, Isl. *bles*, signum album in fronte equi; whence E. *blason*, S. *Bawsand*, q. v.

BLAND, *s.*

Ane fairar knicht nor he was lang,
Our ground may nothair byde nor gang,
Na bere buklar, nor *bland:*
Or comin in this court but dreid.

Maitland Poems, p. 359.

Mr Pinkerton conjectures that this may be for *brand*, sword. But it rather seems to denote some honourable piece of dress worn by knights and men of rank. *Blanda*, according to Bullet, who refers to ancient Glossaries, is a robe adorned with purple, a robe worn by grandees. He derives it from Celt. *blan*, great, elevated. Su.G. *blyant, bliant*, a kind of precious garment among the ancients, which seems to have been of silk. Hence most probably we still call white silk lace, *blond-lace*. *Blandella*, clavis, vestis purpurata, Papias MS. Du Cange.

To BLAND, *v. a.* To mix, to blend.

Blude *blandit* with wine.———

Doug. Virgil, 89. 44. V. Bok.

Su.G. Isl. *bland-a*, to mix.

Blanded Bear, barley and common bear mixed, S.

"*Blanded bear*, or rammel, as the country people here call it, is the produce of barley and common bear sown in a mixed state. These are distinguished chiefly by the structure of the ear; the barley having only two rows of grain, and the common bear six." P. Markinch, Fife, Statist. Acc. xii. 531.

From Su.G. *bland-a* is formed *blansaed*, meslin or mixed corn. "*Blen-corn*, wheat mixed with rye; i. e. blended corn. Yorksh." Gl. Grose.

Bland, *s.* A drink used in the Shetland Islands.

"Their ordinary drink is milk or water, or milk and water together, or a drink which they call *Bland*, most common in the countrey, tho not thought to be very wholesome; which so they make up, having taken away the butter from their churned milk, as likewise the thicker parts of this milk which remains after the butter is taken out, they then pour in some hot water upon the serum, whey or the thinner parts of the milk in a proportion to the milk. Which being done, they make use of it for their drink, keeping some for their winter provision: and this drink is so ordinary with them, that there are many people in the countrey who never saw ale or beer all their lifetime." Brand's Descr. Orkney, Zetland, &c. p. 76.

Isl. *blanda*, cinnus, mixtura, pro potu, aqua mixto; G. Andr. Su.G. *bland* dicebatur mel aqua permixtum, quod ad inescandas apes ponebatur; Ihre.

To BLANDER, *v. a.* 1. To babble, to diffuse any report, such especially as tends to injure the character of another, S.

2. It is sometimes used to denote the want of regard to truth in narration; a thing very common with tattlers, S. B.

Can this be from Isl. *bland-a*, Dan. *bland-er*, to mingle, as denoting the blending of truth with falsehood, or the disorder produced by talebearers?

BLANDIT, *part. pa.* Flattered, soothed.

How suld I leif that is nocht landit?
Nor yit with benefice am I *blandit.*

Dunbar, Bannatyne Poems, p. 67.

Fr. *blandi*, id. *blander*, to sooth, Lat. *blandiri.*

To BLASH, *n. a.* To soak, to drench. "To blash one's stomach," to drink too copiously of any weak and diluting liquor; S.

Perhaps radically the same with *plash*, from Germ. *platz-en.* V. Plash.

Blash, *s.* A heavy fall of rain; S.

Blashy, *adj.* Deluging, sweeping away by inundation; S.

The thick-blawn wreaths of snaw or *blashy* thows
May smoor your wethers, and may rot your ews.

Ramsay's Poems, ii. 82.

Blashy, "thin, poor; *blashy* milk or beer. Northumb." Gl. Grose.

BLASNIT, *adj.*

Ane trene truncheour, ane ramehorne spone,
Twa buttis of barkit *blasnit* ledder,
All graith that gains to hobbill schone.

Bannatyne Poems, p. 160. st. 9.

"Probably *basnit*," Lord Hailes. But this does not remove the difficulty. For what is *basnit?* I prefer the reading of the copy; and suppose that *blasnit* may signify, bare, bald, without hair, as expressive of the effect of *barking*; from Germ. *bloss*, bare, *bloss-en*, to make bare; or rather, Teut. *bles*, calvus, whence *blesse*, frons capillo nuda. It was natural to mention this, to distinguish the leather meant, from the *rough rullions*, which might still be in use when this poem was written.

BLASOWNE, *s.* 1. "Dress over the armour, on which the armorial bearings were blazoned, *toga propriae armaturae*, Th. de la More, p. 594. It seems the same with *Tabart.*"—Gl. Wynt.

Willame of Spens percit a *blasowne*,
And throw thre fawld of Awbyrchowne,
And the actowne throw the thryd ply
And the arow in the body,

Qwhill of that dynt thare deyd he lay.
Wyntown, viii. 33. 21.

2. This word is now used in our law, to denote the badge of office worn by a king's messenger on his arm.

"In the trial of deforcement of a messenger, the libel will be cast, if it do not expressly mention that the messenger, previously to the deforcement, displayed his *blazon*, which is the badge of his office." Erskine's Instit. B. 4. Tit. 4. s. 33.

According to Leibnitz (Annot. ad Joh. Ottii Franco-Gall.) Germ. *blaesse* denotes a sign in general. Thence he derives *blazon*, a term marking that sign, in heraldry, which is peculiar to each family. The origin seems to be Su.G. *blaesse*. V. Bawsand.

To BLAST, *v. n.* 1. To pant, to breathe hard, S. B.

Up there comes twa shepherds out of breath,
Rais'd-like and *blasting*, and as haw as death.
Ross's Helenore, p. 23.

2. To smoke tobacco, S. B.

3 To blow with a wind instrument,

He hard a bugill *blast* brym, and ane loud blaw.
Gawan and Gol. ii. 17.

4. To boast, to speak in an ostentatious manner, S.

Su.G. *blås-a*, inspirare, Germ. *blas-en*, flare. The application of the word, in all its senses, is evidently borrowed from the idea of *blowing*. It is equivalent to puffing, whether used simply or metaphorically. Isl. *blast-ur*, halitus, flatus. Hence,

Blast, *s.* A brag, a vain boast, S.

"To say that hee had faith, is but a vaine *blast*; what hath his life bene but a web of vices? Boyd's Last Battell, p. 1197.

Blaster, *s.* A boaster; also, one who speaks extravagantly in narration, S.

Blastie, *s.* "A shrivelled dwarf; a term of contempt," S. q. what is *blasted*.

O Jenny, dinna toss your head,
An' set your beauties a' abread!
Ye little ken what —— speed
The *blastie's* makin!
Burns, iii. 230.

To BLAST, *v. a.* To blow up with gunpowder.

"This rock is the only stone found in the parish fit for building. It is quarried by *blasting* with gunpowder." P. Lunan, Forfars. Statist. Acc. i. 442. V. next word.

Blaster. One who is employed to blow up stones with gunpowder; S.

"A *Blaster* was in constant employ to *blast* the great stones with gunpowder." Pennant's Tour in S. 1769, p. 95.

BLATE, *adj.* Bashful. V. Blait.

To BLATHER, *v. n.* To talk nonsensically.

Blather, *s.* V. Blether.

BLATTER, *s.* A rattling noise; S.

The v. occurs in O. E. although now obsolete. It properly signifies to make such a noise; also to speak with violence and rapidity; S.

In harvest was a dreadfu' thunder
Which gart a' Britain glour and wonder;
The phizzing bout came with a *blatter*,

And dry'd our great sea to a gutter.
Ramsay's Poems, i. 335.

Lat. *blater-are*, Teut. *blater-en*, stulte loqui, Kilian. V. Blaither, which is perhaps radically the same.

BLAUCHT, *adj.* Pale, livid.

In extasie be his brichtnes atanis
He smote me doune, and brissit all my banis:
Thair lay I still in swoun with colour *blaught*.
Palice of Honour, iii. st. 71.

A. S. *blac*, *blaec*; Su.G. *blek*, Isl. *bleik-r*, Germ. *bleich*, Belg. *bleeck*, *bleych*, Dan. *blaeg*, Alem. *pleich*, E. *bleak*, pallidus. A. S. *blac-iam*, Su.G. *blek-na*, to wax pale.

BLAVING.

Thair wes *blaving* of hemys, braging and beir,
Bretynit doune braid wod maid bewis full bair:
Wrightis welterand doune treis, wit ye but weir,
Ordanit hurdys ful hie in holtis sa haire.
Gawan and Gol. ii. 13.

Blauing, ed. 1508.

This signifies "blowing of trumpets," which agrees to what immediately follows, "braging and beir," i. e. boasting and noise. We find the very phrase in A. S. *blawan byman*, buccina canere. *Na blawe man byman beforan the*; Nor let a trumpet be blown before thee; Matt. vi. 2. V. Beme, *v.* and *s.*

BLAW, *s.* A blow, a stroke.

He gat a *blaw*, thocht he war lad or lord,
That proferryt him ony lychtlynes.
Wallace, i. 348, MS.

Teut. *blaew-en*, caedere. *Blaw* is used in this sense, Gl. Westmorel.

To BLAW, *v.* Used both as *a.* and *n.* 1. To blow; in a literal sense referring to the wind, S.

— And at command mycht also, quhan he wald,
Let thaym go fre at large, to *blaw* out brade.
Doug. Virgil, 15. 7.

A. S. *blaw-an*, flare.

2. To breathe, S.

"Quhen the barne is brocht to the kirk to be baptizit solely, first at the kirk dore, the minister makis ouir the barne an exorcisme, eftir this maner: First he *blawis* apon the barne in takin that the euil spreit be the powar of God sall be expellit fra that barne & haue na powar to noy it, & that the haly spreit sal dwel in it as gyder & gouernour." Abp. Hamiltoun's Catech. Fol. 129, b. 130, a.

3. To publish, to make known, S.

Thy glore now, the more now,
Is kend, O potent God,
In schawing and *blawing*
Thy potent power abrod.
Burel, Watson's Coll. ii. 53.

E. *blow* is used in the same sense.

4. To brag, to boast, S. *Blast*, synon.

For men sayis oft that fyr, na prid,
Bot discouering may na man hid.
For the pomp oft the pride furth schawis,
Or ellis the gret boist that it *blawis*.
Na mar ma naman [fyr] sa cowyr,
Than low or rek sall it discouyr.
Barbour, iv. 122, MS.

Fyr is inserted from edit. 1620.

Quhat wykkitnes, quhat wanthryft now in warld walkis?
Bale has banist blythnes, boist grete brag *blawis*.
Doug. Virgil, 238. l. 36.

Boasting is here personified.

I winna *blaw* about mysel;
As ill I like my fauts to tell;
But friends and folks that wisht me well
They sometimes roose me.
Burns, iii. 239.

There's Lowrie the laird o' Dummeller,—
He brags and he *blaws* o' his siller.
Ibid. iv. 306.

Germ. *blaw* has considerable analogy. For it is rendered, falsus, mendax, dolosus; *blawstrumpf*, a sycophant, an accuser, one who craftily relates what is false for truth; Wachter. To this Teut. *blas-en* is nearly allied, as defined by Wolfgang Hunger; Flare et nimiis vanisque laudibus rem efferre, ac inani flatu infarcire. V. Kilian, vo. *Blaesoen*. *Blaes-kaecken*, which primarily signifies, to inflate the cheeks, is also used in relation to boasting. Buccas inflare; jactare, jactitare. *Blaes-kaecke*, blatero, jactator; a boaster, a braggadocio.

5. To magnify in narration, especially from a principle of ostentation, S.

6. To flatter, to coax.

It is used in a S. prov. phrase; "Ye first burn me, and then *blaw* me;" sometimes written *blow*.—"Argyle, who was chief for my going to London, having *burnt* me before, would then *blow* me."—Baillie's Lett. i. 389.

7. To *blaw in* one's *lug*, to cajole or flatter a person, so as to be able to guide him at will, S.

Thus Sathan *in* your knavish *luggis blew*,
Still to deny all treuth and veritie;
Sua that amang ye salbe fund richt few,
Bot ar infectit with devlish blasphemie.
Nicol Burne, Chron. S. P. iii. 454.

To blow in the ear, id. O. E.

"Also the Marshall Santandrae, a suttle, craftie and malicius man, *blew in his eare*, that by the suttle procurement of the Admirall, he was put vp by the assemblie of states to be a bryber and an extortioner." Ramus's Civil Warres of France, i. 141.

Su.G. *blaas-a* is used in a sense nearly allied. It signifies to instil evil counsel. *Blaas-a uti nogon elaka rad*, alicui mala subdere consilia, Ihre. Hence he says, *oron-blaasare*, delator, quive mala consilia clanculum auribus insusurrat; literally, one "who blows in the *ear* of another." Teut. *oor-blaesen* is perfectly correspondent to the S. phrase. It not only signifies, in aurem mussare, sive mussitare, obgannire in aurem; but is rendered, blandiri: *Oor-blaeser*, a whisperer; Kilian.

8. To huff a man at draughts. *I blaw* or *blow you*, I take this man, S.

Su.G. *blaas-a*, to blow, is used in this very sense. *Blaasa bort en bricka i damspel*, Seren.

9. *To blaw appin* locks or bolts, and to loose fetters, by means of a magical power ascribed to the breath, S.

When it has been found scarcely possible to confine a prisoner, because of his uncommon ingenuity or dexterity, it has been supposed by the vulgar that he had received from the devil the power of *blawing* locks open, &c.

"What is observable in John Fiene is,—his opening *locks* by sorcery, as one by mere *blowing* into a woman's hand while he sat by the fire." Scottish Trial of Witches, Glanville's Sadd. Triumph. p. 397.

John Fein *blew up* the kirk doors, and blew in the lights, which were like mickle black candles sticking round about the pulpit." Satan's Invisible World, p. 14.

This ridiculous idea still exists. Whence it has originated, it is not easy to conceive. It is not improbable that the E. v. *to blow upon*, generally understood to refer to the act of *fly-blowing*, has originally had some affinity to this; as denoting the magical influence of one supposed to possess preternatural power. This is merely analogous to the effect ascribed to an *evil eye*.

10. *To blaw out* on one, to reproach him. V. BAUCHLE, *v.* sense 2.

BLAW, *s.* 1. A blast, a gust, S. Rudd.

He hard ane bustit blast brym, and ane loud *blaw*.
Gawan and Gol. ii. 17.

2. The sound emitted by a wind instrument,

3. A falsehood, a lie told from ostentation. *He tells greit blaws*, S. B.

BLAW, *s.* A pull, a draught; a cant term, used among topers, S.

Then come an' gie's the tither blaw
O' reaming ale,
Mair precious than the well o' Spa,
Our hearts to heal.
Fergusson's Poems, ii. 12.

Now moisten weel your geyzen'd wa'as
Wi' couthy friends and hearty *blaws*.
Ibid. p. 124.

BLAWN COD, a split cod, half-dried, Ang.; so denominated, perhaps, because exposed for some time to the *wind*.

BLAWORT, *s.* The Blue bottle; Centaurea cyanus, Linn., S. *Witch-bells*, also, *Thumbles*, S. B.

Ure, in his Hist. of Rutherglen, gives a different account of this plant.

"Campanula rotundifolia, Round-leav'd Bell-flower. *Blawart*, Scotis;" p. 241.

"The *blaw-wort*, or blue-bottle, which appears in our wheat fields in the south, here spreads its flowers among the flax." Neill's Tour, p. 39.

To express any thing of a livid colour, it is said to be "as blae," sometimes, "as blue, as a *blawort*," S. from *bla*, livid, q. v. and *wort*, an herb. *Blaver* is the name of *blue-bells*, Tweedd.

Its a strange beast indeed!
Four-footed, with a fish's head;—
Of colour like a *blawart* blue.
Ramsay's Poems, ii. 184.

Sw. *blaaklett*, *blaaklint*, *blaakorn*, id.

BLE, BLIE, *s.* Complexion, colour.

That berne rade on ane boulk of ane *ble* white.
Gawan and Gol. iii. 20.

For hydious, how and holkit is thine ee,
Thy cheik bane bair, and blaikint is thy *blie*.
Dunbar, Evergreen, ii. 56, st. 15.

This word is common in O. E. A. S. *bleoh, blio*, color.

To BLEACH *down*, or *along*, *v. n.* To fall flat to the ground. *Bleach* is also used to denote a fall of this description, Loth.

Perhaps from Isl. *blak-a*, verberare; as denoting the effect of a violent blow. MoesG. *bligg-wan*, id.

BLEACH, *s.* A blow, S. B. Gl. Shirr.

Then, Dominies, I you beseech,
Keep very far from Bacchus' reach;
He drowned all my cares to preach
With his malt-bree;
I've wore sair banes by mony a *bleach*
Of his tap-tree.
Poems in the Buchan Dialect, P. ii. p. 29.

To BLEAD, *v. a.* Apparently, to train, or to lead on to the chace.

"The other anecdote regards a son of Pitlurg, who got the lands of Cairnborrow. The day before the battle of Glenlivet, the Marquis of Huntly came to Cairnborrow, and applied to his lady, who was supposed to rule the roast, for her assistance. She said, she had got short warning; but that her old man, with his eight sons, with a jackman and a footman to each, should attend him immediately. Huntly thanked her, and after some more conversation with her, desired Cairnborrow, who never spoke a word, to stay at home, telling him, that at his advanced years it was not proper to take him along, especially as he had so many of his sons. The old man heard him out, and shrugging up his shoulders, said, "*Na, na, my Lord, I'll blead the whelps mysell; they'll bite the better.*" This was at once the reply of a sportsman and a soldier, and the whole family went to battle with the laird at their head. They defeated Argyle, and returned to Cairnborrow." Statist. Acc. P. Rhymie, xix. 294.

Schilter mentions Alem. *blait-en, beleit-en*, to accompany, to conduct, comitari, conducere, salvum conductum dare.

BLEAR, *s.* Something that obscures the sight.

'Tis nae to mird with unco fouk ye see.
Nor is the *blear* drawn easy o'er her ee.
Ross's Helenore, p. 91. V. BLEIRIS.

To BLECK, BLEK, *v. a.* 1. To blacken, literally, S.

Blaid *bleck* thee, to bring in a gyse,
And to drie penaunce soon prepare thee.
Polwart's Flyting, Watson's Coll. iii. 3.

This contains an allusion to the custom of many young people blackening their faces, when they disguise themselves at the New-year. V. GYSAR.

2. To injure one's character.

Thay lichtly sone, and cuvettis quickly;
Thay blame ilk body, and thay *blekit*;—
Thay sklander saikles, and thay suspectit.
Scott, of Wemenkynd, Bann. Poems, p. 208.

i. e. if their character be injured, if they lose their reputation.

3. To cause moral pollution.

"Quhat is syn? Syn is the transgressioun of Gods command, that fylis & *blekkis* our saulis." Abp. Hamiltoun's Catechisme, 1552, Fol. 93, a.

A. S. *blaec-an*, denigrare. Isl. *blek*, liquor tinctorius.

To BLECK, *v. a.* To puzzle, to reduce to a nonplus, in an examination or disputation; S.

Germ. *black-en, plack-en*, vexare, exagitare. It may be allied, however, to Su.G. *blig-as*, Isl. *blygd-a*, to put to shame. Su.G. *blecka*, notam vel incisuram arboribus terminalibus incidere, Ihre. Or it may be originally the same with the preceding v., as merely signifying what is now called *blackballing* in a metaph. sense.

To BLEEZE, *v. n.* 1. To become a little sour. Milk is said to *bleeze*, or to be *bleezed*, when it is turned, but not congealed, S.; *blink*, synon.

This may either be from Germ. *blaes-en*, to blow, as the sourness referred to may be viewed as caused by the action of the air; or from *blitz-en*, fulgurare, heat, especially when accompanied by lightning, more generally producing this effect.

2. The part. *bleezed* signifies the state of one on whom intoxicating liquor begins to operate, S. It nearly corresponds to the E. phrase, "a little flustered." It especially denotes the change produced in the expression of the countenance; as, *He looked bleezed-like.*

BLED, *part. pa.*

Thre berhedis he bair,
As his eldaris did air,
Quhilk beirnis in Britane wair
Of his blude *bled*.
Gawan and Gol. ii. 23.

Perhaps it signifies *sprung*, from A. S. *blaed, bled*, fruit; also, a branch.

BLEFLUM, BLEPHUM, *s.* A sham, an illusion, what has no reality in it, S.

"It is neither easy nor ordinary to believe and to be saved: many must stand in the end at heaven's gates; when they go to take out their faith, they take out a fair nothing, (or as ye used to speak) a *bleflume*." Rutherford's Lett. P. i. ep. 2.

"Mr Harry [Guthrie,] after once and again I had inculcate to him, that all his act was but a *blephum*, if you put not in that clause you see it has against novations, was at last content to put it in." Baillie's Lett. i. 201. V. BLAFLUM, *v.*

Isl. *flim*, irrisio, carmen famosum. Hence *flimt-a*, diffamo, *flimt*, nugae infames, G. Andr. p. 74. Su.G. *flimm-a*, illudere; E. *flam*, "a cant word of no certain etymology," according to Johnson. But it is evidently from the same origin, as it has precisely the same meaning, signifying an illusory pretext.

BLEHAND, BLIHAND, *adj.*

In o robe Tristrem was houn,
That he fram schip hadde brought;
Was of a *blihand* broun,
The richest that was wrought.
——— In *blehand* was he cledde.—
Sir Tristrem, p. 28, 29. st. 38, 41.

"*Blue*, from *bleah*, Sax. *caeruleus*. Blehand brown. A bluish brown," Gl. But the word is merely A. S. *blae-hewen* a little transformed. This, like *bleah*, signifies caeruleus; but it is also rendered, "hyacinthus, of violet or purple colour," Somn. The

idea seems, "a brownish colour, inclining to purple or violet."

BLEIB, *s.* 1. A pustule, a blister. "A burnt bleib," a blister caused by burning, S.

Bleb is mentioned by Skinner as having the same sense; although it would appear that Johnson could find no instance of its being used as a written word. *Bleb* signifies a blister, A. Bor. Gl. Grose.

2. *Bleibs, pl.* An eruption to which children are subject, in which the spots appear larger than in the measles; Loth. Border. V. Blob.

BLEIRIE, *adj.* A term applied to weak liquor, which has little or no strength; as *bleirie ale*, Fife.

BLEIRING, *part. pa.* *Bleiring Bats.*

— The *bleiring* Bats and the Benshaw.

Polwart, Watson's Coll. iii. 13. V. Cleiks.

This seems to be the *botts*, a disease in horses. *Bleiring* may express the effect of pain in making the patient to cry out; Teut. *blaer-en*, boare, mugire. In Suffolk, *blaring* signifies the crying of a child; also, the bleating of a sheep, or lowing of an ox or cow. V. Gl. Grose.

BLEIRIS, *s. pl.* Something that prevents distinctness of vision.

I think ane man, Sir, of your yeiris
Suld not be blyndit with the *bleiris.*
Ga seik ane partie of your peires,
For ye get nane of mee.

Philotus, S. P. Rep. iii. 7.

This is the same with *blear*, *s.* only used in the pl. *Blear* in E. is an adj.; "dim with rheum or water." Junius derives it from Dan. *blar*, Teut. *blaer*, a pustule. Ihre mentions E. *blear-eyed*, as allied to Su.G. *blir-a*, *plir-a*, oculis semiclausis videre. It is well known that Rob. II., the first king of the name of Stewart, was from this defect surnamed *Blear-eye.*

BLEIS, Bles, Bless, Bleise, *s.* 1. Blaze, bright flame.

—— Fyr all cler
Sone throw the thak burd gan apper,
Fyrst as a sterne, syne as a mone,
And weill bradder thareftir sone,
The fyr owt syne in *bless* brast;
And the rek raiss rycht wondre fast.

Barbour, iv. 129. MS.

Mr Pink. renders "*bless*, blast," Gl.

That given above is still the general sense of the word, S. In the North of S. a stranger, if the fire be low, is asked if he would have a *bleise*; i. e. the fire kindled up by furze, broom, or any brushwood that burns quickly, so as to give a strong heat.

2. A torch, S.

Thou sall anone behald the seyis large,
And vmbeset with toppit schip and barge,
The ferefull brandis and *bleissis* of hate fyre,
Reddy to birn thy schippis, lemand schire.

Doug. Virgil, 120. 3.

"The black-fishers—wade up and down upon the shallows, preceded by a great torch, or *blaze*, [always pron. *bleise*,] as it is called," P. Ruthven, Forfars. Statist. Acc. xii. 294. V. Black-Fishing.

This is originally the same with Su.G. *bloss*, id. but more nearly allied to A. S. *blaese*, fax, taeda, "a torch, any thing that makes a blaze," Somn.

3. A signal made by fire. In this sense it is still used at some ferries, where it is customary to kindle a *bleise*, when a boat is wanted from the opposite side, S.

BLEIS, *s.* The name given to a river-fish.

Alburnus. An qui nostratibus the *Bleis*? Sibb. Scot. p. 25.

This seems to be what in E. is called *Bleak*, Cyprinus alburnus, Linn. Alburnus, Gesner. *Bleis* is perhaps from the Fr. name *Able* or *Ablette*. V. Penn. Zool. p. 315.

BLELLUM, *s.* An idle talking fellow, Ayrs.

She tauld thee well thou was a skellum,
A blethering, blustering, drunken *blellum.*

Burns, iii. 238.

To BLEME, *v. n.* To bloom, to blossom.

And hard on burd into the *blemit* meids
Amangis the grene rispis and the reids,
Arryvit scho.——

Goldin Terge, st. 7. *Bannatyne Poems*, p. 10.

Blemis, *s. pl.* Blossoms, flowers.

The *blemis* blywest of blee fro the sone blent,
That all brychnit about the bordouris on breid.

Houlate, i. 1. MS.

i. e. "the flowers brightest in colour glanced with the rays of the sun."

Belg. *bloem*, MoesG. Isl. *bloma*, Alem. *bluom*, flos, flosculus. Teut. *bloem-en*, Alem. *bly-en*, florere.

To BLENK, Blink, *v. n.* 1. To open the eyes, as one does from a slumber, S.

The king wp *blenkit* hastily,
And saw his man slepand him by.

Barbour, vii. 203. MS.

2. To throw a glance on one, especially as expressive of regard, S.

—— Pawkie mowis couth scho mak;
And clap hir spouis baith breist and bak,
And *blenk* sae winsumlie. —

Jamieson's Popular Ball. i. 284.

Sae when she comes the morn, *blink* in her eye,
And wi' some frankness her your answer gee.

Ross's Helenore, p. 52.

3. To look with a favourable eye; used metaph. in allusion to the shining of the sun, after it has been covered with a cloud.

"All would go well, if it might please God to *blink* upon Scotland, to remove the three great plagues that we hear continue there, hardness of heart, the pestilence, and the sword." Baillie's Let. ii. 117.

Belg. *blenck-en*, *blinck-en*, Su.G. *blaenk-a*, to shine, to glance, to flash as lightning. Allied to these are A. S. *blic-an*, Belg. *blikk-en*, Germ. *blick-en*, Su.G. *blick-a*, id.

Recentiores, says Wachter, eleganter transtulerunt ad visum, quia videre est *oculis affulgere*, ob insitam oculis lucem, qua non solum species luminosas

recipiunt, sed etiam radios suos in objecta vicissim spargunt; vo. *Blicken*. V. Blink, *v.*

Blenk, Blink, *s.* 1. A beam, a ray.

The ground blaiknyt, and ferefull wox alsua
Of drawin swerdis sclenting to and fra
The bricht mettell, and vthir armour sere,
Quharon the son *blenkis* betis cler.
Doug. Virgil, 226. 8.

2. "A glimpse of light," S. Sir J. Sinclair's Observ. p. 113.

3. Hence transferred to the transient influence of the rays of the sun, especially in a cold or cloudy day. Thus it is common to speak of "a warm blink," "a clear blink," S.

"A *blenk*, or *blink*, a twinkling of fair weather." Sir J. Sinclair, p. 113.

4. A gleam of prosperity, during adversity.

"By this *blink* of fair weather in such a storme of forrain assaults, things were again somewhat changed, and the Brucians encouraged." Hume's Hist. Doug. p. 69.

"There comes a *blink* of favour, and hope from Rome, by the procuring of France."

5. Also transferred to a glance, a stroke of the eye, or transient view of any object; the idea being borrowed, either from the quick transmission of the rays of light, or from the short-lived influence of the sun when the sky is much obscured with clouds, S.

Consider it werly, rede ofter than anys,
Weil at ane *blenk* sic poetry not tane is.
Doug. Virgil, 5. 2.

"— He possessed small obligation to the young man, who for no intreaty would be pleased to show him any *blink* of the Assembly's books." Baillie's Lett. i. 101.

6. A kindly glance, a transient glance expressive of regard, S.

A thief sae pawkie is my Jean,
To steal a *blink*, by a' unseen;
But gleg as light are lovers' een,
When kind love is in the ee.
Burns, iv. 239.

But owre my left shouther I gae him a *blink*,
Least neebors should say I was saucy;
My wooer he caper'd as he'd been in drink,
And vow'd I was his dear lassie, &c.
Ibid. p. 250.

7. A moment. "I'll not stay a blink," I will return immediately. *In a blink*, in a moment, S.

Since human life is but a *blink*,
Why should we then its short joys sink?
Ramsay's Poems, ii. 377.

The bashfu' lad his errand tines,
And may lose Jenny *in a blink*.
R. Galloway's Poems, p. 201.

The word, as used in this sense, may originally refer to the action of light. The cognate terms, however, in other Northern languages, immediately respect the secondary and oblique sense of the verb; as denoting the action of the eye. Thus Su.G. *blink, oegonblink*, is a glance, a cast of the eye, oculi nictus; Germ. *blick*, Belg. *blik, oogenblik*, id.; "the twinkling of the eye, a moment," Sewel.

BLENT, *pret.* Glanced, expressing the quick motion of the eye.

The sylour deir of the deise dayntely wes dent
With the doughtyest, in thair dais, dyntis *couth* dele,
Bright letteris of gold, blith unto *blent*,
Makand mencioune quha maist of manhede couth mele.
Gawan and Gol. i. 6.

To the Newtoun to pass he did his payn
To that ilk house, and went in sodanlye;
About be *blent* on to the burd him bye.
Wallace, ii. 329. MS.

Eneas *blent* him by, and suddanly
Vnder ane rolk at the left side did spy
Ane wounder large castell. ——
Doug. Virgil, 183. 25.

Blent occurs as the obsolete *part.* of *blend*. Here it must have a different origin. It cannot well be from *blenk*, unless we view the v. as very irregular. Perhaps it is more immediately allied to Su.G. *bliga, blia*, intentis oculis aspicere, q. *bligent*. *Blicken, blencken*, &c. are viewed as frequentatives from this verb.

Blent, *s.* A glance.

As that drery vnarmyt wicht was sted,
And with ane *blent* about simyn full raed,—
Alas, quod he, wald god sum erd or sand,
Or sum salt se did swallow me alive.
Doug. Virgil, 40. 50.

"simyn full raed," appearing very much afraid.

BLENT, *pret.*

Methocht that thus all sodeynly a lycht,
In at the wyndow come quhare at I lent,
Of which the chambere wyndow schone full brycht,
And all my body so it hath ouerwent,
That of my sicht the vertew hale I *blent*.
King's Quair, iii. 1.

Here the *pret.* is used in a signification directly opposite to that mentioned above; as denoting the loss of the power of sight; either from A. S. *blent*, the part. of A. S. *blend-ian*, caecare, (Lye); used in a neuter sense: or from A. S. *blinn-an*, Germ. *blinn-en*, cessare, whence *blind*, deficiens. V. Wachter.

BLENTER, *s.* A flat stroke; Fife.

This seems allied to Alem. *bliuun*, to strike; *bliuenti*, percutiens, striking; Schilter. MoesG. *bligg-wan*, id.

To BLETHER, Blather, *v. n.* 1. To speak indistinctly, to stammer, S. pron. like *fair*.

2. To prattle, S.

The v. seems to have been originally neut., the addition of the s. being rather tautological.

Su.G. *bladdr-a*, Germ. *plauder-n*, to prattle, to chatter, to jabber; Teut. *blater-en*, stulte loqui; Lat. *blater-are*, to babble, to clatter and make a noise; also, to faulter in speech.

To BLETHER, BLATHER, BLADDER, *v. a.* To talk nonsensically, S.

My Lordis, we haif, wish diligence
Bucklit weile up yon *bladdrand* baird.
Lyndsay, S. P. Repr. ii. 132.

But tho' it was made clean and braw,
Sae sair it had been knoited,
It *blather'd* buff before them a',
And aftentimes turn'd doited.
Ramsay's Poems; i. 70.

At ither times, opinion traces
My claims to win the Muses graces—
Thus form'd for Bedlam or Parnassus,
To *blether* nonsense.
Rev. J. Nicol's Poems, ii. 86.

BLETHERAND, *pret.*

Blyth and *bletherand*, in the face lyk ane angell—
Fordun. Scotichron. ii. 376.

V. the passage, vo. ASK.

BLETHER, BLATHER, *s.* Nonsense, foolish talk, S.; often used in pl.

For an they winna had their *blether*,
They's get a flewet.
Hamilton, Ramsay's Poems, ii. 336.

I backward mus'd on wasted time,
How I had spent my youthfu' prime,
An' done nae-thing,
But stringin *blethers* up in rhyme,
For fools to sing.
Burns, iii. 100.

— I shall scribble down some *blether*
Just clean aff-loof.
Ibid. p. 244.

BLAIDRY, *s.* Nonsense, foolish talk.

Is there ought better than the stage
To mend the follies of the age,
If manag'd as it ought to be,
Frae ilka vice and *blaidry* free?
Ramsay's Poems, i. V. Life, xliv.

When will the stage be thus managed? And although it were, would this indeed be the *best* mean for the reformation of manners?

BLEW. *To look blew*, to seem disconcerted. It conveys both the idea of astonishment and of gloominess, S.

Than answert Meg full *blew*,
To get an hude, I hald it best.
Peblis to the Play, st. 2.

The phrase seems borrowed from the livid appearance of the face, when one is benumbed with cold, or deeply affected with fear, anger, &c. For *blew*, S. is often synon. with *blae*, livid.

BLICHAM, *s.* (gutt.) A contemptuous designation for a person, Perths.

BLICHT, *adj.* An epithet expressive of the coruscation of armour, in the time of action.

— The battellis so brym, braithlie and *blicht*,
Were joint thraly in thrang, mony thowsand.
Houlate, ii. 14. MS.

A. S. *blic-an*, coruscare; *blect*, coruscatus. Alem. *blechet*, Germ. *blicket*, splendet. Hence *blig*, fulgur, *bliecha*, fulgura; Schilter.

To BLIN, BLYN, BLYNE, *v. n.* To cease, to desist, S.; also *blind*.

Till him thai raid onon, or thai wald *blyne*,
And cryt, Lord, abyde, your men ar martyrit doun.
Wallace, i. 421. MS.

Blyn not, *blyn* not, thou grete Troian Enee,
Of thy bedis, nor prayeris, quod sche.
Doug. Virgil, 164. 22.

Tharfore herof now will I *blyn*,
And of the kyng Arthur I wil bygin.
Ywaine, Ritson's S. M. R. i. 3.

A. S. *blinn-an*, cessare, is the immediate source. But this is contr. from *bilinn-an*, id. This v. occurs in almost all the ancient Northern languages, although variously formed. MoesG. *af-linn-an*; *Jah halisaiv aflinnith af imma;* Et aegre discedit ab eo, Luk. ix. 39. In A. S. *alinn-an* is also used; Alem. *bilunn-an*, *pilin-an*. In Isl. and Su.G. it occurs in its simple form, *linn-a*, also, *lind-a*, id. Ihre refers to Gr. λίν-ω, cesso, quiesco, as a cognate term.

To BLIN, *v. a.* To cause to cease.

Other God will thai non have,
Bot that lytill round knave,
Thair baillis for to *blin*.
Sir Penny, Chron. S. P. i. 141.

BLIND HARIE, Blind man's buff, S. *Belly-blind*, synon.

Some were blyth, and some were sad,
And some they play'd at *Blind Harie*:
But suddenly up-started the auld carle,
I redd ye, good folks, tak' tent o' me.
Humble Beggar, Herd's Collection, ii. 29.

With respect to the term *Harie*, nothing certain can be said. I can scarcely think that it is the common name *Harry* or *Henry;* as this is not familiar in S. It more probably refers to the disguise used by the person from whom the game is denominated, as it was celebrated in former times. It has been observed, vo. *Belly-blind*, that in the *Julbock*, from which this sport seems to have originated, the principal actor was disguised in the skin of a *buck* or *goat*. The name *Blind Harie* might therefore arise from his rough attire; as he was called *blind*, in consequence of being blindfolded.

It might be supposed that there were some analogy between this designation and *Belly-Blind*. As it has been observed that *Billy Blynd* in E. denotes "a familiar spirit." *Auld Harie* is one of the names given by the vulgar in S. to the devil. Or it may signify, *Blind Master*, or *Lord*, in ironical language. V. HERIE.

In addition to what has formerly been said, it may be observed, that this sport in Isl. is designed *kraekis blinda;* either from *kraeke*, hamo figo, because he who is blindfolded tries to catch others, alios fugientes insequitur, et in certo spatio *captare* parat, G. Andr.; or from Su.G. *kraeka*, to creep, because he as it were *creeps* about in the dark. We may observe, by the way, that this Su.G. *v.* seems to give us the true origin of E. *cricket*, an insect that chirps about chimneys. From *kraeka* is formed *kraek*, a reptile, any thing that creeps.

Verelius supposes that the Ostrogoths had introduced this game into Italy; where it is called *giuoco*

della cieca, or the play of the blind. V. CHACKE-BLYND-MAN.

BLIND MAN'S BALL, or *Devil's snuff-box*, Common puff-ball, S.

"Lycoperdon Bovista. *The Blind man's Ball.* Scot. aust." Lightfoot, p. 1122.

It is also called *Blind man's een*, i. e. eyes, S. B.

These names may have had their origin from an idea, which, according to Linn., prevails through the whole of Sweden, that the dust of this plant causes *blindness*. V. Flor. Suec.

BLYNDIT, *pret.* Blended.

That berne raid on ane boulk, of ane ble quhite,
Blyndit all with bright gold, and beriallis bright.
Gawan and Gol. iii. 20.

BLINDLINS, BLYNDLINGIS, *adv.* Having the eyes closed, hoodwinked. It denotes the state of one who does any thing as if he were blind, S.

Skarslye the wachis of the portis tua
Begouth defence, and mellé as thay mycht,
Quhen *blyndlingis* in the batall fey thay ficht.
Doug. Virgil, 50. 22.

—"All the earth, depryved of eyes to see, wondered, *blyndlinges*, after the Beast." Bp. Forbes, Eubulus, p. 137.

Germ. Dan. *blindlings*, id. V. LING.

BLINDS, *s. pl.* The Pogge, or Miller's Thumb, a fish, *Cottus Cataphractus*, Linn.

It is called *Blinds* on the W. coast of S. Glasgow, Statist. Acc. v. 536.

Perhaps it receives this name, because its eyes are very small. V. Penn. Zool. iii. 177, 178. Ed. 1st.

To BLINK, *v. n.* 1. To become a little sour; a term used with respect to milk or beer, S.

Blinkit milk is that which is a little turned in consequence of the heat of the weather. Beer is said to be *blinkit*, when somewhat soured by being improperly exposed to heat, or affected by lightning. *Bleeze*, synon.

This word occurs in an additional stanza to Chr. Kirk, printed in Bp. Gibson's edit.

The bridegrom brought a pint of ale,
And bade the piper drink it;—
The bride her maidens stood near by
And said it was na *blinked.*

"I canna tell you fat—was the matter wi't [the ale], gin the wort was *blinket*, or fat it was, but you never saw sik peltry in your born days." Journal from London, p. 3.

Baillie gives, *To blink beer*, as a provincial phrase, "to keep it unbroached till it grows sharp."

2. To be *blinkit*, to be half drunk, Fife. As this v. in its primary sense corresponds to *bleeze*, it admits of the same oblique application.

Su.G. *blaenk-a*, Germ. *blink-en* coruscare, to shine, to flash, to lighten, the same with A. S. *blic-an*, with the insertion of *n*; q. struck with lightning, which, we know, has the effect of making liquids sour; or as denoting that of sunshine, or of the heat of the weather.

BLINNYNG, *part. pr.*

— Bacheluris, blyth *blinnyng* in youth,
And all my lufaris leill, my lugeing persewis.
Maitland Poems, p. 62.

This ought certainly to be *bluming* (blooming), as it is printed edit. 1508.

BLYPE, *s.* A coat, a shred; applied to the skin, which is said to come off *in blypes*, when it *peels* in coats, or is rubbed off, in shreds; S.

He takes a swirlie, auld moss-oak,
For some black grousome carlin;
An' loot a winze, an' drew a stroke,
Till skin in *blypes* came haurlin
Aff's nieves that night.
Burns, iii. 136.

Perhaps radically the same with *Flype*, q. v. or a different pron. of *Bleib*.

To BLIRT, *v. n.* To make a noise, in weeping, to cry. It is generally joined with *Greet*. To *blirt and greet*, i. e. to burst out a crying.

"I'll gar you *blirt* with both your een;" S. Prov. Kelly, p. 397.

It is probably allied to Germ. *blaerr-en, plarr-en*, mugire, rugire, Wachter; Belg. *blær-en*, to howl, to cry, to roar; E. *blare*, an obsolete word mentioned by Skinner. Perhaps E. *blurt* is also radically allied.

BLIRT, *s.* The action expressed by the v. "A blirt of greeting," a violent burst of tears, accompanied with crying, S. B.

To BLITHE, BLYTHE, *v. a.* To make glad.

Forsuth, he said, this *blythis* me mekill mor,
Than off Floryng ye gaiff me sexty scor.
Wallace, ix. 250. MS.

A. S. *bliths-ian*, laetari; Alem. *blid-en*, gaudere. But perhaps our v. is immediately formed from the adj. Ihre derives Su.G. *blid*, hilaris, from Lat. *laetus*, *b* being prefixed, which, he says, is common with the Goths. As, however, *bleiths* is used by Ulphilas, as signifying *merciful*, the word can scarcely admit of a Lat. origin. The sense of *bleiths* is nearly retained in the use of Su.G. *blid*, mitis, also, liberalis. These indeed are given by Ihre as secondary senses. But, although perhaps less used, one or other of them may have preceded the common acceptation of the term.

BLITHMEAT, *s.* The meat distributed among those who are present at the birth of a child, or among the rest of the family, S. pronounced, *blyidmeat*, Ang. as the adj. itself, *blyd*, *blyid*. I need not say, that this word has its origin from the *happiness* occasioned by a safe delivery.

BLYVARE.

Yit induring the day to that dere drew
Swannis swonchand full swyith, sweitest of sware;
In quhite rokattis arrayit, as I rycht knew,
That thai wer Byshoppis blist I was the *blyvare.*
Houlate, i. 14. MS.

Can this be corr. for *blyther?* For *Blyve*, as Mr Ritson observes, is sometimes thus used instead of *blithe*.

BLYWEST, *adj.* in the superl.

In the middis of Maii, at morne, as I went,
Throw mirth markit on mold, till a grene meid,
The blemis *blywest* of blee fro the sone blent,
That all brychnit about the bordouris on breid.
Houlate, i. 1. MS.

"Blythest, most merry," Gl. Perhaps it rather refers to colour; q. the palest. Teut. Isl. *bly* signifies lead. It was so bright that the flowers of darkest hue reflected the rays.

To BLIZZEN, *v. a.* Drought is said to be *blizzening*, when the wind parches and withers the fruits of the earth, S. B.

It may be a frequentative from Su.G. *blas-a*, Germ. *blas-en*, A. S. *blaes-an*, to blow; or originally the same with *Bloisent*, q. v.

BLOB, Blab, *s.* Any thing tumid or circular, S. 1. A small globe or bubble of any liquid.

"Gif thay be handillit, they melt away like ane *blob* of water." Bellend. Descr. Alb. c. 11.

"A true christian knoweth, that though both his eyes should sinke downe into his head, or droppe out like *blobbes* or droppes of water, yet that with these same eyes runne into water, hee and none other for him shall see his Redeemer." Z. Boyd's Last Battell, p. 36.

Her een the clearest *blob* of dew outshines.
Ramsay's Poems, ii. 94.

"*Bleb*, a bubble;" Gl. Lancash.

2. A blister, or that rising of the skin which is the effect of a blister or of a stroke, S.

—Brukis, bylis, *blobbis* and blisteris.
Roul's Curs. Gl. Compl. p. 330.

3. A large gooseberry; so called from its globular form, or from the softness of its skin, S.

4. A blot, a spot; as "a blab of ink," S. denominated perhaps from its circular form.

This is radically the same word with *Bleib*, q. v. Skinner derives E. *bleb* from Germ. *bla-en*, *bleh-en*, to swell.

Blobbit, *part. pa.* Blotted, blurred.

"Fra thyne furth thair sall nane exceptioun auale aganis the Kingis breuis, quhether that thay be lang writtin or schort, swa that thay hauld the forme of the breiue statute in the law of befoir, congruit and not rasit [erased,] na *blobbit* in suspect placis." Acts Ja. I. 1429. c. 128. Edit. 1566. c. 113. Murray.

We still say that clothes are *blabbed* or *blebbed*, when stained with grease, or any thing that injures them. V. Blob.

To BLOCK, *v. a.* To plan, to devise.

"The committee appointed for the first *blocking* of all our writs, had said, none should meddle with the election of commissioners from presbyteries to the general assembly, but ministers and elders." Baillie's Lett. i. 75.

"Thereafter they *blocked* a number of tolerable overtures; the conclusion whereof was remitted to the next general assembly." Ibid. p. 305.

As it may imply the idea of guile, at first view it might seem allied to Isl. *bleck-ia*, decipere, *bleke*, fallacia; "*bluagi*, insidiae," said to be Teut. Gl. Sibb. But it is Alem.; *bluogo*, *pluagi*, id. I prefer Teut. *block-en*, assiduum esse in studiis, in opere, in ergastulo; a sense evidently borrowed from a workman, who *blocks* out his work roughly, before he begin to give it a proper form.

Bloik, Blok, Block, *s.* 1. A scheme, a contrivance; generally used in a bad sense.

———Saturnus get Juno,
That can of wraith and malice neuer-ho,
—Rolling in mynd full mony cankirrit *bloik*,
Has send adoun vnto the Troiane nauy
Iris ——— *Doug. Virgil*, 148. 4.

Out of thy hand his bluid sall be requyrit:
Thow sall not chaip mischeif, doe quhat thow can,
Nor thay, that in that *blok* with the conspyrit.
Maitland Poems, p. 234.

2. It seems to signify bargain, agreement.

"Quhat-sum-ever person or persones, in time cumming, be onie *block* or bargaine, upon pledge or annual-rents alsweill of victual, as of money, sall take or receive mair for the leane, interest, profite of yeirlie annuall of an hundreth pundes money, during the haill space of ane yeir, nor ten pundes money;—all sik persons, takers or makers of sik *blockes* and conditiones, for greater or mair profite,—sall be halden repute, persewed and punished as ockerers and usurers." Acts Ja. VI. 1587. c. 52. Murray.

Blocker, *s.* A term formerly used in S. to denote a broker; q. one who plans and accomplishes a bargain.

"In Scotland they call them Brockers, Broggers, and *Blockers*." Minsheu, vo. *Broker*.

BLOISENT, *part. pa.* One is said to have a *bloisent face*, when it is red, swollen, or disfigured, whether by intemperance, or by being exposed to the weather; Ang.

This, I am convinced, is radically the same with E. *blowze;* "sun-burnt, high-coloured;" Johns. Teut. *blose*, rubor, purpurissum, redness, the colour of purple; *blos-en*, rubescere; *blosende wanghen*, rubentes genae, purpled cheeks; *blosaerd*, ruber facie; q. red-faced. Perhaps the original idea is that of heat; Dan. *bluss-er*, to burn, *blus*, Su.G. *bloss*, a torch. V. Blizzen.

To BLOME, Blume, *v. n.* To shine, to gleam.

The sone wes brycht, and schynand cler,
And armouris that burnysyt wer,
Swa *blomyt* with the sonnys beme,
That all the land wes in a leme.
Barbour, xi. 190. MS.

—And he himself in broun sanguine wele dicht
Aboue his vncouth armour *blomand* bricht.
Doug. Virgil, 393. 2.

This seems also the sense of *blume*, as it occurs in Bann. MS.

Than Esperus, that is so bricht
Till wofull hairtis, cast his lycht
On bankis, and *blumes* on every brae.
Chron. S. P. iii. 192.

Su.G. *blomm-a*, to flourish; E. *bloom*. Here the word is used metaph. to express the reflection of the rays of light from burnished armour: or perhaps from A. S. *be*, a common prefix, and *leom-an* to shine, as *gleam* is from *geleom-an*, id.

BLONK, Blouk, *s.* A steed, a horse.

Bery broune wes the *blonk*, burely and braid.
Upone the mold quhare thai met, before the myd day,
With lufly lancis, and lang,
Ane feire feild can thai fang,
On stedis stalwart and strang,
Baith blanchart and bay.
Gawan and Gol. ii. 19.

I have altered the punctuation; as that of the printed copy mars the sense, there being a comma after the first line, and a full point at the end of the second.

Thayr wes na spurris to spair, spedely thai spring;
Thai brochit *bloukis* to thair sidis brist of rede blude.
Ibid. i. 24.

In edit. 1508, instead of *spurris* the word seems to be *speirris;* although the former is undoubtedly the true reading.

I have met with no similar word of this signification, except Alem. *planchaz*, equus pallidus, hodie *blank;* Schilter. Thus *blonk*, which seems the genuine orthography, may have originally meant merely a *white* horse, q. Fr. *blanc* cheval.

BLONKS, *s. pl.*

The bernis both wes basit of the sicht,
And out of mesour marred in thair mude;
As spreitles folks on *blonks* houffit on hicht,
Both in ane studie starand still thai stude.
King Hart, i. 22.

"I know not what *blonks* means; *houffit* is hoved." N. Pink. Perhaps it denotes the *lifting up* of one, who is in a swoon, or so feeble that he cannot walk, on *horseback*. *Houffit* would thus be equivalent to *heaved;* A. S. *heof-an*, elevare, *heofod* elevatus; whence, as has been supposed, *heofod* the head, as being the highest part of the body. This view is confirmed by the phrase quoted by Mr Pinkerton from Prompt. Parv. *Hovyn on hors.*

BLOUT, *adj.* Bare, naked.

The grund stude barrane, widderit, dosk and gray,
Herbis, flouris and gerssis wallowit away:
Woddis, forestis with naket bewis *blout*
Stude stripit of thare wede in euery hout.
Doug. Virgil, 201. 15.

Su.G. Isl. *blott*, Belg. *bloot*, Germ. *bloss*, Ital. *biotto, biosso*, id. L. B. *blut-are*, privare, spoliare. The tautological phrase *blott och bar* is used in Sw. V. Verel. Ind. V. Blait.

BLOUT, *s.* 1. The sudden breaking of a storm, S. *Bloutenin*, Clydesd.

2. "A blout of foul weather," a sudden fall of rain, snow or hail, accompanied with wind, S.

3. A sudden eruption of a liquid substance, accompanied with noise, S.

Probably allied to Su.G. *bloet*, humidus; *bloeta waegar*, viae humidae; as we say, the roads are broken up, when a storm breaks. Isl. *blaut-ur*, mollis, limosus, maceratus; *bleite*, macero, liquefacio; *bleita*, limus, lutum, coenum; G. Andr. p. 32.

BLUBBER, Blubbir, *s.* A bubble of air, S.

And at his mouth a *blubbir* stode of fome.
Henrysone, Test. Creside, Chron. S. P. p. i. 163.

"That he has seen *blubbers* upon the water of the Allochy grain, at the time that it was discoloured by the foresaid stuff in it, but does not know what they were occasioned by. That by *blubbers* he means air-bubbles, such as arise from any fish or other animal breathing below water." State, Leslie of Powis, &c. p. 136. V. Blob.

To BLUDDER, Bluther, *v. a.* 1. To blot paper in writing, to disfigure any writing, S.

Su.G. *pluttra*, incuriose scribere; MoesG. *bloth-jan*, irritum reddere.

2. To disfigure the face with weeping, or in any other way, S. Rudd. vo. *Flodderit.*

His fill of looking he cou'd never get,
On sic afore his een he never set,
Tho' *bluddert* now with strypes of tears and sweat.
Ross's Helenore, p. 28.

If some had seen this grand confusion
They would have thought it a delusion,
Some tragedie of dismal wights
Or such like enchanted sights.
Heraclitus, if he had seen,
He would have *bluther'd* out his een.
Cleland's Poems, p. 35.

Gin he likes drink, 'twad alter soon the case,
And drunken chapins *bluther* a' his face.
Shirrefs' Poems, p. 42.

To BLUDDER, Bludderit, Bluther, *v. n.* To make a noise with the mouth in taking any liquid, S.

BLUE BONNETS, Blue Bottles, S. Centaurea cyanus, Linn.

"Blue Bottles, Anglis. *Blue Bonnets.* Scotis austral." Lightfoot, p. 499.

In Gothland, in Sweden, this plant has a fanciful name somewhat similar; *Baetsmansmyssa*, the boatman's cap or *mutch.*

BLUE-GOWN, *s.* The name commonly given to a pensioner, who, annually, on the King's birth-day, receives a certain sum of money, and a *blue gown* or cloak, which he wears with a badge on it, S. V. Bedeman.

BLUFFLEHEADED, *adj.* Having a large head, accompanied with the appearance of dullness of intellect, S.; perhaps from E. *bluff.*

BLUIDVEIT, Bluidwyte, *s.* A fine paid for effusion of blood.

"*Bluidveit*—an unlaw for wrang or injurie, sik as bloud." Skene, Verb. Sign.

According to the law of *bluidwyte*, he who shed a man's blood under his *ende* or breath, paid a third less than he who shed blood above the breath. For, as Skene observes, it was deemed a greater injury to shed the blood of a man's head, than of any inferior part of the body; because the head was deemed the principal part, as being the seat of "judgement and memory." Ibid. V. Reg. Maj. B. iv. c. 39, 40.

This word is also used in the E. law. "*Bloud-wit*," says Cowel, "is a compound from the Sax. *blood* sanguis and *wyte*, an old English word signifying *misericordia.*" But A. S. *blodwite* is literally, pro effuso sanguine mulcta; from *blod* and *wite*, poena, mulcta; or as Skene explains it, "ane pane,

ane vnlaw, or amerciament for shedding or effusion of bluid."

Ihre takes notice of this word as mentioned in the E. law; but mistakes the meaning of *wite*, rendering it *testimony*, and supposing the signification of the term to be, that the wound is *proved* by the effusion of blood.

To BLUITER, *v. n.* 1. To make a rumbling noise; to blurt, S.

2. *To bluiter up* with water, to dilute too much, S.

3. To blatter, to pour forth lame, harsh, and unmusical rhymes.

——I laugh to see thee *bluiter*.
Glory in thy ragments, rash to raill,
With maighty, manked, mangled meiter;
Tratland and tumbland top over taill.
Polwart's Flyting, Watson's Coll. iii. 7.

Maighty is *maggoty*, or perhaps what is now pronounced *maughy*, S.

As used in the last sense, it might seem allied to Germ. *plaudern*, nugari et mentiri, *plauderei*, mixta nugis mendacia; Wachter. But perhaps it is merely a metaph. use of the word as referring to the harsh sound of the rhyme. For, according to Polwart, Montgomery was,—

Like Sir Richard, rumbling, rough, and fierce.

In sense 1. it seems to be merely a dimin. from *Blout*, q. v.

BLUITER, BLUTTER, *s.* 1. A rumbling noise; as that sometimes made by the intestines, S.

2. Apparently used to denote filth in a liquid state.

Your argumentings all do hang
On Hobb's, and others of that gang;
So you rub alse much of the *blutter*
Of the Augean stall and gutter
On your own cheeks as you do sting [fling]
On these who will not you[r] note sing.
Cleland's Poems, p. 102.

To BLUME, *v. n.* To blossom, S. *bloom*, E.

To BLUNK, *v. a.* To spoil a thing, to mismanage any business, S. Hence,

BLUNKIT, BLINKIT, *part. pa.* "Injured by mismanagement, or by some mischievous contrivance," Gl. Sibb.

This might seem to be the same with *blink*, used in E. I believe, in a similar sense, although I do not observe it in any dictionary; a business being said to be *blinked*, when overlooked, or wilfully mismanaged.

BLUNKET, *s.* Expl. "Pale blue; perhaps any faint or faded colour; q. *blanched*." Sibb.

Here gide was glorious, and gay, of á gresse grene;
Here belte was of *blunket*, with birdes ful bolde,
Branded with brende golde, and bokeled ful bene.
Sir Gawan and Sir Gal. ii. 3.

Birdes may mean, borders, S. *bords*.

BLUNT, *adj.* Stripped, bare, naked.

The large planis schinis all of licht,
And, throw thir hait skaldand flambis bricht,
Stude *blunt* of beistis and of treis bare.
Doug. Virgil, 469. 53.

This seems to be radically the same with *Blout*, q. v.

BLUNTIE, *s.* A sniveller, a stupid fellow, S.

I, just like to spew, like *blunty* sat.
Ross's Helenore, p. 36.

They snool me sair, and haud me down,
And gar me look like *bluntie*, Tam;
But three short years will soon wheel roun',
And then comes ane and twenty, Tam.
Burns, iv. 315.

BLUP, *s.* One who makes a clumsy or awkward appearance; Loth. It is apparently the same with *Flup*, q. v.

To BLUSTER, *v. a.* To disfigure in writing.

"I read to them out of my *blustered* papers that which I sent you of Arminianism. I got thanks for it, and was fashed many days in providing copies of it to sundry." Baillie's Lett. i. 125. V. BLUDDER, *v.*

BLUTE, *s.* An action; used in a bad sense. *A fuil blute*, a foolish action, S. B. perhaps the same with *Blout*, q. v.

BOAKIE, *s.* A sprite, a hobgoblin, Aberd. Su.G. Isl. *puke*, diabolus, daemon; O. E. *powke*, P. Ploughman, *helle-powke*, id.

BOAL, BOLE, *s.* 1. A square aperture in the wall of a house, for holding small articles; a small press generally without a door; S. This is most common in cottages.

That done, he says, "Now, now, 'tis done,
And in the *boal* beside the lum:
Now set the board, good wife, gae ben,
Bring frae yon *boal* a roasted hen."
Ramsay's Poems, ii. 526.

2. A perforation through the wall of a house, for occasionally giving air or light; usually with a wooden shutter instead of a pane of glass, S.

BOARDTREES, *s. pl.* A term used for the plank on which a corpse is stretched; S. B.

To BOAST, BOIST, *v. a.* To threaten. V. BOIST.

To BOB, BAB, *v. n.* To dance, S.

Then straight he to the bride did fare,
Says, Well's me on your bonny face;
Wi' *bobbing* Willie's shanks are sair,
And I'm come out to fill his place.
Herd's Coll. ii. 114.

The origin, as has been observed concerning the same v. as used in E., is quite uncertain.

BOB, *s.* Gust, blast. V. BUB.

BOB, *s.* A bunch; used as synon. with *cow*, S.

Ane *cow* of birks in to his haud had he,
To keip than weill his face fra midge and fle.—
With that the King the *bob* of birks can wave,
The fleis away out of his woundis to have.
Priests of Peblis, p. 21.

The same word, pronounced *bub*, is used for a bundle of flowers, a nosegay, S. Fr. *bube*, a bunch; properly, a blister.

BOB, *s.* A mark, a but, S.; either, q. a small bunch set up as a mark, or, from the sense of the E. v., something to strike at.

BOB, *s.* A taunt, a scoff, S. B.

I watna, lass, gin ye wad tak it well,

Gin fouk with you in sic a shape wad deal;
But fouk that travel mony a *bob* maun bide.
Ross's Helenore, p. 67.

Teut. *babb-en*, to prate, to talk idly; or Isl. *bobbe*, malum, noxae; *komenn i bobba*, os correptum, *at bobsa*, babare (to bark,) canum vox est. G. Andr. p. 38. Su.G. *babe*, sermo inconditus.

BOBBY, *s.* A grandfather, S. B. Gl. Ross.

The oddest fike and fissle that eer was seen,
Was by the mither and the grannies taen;
And the twa *bobbies* were baith fidging fain,
That they had gotten an oye o' their ain.
Ross's Helenore, p. 13.

BOBBYN, *s.* The seed-pod of birch, Loth.

In May quhen men yeid everichone
With Robene Hoid and Littill Johne,
To bring in bowis and birkin *bobbynis*.——
Scott, Evergreen, ii. 187. MS.

If *Bob*, a bunch, be rightly derived from Fr. *bube*, id. this must be from *bubon*, a great bunch.

BOBBINS, *s.* The water-lily, S. B. *Bobbins* are properly the seed-vessels. V. CAMBIE-LEAF.

BOCE; Burel, Watson's Coll. ii. 26. V. BOSS.

To BOCK, *v. a.* To vomit. V. BOK.

BOCK-BLOOD, *s.* A spitting, or throwing up of blood.

—*Bock-blood* and Benshaw, Spewen sprung in the spald.
Polwart's Flyting, p. 13. V. CLEIKS.

A. S. *blod-hræcung*, a spitting of blood; also, *blod-spiung*, hemoptysis.

BOD, *s.* A person of small size, a term generally applied, somewhat contemptuously, to one who is dwarfish, although of full age, S.

Perhaps it is contr. from *body* which is used in the same sense. Seren. however, derives the latter from Goth. *bodde*, colonus rusticans, Edd. If there be any propriety in the derivation, our term has a closer resemblance.

To BODE, *v. a.* To proffer, often as implying the idea of some degree of constraint. "He did na merely offer, but he *boded* it on me;" S.

"*Boden* geer stinck ay," S. Prov. "Eng. Profferred service stinks." "Lat. Merx ultronea putet." Kelly, p. 62. Mr David Ferguson gives it thus; "*Boden* gear stinks." Prov. p. 8.

It is used in another Prov. "He that lippens to *boden* plows, his land will lie ley." Ferguson's Prov. p. 13.

Kelly gives this Prov. in a very corrupt form. "He that trusts to *bon* ploughs, will have his land lie *lazy*;" p. 145. *Bon* he explains "borrowed." It seems properly to signify what is proffered to one, as being the part. pa. of the v. The meaning of the Prov. undoubtedly is, that a man is not to expect that his neighbour will come and offer him the use of those implements which he ought to provide for himself.

BODE, BOD, *s.* An offer made in order to a bargain, a proffer, S.

"Ye may get war *bodes* or Beltan;" Ramsay's S. Prov. p. 83.

Commodities that's from the country brought,
They, with one *bod*, buy up almost for nought.
A. Nicol's Poems, p. 109.

Germ. *bot*, id. licitatio et pretium oblatum, from *biet-en*, to offer. V. Wachter. Teut. *bied-en*; Isl. *bud*, a proffer, Verel. from *bioth-a*, offerre, exhibere, praebere; Gl. Edd.

BODE, *s.* Delay.

But bode seems to be used, in the following passage, instead of *but baid*, which has most probably been the original reading.

I found no entress at a side,
Unto a foord; and over I rode
Unto the other side, *but bode*.
And I had but a short while ridden
Into the land that was forbidden, &c.
Sir Egeir, p. 5.

BODDUM, *s.* 1. Bottom.

He—with ane heuy murmour, as it war draw
Furth of the *boddum* of his breist full law,
Allace, allace!—— *Doug. Virgil*, 48. 34.

2. Hollow, valley.

Broun muris kythit thare wissinyt mossy hew,
Bank, bray and *boddum* blanschit wox and bare.
Ibid. 201. 7.

Alem. *bodem*, Germ. Belg. *boden*, solum, fundus.

BODEN, *part. pa.* Proffered. V. BODE, v.

BODEN, BODIN, BODYN, *part. pa.* 1. Prepared, provided, furnished, in whatever way, S.

It often denotes preparation for warfare; respecting arms, &c. and equivalent to *anarmit*, *harnessit*.

"That ilk Burges hauand fyftie pundis in gudis salbe haill anarmit, as a gentilman aucht to be: and the yeman of lawer degre, and Burgessis of xx. pund in gudis salbe *bodin* with hat, doublet or habirgeoun, sword, and bucklar, bow, scheif, and knyfe." Acts Ja. I. 1429. c. 137. Edit. 1566. c. 123. Murray.

Ane hale legioun about the wallis large
Stude waching *bodin* with bow, spere, and targe.
Doug. Virgil, 280. 53.

Sum doubil dartis casting in handis bure,
And for defence to kepe thare hedis sure
Ane yellow hat ware of ane wolfis skyn,
For thay wald be lycht *bodin* ay to ryn.
Ibid. 232. 55.

It also signifies, provided with money or goods.

The Byschapys, and the gret Prelatis—
He bad thame cum til his presens,
Syn thai war better *bodyn* to pay.
Wyntown, vii. 9. 213.

We have a similar phrase still in use. *Weil-boden*, or *ill-boden*, well, or ill provided in whatever respect, S.

A young woman is said to be *weil-bodin the ben*, to be well provided before marriage, when she has laid in a good stock of clothes, &c. which are generally kept in the *inner* apartment of the house. V. BEN, THAIR-BEN.

2. It seems to be used, in one instance, in an an oblique sense.

Bodin ewynly, fairly or equally matched; as Bruce was, on the occasion referred to, pursued by means of a bloodhound.

I trow he suld be hard to sla,
And he war *bodyn* ewynly.
On this wyss spak Schyr Amery.
Barbour, vii. 103. MS.

"He's well *boden* there ben, that will neither borrow nor lend." Ramsay's S. Prov. p. 32.

Weel, Patie, lad, I dinna ken;
But first ye maun spear at my daddie:
For we are *weel-boden there ben*;
And I winna say but I'm ready.
Jamieson's Popular Ball. i. 310.

His pantrie was never *ill-boden*.
Ibid. p. 293.

This word has been confounded with *bowden* (which is merely a corr. of *boldin* swelled,) and derived from Teut. *boedel, boel*, supellex, dos, facultates; Gl. Sibb. But it is unquestionably from Su.G. *bo*, Isl. *bo-a*, to prepare, to provide; *wael bodd*, well provided against the cold; Ihre. V. Boun.

BODY, *s.* Strength, bodily ability.

He set for to purches sum slycht,
How he mycht help him, throw *body*
Mellyt with hey chewalry.
Barbour, x. 516. MS.

A. S. *bodig* not only signifies the body in general, but stature.

BODLE, Boddle, *s.* A copper coin, of the value of two pennies Scots, or the third part of an English penny.

"So far as I know, the copper coins of two pennies, commonly called *two penny pieces, boddles* or *turners*,—began to be coined after the Restoration, in the beginning of Charles II.'s reign; these coined under William and Mary are yet current, and our countrymen complain, that since the union 1707, the coinage of these was altogether laid aside, whereby these old ones being almost consumed, there is no small stagnation in the commerce of things of low price, and hinderance to the relieving the necessities of the poor." Rudd. Introd. Anderson's Diplom. p. 138.

These pieces are said to have been denominated from a mint-master of the name of *Bothwell*; as others were called *Atchesons* for a similar reason.

BODWORD, Bodwart, Bodworde, *s.* A message, S. B.

He spake with him, syne fast agayne can press
With glad *bodword*, thar myrthis till amend.
He told to thaim the first tythingis was less.
Wallace, ii. 343. MS. *Less*, lies.

With syc gyftis Eneas messingeris—
Of peace and concord *bodword* brocht agane.
Doug. Virgil, 215. 47.

A. S. *boda*, a messenger, and *word*. *Boda* seems immediately from *bod*, a command. Su.G. Isl. *bodword* is edictum, mandatum; and *budkafle*, baculus nuntiatorius, "a stick formerly sent from village to village as a token for the inhabitants to assemble at a certain place."

Bodwait occurs in K. Hart, most probably by an error of some copyist for *bodwart*.

BOETINGS, Buitings, *s. pl.* Half-boots, or leathern spatterdashes.

Thou brings the Carrik clay to Edinburgh cross,
Upon thy *boetings* hobbland hard as horn.
Dunbar, Evergreen, ii. p. 58. also 59. st. 22.

Teut. *boten schoen*, calceus rusticus e crudo corio; Kilian. Arm. *botes*, pl. *boutou*.

BOGGARDE, *s.* A bugbear.

"Is heauen or hell but tales? No, no: it shall bee the terriblest sight that euer thou sawe. It is not as men saye, to wit, Hell is but a *boggarde* to scarre children onelie." Rollocke on the Passion, p. 132.

A. Bor. "*boggart*, a spectre. *To take boggart*; said of a horse that starts at any object in the hedge or road. North." Gl. Grose.

Junius refers to Chaucer, as using *buggys* for bugbears.

———The humour of melancholye
Causith many a man in slepe to crye
For fere of beris ore of bolis blake,
Or ellis that blacke *buggys* wol him take.
Urry's Chaucer, Nonne's Priests T. v. 1051.

The term is *deuils*, Speght's edit. 1602; *devils*, Tyrwhitt. Urry, after Junius, renders it *bugbears*. But the sense requires it to be expl. *devils* or *hobgoblins*.

The term, however, is used to denote a *bugbear* by Z. Boyd.

"Inwardlie in his soule hee jested at hell, not caring for heauen. God's boaste seemed to him but *bugges*, thinges made to feare children." Last Battell, p. 1201.

C. B. *bwg*, larva, terriculamentum, has been viewed as the origin.

BOGILL, Bogle, *s.* 1. A spectre, a hopgoblin, S. A. Bor.

For me lyst wyth no man nor bukis flyite,
Nor wyth na *bogill* nor browny to debaite,
Nowthir auld gaistis, nor spretis dede of lait.
Doug. Virgil, 8. 9.

All is bot gaistis, and elrische fantasyis,
Of brownyis and of *bogillis* full this buke.
Ibid. 158. 26.

Ghaist nor *bogle* shalt thou fear;
Thou'rt to love and heaven sae dear,
Nocht of ill may come thee near,
My bonie dearie.
Burns, iv. 161.

2. A scarecrow, a bugbear, S. synon. *doolie, cow*; being used in both senses.

Rudd. views this word as transposed from Fr. *gobeline*. Others have derived it from Teut. *bokene*, or Dan. *spoegil*, spectrum. Lye, with far greater probability, traces it to C. B. *bugul*, fear, *bygwly*, to frighten.

Johns. explaining *boggle*, v. refers to Belg. *bogil*. But where is this word to be found?

Bogill *about the stacks*, or simply, *Bogle*, a play of children or young people, in which one hunts several others around the stacks of corn in a barn-yard, S.

At e'en at the gloming nae swankies are roaming,
'Mong stacks with the lasses at *bogle* to play;
But ilk ane sits dreary, lamenting her deary,
The flowers of the forest that are wede away.
Ritson's S. Songs, ii. 3.

It seems the same game with that called *Barley-bracks*, q. v. The name has probably originated from the idea of the huntsman employed being a scare-crow to the rest.

Bogill-bo, *s.* 1. A hopgoblin or spectre, S.

——Has some *bogle-bo*,
Glowrin frae 'mang auld waws, gi'en ye a fleg?
Ramsay's Poems, ii. 4.

"*Boh*, Mr Warton tells us, was one of the most fierce and formidable of the Gothic Generals, and the son of Odin; the mention of whose name only was sufficient to spread an immoderate panic among his enemies." Brand's Popular Antiq. p. 324. N.

I know not if this be the same personage whom Rudbeck calls *Bagge*, a Scythian leader, who, he says, was the same with the *Bacchus* of the Greeks and Romans. Atlantica, ii. 146.

2. A pettish humour.

Ye sall have ay, quhill ye cry ho,
Rickillis of gould and jewellis to;
Quhat reck to tak the *bogill-bo*,
My bonie burd for anis?
Philotus, *S. P. R.* iii. 15.

In Lincolnsh., as Skinner informs us, this word is commonly used for a scare-crow. "Taking the bogil-bo," seems to be a phrase borrowed from a horse, which, when scared by any object, refuses to to move forward, and becomes quite cross.

To BOGG-SCLENT, *v. n.* Apparently, to avoid action, to abscond in the day of battle.

Some did dry quarterings enforce,
Some lodg'd in pockets foot and horse:
Yet still *bogg-sclented*, when they yoaked,
For all the garrison in their pockit.
Colvil's Mock Poem, P. i. p. 84.

Perhaps in allusion to him who *sklents* or strikes off obliquely from the highway, into a *bog*, to avoid being taken prisoner; a term probably formed by the persecutors of the Presbyterians during the tyrannical reign of Charles II.

BOGSTALKER, *s.* An idle, wandering, and stupid fellow; one who seems to have little to do, and no understanding, S.

William's a wise judicious lad,
Has havins mair than e'er ye had,
Ill-bred *bog-stalker*.
Ramsay's Poems, ii. 338.

The term might probably have its origin in troublesome times, when outlaws, or others who were in danger of their lives, were seen at a distance hunting in marshy places, where pursuit was more difficult; or perhaps from their pursuing game. V. STALKER.

BOID.

All Boreas' bittir blastis ar nocht blawin;
I feir sum *boid*, and bobbis be behind.
Maitland Poems, p. 161.

If there be no mistake here, it may be viewed as allied to Isl. *bode*, a term used to denote a wave agitated by the wind; unda maris cum vadosis scopulis luctans, et ex profundis ad littora detrusa; *bodafoell*, aestuantis maris fluctus vehementiores. G. Andr. *Bodin fiell i logn*; Aestus furens in malaciam cessit; Verel. S. *The boid fell loun*.

BOIN, BOYN, BOYEN, *s.* 1. A washing-tub, S. B.

2. A large pail, with one handle, Loth.

In some instances, the terms, which properly signify a boat, are transferred to smaller vessels which have some resemblance; as E. *boat* in *sauce-boat*, S. *cog*. Yet I question if this may be viewed as allied to Su.G. *bonde*, a small boat, a skiff; which Ihre considers as derived from *bind-a*, to bind, because not fastened by nails, but bound about with ropes and twigs.

BOYIS, *s.*

Schyr Peris Lubant that wes tane,
As I said er befor, thai fand
In *boyis*, and hard festnyng sittand.
Barbour, x. 763. MS.

This term cannot signify wood, which is the only conjecture made by Mr Pinkerton. It may be from A. S. *bosg*, *bosig*, praesepe, any close place, a place of security. Thus the meaning is, "in a place of confinement, and sitting in fetters."

But it seems rather from Teut. *boeye*, compes, pedica, vincula pedis, pl. *boeyen*; *boey-en*, compedire, Kilian.

Lubant is the name here given to this knight in MS.; but apparently through carelessness of the transcriber, as in other places he is called *Lombert*.

BOIS, *adj.* Hollow. V. Bos.

BOISSES, Knox's Hist. V. Boss.

* To BOIST, BOAST, *v. a.* To threaten, to endeavour to terrify, S.

Thou micht behaldin eik this ilk Porsen,
Lyke as he had despyte, and *boistyt* men.
Doug. Virgil, 266. 47.

i. e. threatened; similem minanti, Virg.

"His Majesty thought it not meet to compel, or much to *boast* them, but rather shifted this employment." Baillie's Lett. i. 162.

C. B. *bostio*, to vaunt one's self; *bost*, vaunting; *boez*, *boss*, elevation. It is possible, however, that the word in the sense in which it is most commonly used, S. is allied to Su.G. *bus-a*, cum impetu ferri.

* BOIST, BOST, *s.* Threatening, S.

Throw Goddis Grace I reskewed Scotland twyss;
I war to mad to leyff [it] on sic wyss,
To tyn for *bost* that I haiff gowernd lang.
Wallace, x. 127. MS.

Scho wald nocht tell for *bost*, nor yeit reward.
Ibid. xi. 389. MS.

Turnus thare duke reulis the middil oist,
With glaue in hand maid awful fere and *boist*.
Doug. Virgil, 274. 29. V. the *v.*

BOIT, *s.* A cask or tub used for the purpose of curing butcher-meat, or for holding it after it is cured; sometimes called a *beef-boat*, S.

This word occurs in Rudd. Gl. But if used by Doug. I have overlooked it. V. Barb. Gr. βυττις, a vessel for holding wine; Germ. *butte*; Ital. *botte*, id. whence E. *butt*. Su.G. *byttia*, situla, cupa; Teut. *botte*, id. dolium, orca, cupa, Kilian. L. B. *bot-a*, lagena major, dolium, occurs as early as A. 785. V. Du Cange.

To BOK, *v. a.* 1. To vomit, S.

Thus thai faught upone fold, with ane fel fair,
Quhill athir berne in that breth *bokit* in blude.
Gawan and Gol. ii. 21.

Sumtyme it rasit grete rochis, and eft will
Furth *bok* the bowellis or entrallis of the hill,
And lowsit stanis vpwarpis in the are.
Doug. Virgil, 87. 47.

2. To reach, to incline to puke, S.

3. To belch, (eructare,) S.

Boke, bowk, to nauseate, to be ready to vomit, also to belch; A. Bor. Gl. Grose. *Booac*, to reach, to keck; ibid.

This is perhaps from the same root with E. *belch*, A. S. *bealc-an*, eructare. It however has greater resemblance of *puke*, to which no etymon has been assigned. I am informed that Gael. *boc* is synon. with the S. word; but find nothing like it in any Dictionary. One might almost suppose that there were some affinity to Heb. בוק, *bouk*, vacuari; בקק, *bakak*, vacuavit.

BOK, BOCK, *s.* The act of reaching, S.

A man of narrow conscience
A while agoe went o'er to France.
It's well known what was the occasion,
He could not take the Declaration.
When he return'd he got it ov'r
Without a host, a *bock*, or glour.
Cleland's Poems, p. 104, 105.

BOKEIK, *s.* Bopeep, a game.

Thay play *bokeik*, even as I war a skar.
Lindsay, Pink. S. P. R. ii. 148.

The word, as now used, is inverted, *Keik-bo*, q. v.

BOKS, *s. pl.*

My *boks* are spruning he and bauld.
Maitland Poems, p. 112.

Here Dunbar personates a horse, in his Lament to the King. Now, there are two tusks in the horse's mouth, commonly called *boots, butes;* which, when he becomes old, grow so long that he cannot eat hard meat, or feed on short grass. These may be meant here; *boots, butes*, may be a corr. of *boks, buks*, which is rendered "corner teeth," Gl. Sibb.

These in farriery are called wolves-teeth.

To BOLDIN, BOLDYN, *v. n.* To swell.

The wyndis welteris the se continually:
The huge wallis *boldynnys* apoun loft.
Doug. Virgil, 74. 8.

Sum *boldin* at othir in maist cruel feid,
With lance and daggar rynnis to the deid.
Bellend. Cron. Excus. of the Prentar.

Part. boldin, boulden, swelled.

"This watter wes *boldin* at thair cumyng be sic violent schouris, that it mycht not be riddyn." Bellend. Cron. B. x. c. 16.

For joy the birdis, with *boulden* throats,
Agains his visage shein.
Takes up their kindlie musike nots
In woods and gardens grein.
Hume, Chron. S. P. iii. 386.

This is also softened into *bowdin, bowden*, S.

The town Soutar in grief was *bowdin*,
Chr. Kirk, st. 18.

In the Maitl. MS. it is *brief*, instead of *grief*.

"And will and willsom was she, and her breast
With wae was *bowden*, and just like to birst.
Ross's Helenore, p. 61.

—With this the *bowden* clouds they brak,
And pour as out of buckets on their back.
Ibid. p. 73.

Often in the *pret.* and *part.* it is written *bolnys*, swells, (Doug. V.) and *bolnyt*. I hesitate whether these are contr. from *boldinnys, boldinnyt*, or the v. in another form, more nearly resembling Su.G. *buln-a*, Dan. *bul-ner*. V. BOLNING.

In this sense *bolneth* occurs in O. E.

—I lyue loueles, lyke a lyther dogge,
That all my body *bolneth*, for bytter of my gall.—
May no suger ne no suete thing swage the swelling.
P. Ploughman, Fol. 22. a.

It is strange that Rudd. should consider Fr. *bouill-ir*, to boil, as the origin. It is evidently from the same fountain with Su.G. *bul-na, bulg-ia*, id. *bolginn*, swollen. Hence Isl. *bilgia*, Su.G. *bolgia*, a billow; because it is raised by the wind; and *bolda*, a boil, a tumor. This v. seems to have been generally diffused. Hence Gael. *builg-am* to swell, *builg*, a blister, a vesicle; also, seeds of herbs. *Bownd*, and *bawnd*, mentioned by Ray, as having the same sense, in some parts of E., are probably abbreviations of this word.

BOLGAN LEAVES, Nipplewort, an herb, S. B. Lapsana communis, Linn.; perhaps from Isl. *bolg-a*, tumere, as being supposed efficacious in removing swellings, S.

BOLYN.

Gif changes the wynd, on force ye mon
Bolyn, huke, haik, and scheld hald on.
Schaw, Maitland Poems, p. 133.

As in this poem the state is likened to a ship, these are evidently sea terms. *Bolyn* "seems equivalent," Mr Pinkerton says, "to *toss; bolia*, fluctus." It cannot, however, admit of this sense; as the writer does not here mention the proper effects of a change of wind, but what in this case the mariners ought to do. In this active sense he explains *haik*, to anchor. *Bolyn* is undoubtedly from O. Fr. *bolin-er*, to sail by a wind, or close upon a wind; to lay tack aboard, Cotgr. *Huke* may signify to tack, from Teut. *huck-en*, incurvari; as *haik* is most probably, to cast anchor, Su.G. *hak*, unco prehendere; Teut. *haeck-en* unco figere. *Scheld* may be equivalent to Belg. *scheel*, obliquus; and the phrase may denote that an oblique course must be held; unless it be for *schald*, as denoting the necessity of keeping where the sea is rather shallow, that the anchor may hold.

BOLL. *Lintseed Boll.* V. Bow.

BOLLMAN, *s.* A cottager, Orkn.

"Certain portions of land have been given to many of them by their masters, from which they have reaped crops of victual, which they have sold for several years past, after defraying the expence of labour, at such sums, as, with other wages and perquisites, received by them annually from their masters, hath arisen to, and in some instances exceeded the amount of what a cottager or *bollman*, and his wife can earn, annually for the support of themselves and family of young children." P. Stronsay, Statist. Acc. xv. 415, 416. N.

Perhaps from Su.G. Isl. *bol*, villa, and *man*, q. the inhabitant of a village. It might originally denote a tenant or farmer. It is always pronounced *bowman*.

BOLME, *s.* A boom, a waterman's pole.

The marinaris stert on fute with ane schout,
Cryand, Bide, how! and with lang *bolmes* of tre,
Pykit with irn, and scharp roddis, he and he,
Inforsis oft to schowin the schip to saif.
Doug. Virgil, 134. 30.

Germ. *baum*, Belg. *boom*, a tree.

B O N

BOLNIT. V. Boldin.

BOLNYNG, *s.* Swelling.

Alecto is the *bolnyng* of the hert;
Megera is the wikkit word outwert;
Thesiphone is operacioun
That makis final execucion
Of dedly syn.——

Henrysone's Orpheus, Moralitas. V. Boldin.

BOLSTER, *s.* That part of a miln in which the axletree moves, S.

BOMBILL, *s.* Buzzing noise; metaph. used for boasting.

For all your *bombill* y'er warde a little we.

Polwart's Flyting, Watson's Coll. iii. 5.

Teut. *bommele*, a drone.

BON.

—Old Saturn his cloudy courss had gon,
The quhilk had beyn bath best and byrdis *bon.*

Wallace, ix. 7. MS.

Byrdis is misprinted *burdis*, Perth edit. *Bon* cannot well be understood in any other sense than that of *bane*, mischief. "The influence of Saturn had proved the bane, both of beasts and of birds." It seem to be thus written, merely *met. causa.* For in none of the Northern languages does this word appear with an *o.*

BONALAIS, Bonailie, Bonnaillie, *s.* A drink taken with a friend, when one is about to part with him; as expressive of one's wishing him a prosperous journey, S.

With that thai war a gudly cumpany,
Off waillit men had wrocht full hardely;
Bonalais drunk rycht gladly in a morow;
Syn leiff thai tuk, and with Sanct Jhon to borow.

Wallace, ix. 45. MS.

"Also she declared, that when his own son sailed in David Whyts ship, and gave not his father his *bonnaillie*, the said William said, What? Is he sailed, and given me nothing? The devil be with him:—if ever he come home again, he shall come home naked and bare: and so it fell out." Trial for Witchcraft, Statist. Acc. xviii. 557.

It is now generally pron. *bonaillie*, S. *Bonalais* might seem to be the plur. But perhaps it merely retains the form of Fr. *Bon allez.*

BONE, *s.* A petition, a prayer.

And lukand vpwart towart the clere mone,
With afald voce thus wise he made his *bone.*

Doug. Virgil, 290. 43.

The word is used in the same sense in O. E.

He bade hem all a *bone.*

Chaucer, v. 9492.

He made a request to them all, Tyrwhitt. Isl. *buen*, precatio, oratio; *boon* petitio, gratis acceptio, mendicatio, G. Andr. A. S. *ben*, *bene*, id.

BONETT, *s.* "A small sail, fixed to the bottom or sides of the great sails, to accelerate the ship's way in calm weather." Gl. Compl.

Heis hie the croce (he bad) al mak thaim boun,
And fessin *bonettis* beneth the mane sale doun.

Doug. Virgil, 156. 12.

Fr. *bonnette*, Sw. *bonet*, id. Both words differ in orthography from those which denote a covering for the head; the Fr. being *bonnet*, and the Sw. *bonad.* But as *bonad*, a cap or bonnet, whence the Fr. word has been derived, is traced to Sw. *bonad*, amictus, clothed or covered (*hufwud-bonad*, tegmen capitis), it is not improbable that *bonnette*, as applied to a sail used for the purpose formerly mentioned, may be from the same root with *bonad*, which is Su.G. *bo*, *boa*, *bua*, preparare, instruere, amicire; if not originally the same word. For it appears that *bonad* is used with great latitude. Nostrum *bonad*, Ihre observes, translata significatione deinde usurpatur pro quovis apparatu; ut *waegg-bonad*, tapes; vo. *Bo.* It may be observed, that there is no difference in orthography between Teut. *bonet*, pileus, and *bonet*, orthiax, appendix quae infimae veli parti adjicitur; Kilian.

BONIE, Bonye, Bonny, *adj.* 1. Beautiful, pretty, S.

Contempill, exempill
Tak be hir proper port,
Gif onye so *bonye*
Amang you did resort.

Maitland Poems, p. 237.

Boniest, most beautiful.

—The maist benign, and *boniest*,
Mirrour of madins Margareit.

Montgomerie, Maitland Poems, p. 166.

2. It is occasionally used ironically, in the same way with E. *pretty*, S.

—Thair fathers purelie can begin,
With hap, and halfpenny, and a lamb's skin;
And purelie ran fra toun to toun, on feit
And than richt oft wetshod, werie and weit:
Quhilk at the last, of monie smals, couth mak
This *bonie* pedder ane gude fute pak.

Priests of Peblis, p. 9.

i. e. "This pretty pedlar."

Ye'll see the toun intill a *bonny* steer;
For they're a thrawn and root-hewn cabbrach pack.

Ross's Helenore, p. 90.

3. Precious, valuable.

Grant me my life, my liege, my king!
And a *bonny* gift I'll gi'e to thee,—
Gude four and twenty ganging mills,
That gang thro' a' the yeir to me.

Minstrelsy Border, i. 65.

Bonny is used in the same sense by Shakspeare, and since his time by some other E. writers. But, I suspect that it is properly S. Nor does it seem very ancient. I have not met with it in any older work than the Tale of the Priests of Peblis, supposed to have been written before 1492. Johnson derives it from Fr. *bon*, *bonne*, good. This is by no means satisfactory; but we must confess that we cannot substitute a better etymon. Some view it as allied to Gael. *boigheach*, *boidheach*, pretty.

Bonynes, *s.* Beauty, handsomeness.

Your *bonynes*, your bewtie bricht,
Your staitly stature, trim and ticht,—
Your properties dois all appeir,
My senses to illude.

Philotus, S. P. R. i. 1.

BONK, *s.* Bank.

—— To his obeysance he
Subdewit had the peppil Sarraste,

And al the large feildis, *bonk* and bus,
Quhilk ar bedyit with the riuer Sarnus.
Doug. Virgil, 235. 17.

This is most probably corr. from A. S. *benc*. Isl. *bunga*, however, signifies tumor terræ, which is nearly allied in sense.

BONNAGE, *s.* "An obligation, on the part of the tenant, to cut down the proprietor's corn. This duty he performs when called on." Statist. Acc. i. 433; S.

This is evidently a corr. of *Bondage*. *Bondi* sunt qui pactionis vinculo se astrinxerint in servitutem: unde et nomen, nam *bond* Anglice *vinculum*, *Bondi* quasi astricti nuncupantur. Spelm. vo. *Nativus*.

BONNAR, *s.* "A bond," Gl.

— Says Patie, My news is but sma';
Yestreen I was wi' his honour,
And took three rigs o' braw land,
And put myself under a *bonnar*.
Jamieson's Popular Ball. i. 312.

L. B. *bonnar-ium* denotes a certain measure of land. Modus agri certis limitibus seu bonnis definitus. Fr. *Bonnier de terre*; Du Cange. *Bonna* is expl. "Terminus, limes."

BONNET. V. WHITE BONNET.

BONOCH, *s.* "A binding to tye a cow's hind legs when she is a milking."

"You are one of Cow Meek's breed, you'll stand without a *bonoch*;" S. Prov. Kelly, p. 371.

BONSPEL, *s.* A match, at the diversion of *curling* on the ice, between two opposite parties; S.

The *bonspel* o'er, hungry and cold, they hie
To the next alehouse; where the game is play'd
Again, and yet again, over the jugg
Until some hoary hero, haply he
Whose sage direction won the doubtful day,
To his attentive juniors tedious talks
Of former times;—of many a *bonspeel* gain'd
Against opposing parishes. ——
Graeme's Poems. Anderson's Poets, xi. 447.

This has been derived from Fr. *bon*, and Belg. *spel*, play, q. a good game. But it will be found that the same word is rarely formed from two different languages. It may therefore rather be traced to Belg. *bonne*, a village, a district, and *spel*, play; because the inhabitants of different villages or districts contend with each other in this sport, one parish, for example, challenging another. Or, the first syllable may be traced to Su.G. *bonde*, an husbandman. Su.G. *spel-a*, Alem. *spil-an*, Germ. *spiel-en*, Belg. *spel-en*, to play. *Bond* may, however, be equivalent to foedus, as the Teut. term is used. Thus *bondspel* would be synon. with Teut. *wed-spel*, certamen, from *wedd-en*, certare pignore, deposito pignore certare, to play on the ground of a certain pledge. V. CURL.

BONXIE, *s.* The name given to the Skua Gull, Shetl.

"The Skua (Larus cataractes) though scarcely known in the south of Britain, is doubtless a distinct species. The Shetlanders call it *Bonxie*," Neill's Tour, p. 9.

BOO, Bow, *s.* A term sometimes used to denote a farm-house or village, in conjunction with the proper name: as, the *Boo of Ballingshaw*, the *Upper Boo*, the *Nether Boo*, &c. Ang.

This is in all probability allied to Su.G. *bo*, Isl. *bu*, *boo*, domicilium, a house or dwelling, also, a village; MoesG. *bauæ*, Mark, v. 3. *Bauan habaida in aurahjom*; He had his dwelling among the tombs. *Bau-an*, Alem. *bouu-en*, *bu-en*, Isl. *bu-a*, to dwell, to inhabit. In the Orkney Islands, where the Gothic was long preserved in greater purity than in our country, the principal farm-house on an estate, or in any particular district of it, is in a great many instances called the *Boll* or *Bow*.

"From the top of the eastmost mountain in Choye,—there appeareth a great light, like to that of the sun reflected from a mirror, to any standing at the *Bow* or chief house in Choye." Mackaile's Relation in MS. ap. Barry's Orkney, p. 452.

Whether the *Bow* of Fife has had a similar origin, may deserve inquiry.

"The *Bow* of Fife is the name of a few houses on the road to Cupar. Whether this uncommon name is taken from a bending of the road, as some suppose, can not be determined. It has been thought that this place is nearly the centre of Fife: this is also offered as the reason of the name." P. Monimail, Fife, Statist. Acc. ii. 403.

BOODIES, *pl.* Ghosts, hobgoblins. Aberd.

"By this time it wis growing mark, and about the time o' night that the *boodies* begin to gang." Journal from London, p. 6.

It might be deduced from A. S. *boda*, Su.G. *bod*, *bud*, Belg. *boode*, a messenger, from *bod-ian*, to declare, to denounce; spectres being considered as messengers from the dead to the living; and A. S. *boda*, and E. *bode*, being used to denote an omen. But it seems to be rather originally the same with C. B. *bugudhai*, hobgoblins; Lhuyd.

It confirms the latter etymon, that Gael. *Bodach* is used in the same sense. It seems properly to denote a sort of family spectre.

"Every great family had in former times its *Daemon*, or Genius, with its peculiar attributes. Thus the family of *Rothemurchus* had the *Bodach an dun*, or ghost of the hill. *Kinchardine's*, the spectre of the bloody hand. *Gartinleg* house was haunted by *Bodach Gartin*; and *Tulloch Gorms* by *Maug Moulach*, or the girl with the hairy left hand." Pennant's Tour in S. in 1769. p. 156, 157.

BOOL, *s.* A contemptuous term for a man, especially if advanced in years. It is often conjoined with an epithet; as "an auld *bool*," an old fellow, S.

This word seems properly to signify the trunk; as the *bool* of a pipe is the gross part of it which holds the tobacco. It is perhaps from Su.G. *bol*, the trunk of the body, as distinguished from the head and feet. It may have come into use, to denote the person, in the same manner as *body*.

Callender, in his MS. notes on Ihre, vo. *Bola*, truncus, mentions the *bole of a tree* as a synon., and apparently as a S. phrase.

"*Boll* of a tree, the stem, trunk, or body. North." Gl. Grose.

Isl. *bol-ur*, however, is sometimes used to denote the belly; venter, uterus; G. Andr.

BOOLS *of a pot*, *s. pl.* Two crooked instruments of iron, linked together, used for lifting a pot by the ears, S.; also called *clips*.

Teut. *boghel*, numella, an instrument for fastening the necks of beasts, to prevent them from being unruly; from *bogh-en*, A. S. *bug-an*, to bow, to bend. Hence Germ. *bugel* denotes any thing that is circular or curved. Thus a stirrup is denominated, *steig-bugel*, because it is a *circular* piece of iron, by means of which one *mounts* a horse.

BOOL-HORNED, *adj.* Perverse, obstinate, inflexible, S.

This word, it would appear, is from the same origin with *Bools*, as containing a metaph. allusion to a beast that has distorted horns.

What confirms this etymon is, that it is pronounced *boolie-horned*, Border, and W. of S. A. Bor. *buckle-horns*, "short crooked horns turned horizontally inwards;" Gl. Grose, q. *boghel horns*.

BOONMOST, *adj.* Uppermost, S. pron. *bune-mist*.

The man that ramping was and raving mad—
The ane he wanted thinks that she had been.
Th' unchancy coat, that *boonmost* on her lay,
Made him believe, that it was really sae.
Ross's Helenore, p. 60.

A. S. *bufan*, *bufon*, above, and *most*.

BOOT, BUT, BOUD, BIT, BUD, BOOST, *v. imp.* Behoved, was under a necessity of, S.; *He boot to do* such a thing; he could not avoid it. *It bit to me*; It was necessary that this should take place.

Tell Jenny Cock, gin she jeer any mair,
Ye ken, where Dick curfuffl'd a' her hair,
Took aff her snood; and syne when she yeed hame,
Boot say she tint it, nor durst tell for shame.
Ross's Helenore, p. 18.

And he a hun'er questions at him spiers;
To some o' which he meant but sma' reply,
But *boot* to gi'e a *wherefor* for a *why*.
Nor durst ae word he spak be out o' joint,
But a' he said *boot* just be to the point.
Shirrefs' Poems, p. 34.

Boost is used in the West of S.

—— I fear, that wi' the geese,
I shortly *boost* to pasture
I' the craft some day.
Burns, iii. 95.

They both did cry to him above
To save their souls, for they *boud* die.
Minstrelsy Border, iii. 140.

Bus and *bud* occur in the same sense in Ywaine and Gawin.

Then sal ye say, nedes *bus* me take
A lorde to do that ye forsake:
Nedes *bus* yow have sum nobil knyght
That wil and may defend your right.
E. M. Rom. i. 46.

And when he saw him *bud* be ded;
Than he kouth no better rede,
Bot did him haly in thair grace.
Ibid. p. 127.

"*Bus*, behoves;—*bud*, behoved," Gl.

For might thai noght fle, bot thaire *bud* thaim bide. *Minot's Poems*, p. 20.

Chaucer seems to use *bode* in the same sense.

What should I more to you deuise?
Ne *bode* I neuer thence go,
Whiles that I saw hem daunce so.
Rom. Rose, Fol. 113, b. col. 1.

It may be derived from the A. S. v. subst. *Byth* is used in the imperat.; *byth he*, let him be; also, in the potential and optative, as well as *beoth*. *Byth*, *beoth he*, sit, utinam sit, Lye. But most probably it is a corr. of *behoved*, Belg. *behoeft*.

BOOST, *s.* A box. V. BUIST.

BOR, BOIR, BORE, *s.* 1. A small hole or crevice; a place used for shelter, especially by smaller animals, S.

A sonne bem ful bright
Schon opon the quene
At a *bore*.
Sir Tristrem, p. 152.

Schute was the door: in at a *boir* I blent.
Palice of Honour, iii. 69.

—— Gret wild beists of lim and lith,
Imployd with pissance, strength and pith,
For feir thame selfis absentit:
And into hols and *bors* thame hyd,
The storme for till eschew.
Burel's Pilg. Watson's Coll. ii. 23. 24.

The phrase, *holes and bores*, is still used in the same sense; and, as in the passage last quoted, with greater latitude than the allusion originally admitted, S.

2. An opening in the clouds, when the sky is thick and gloomy, or during rain, is called a *blue bore*, S. It is sometimes used metaph.

"This style pleased us well. It was the first *blue bore* that did appear in our cloudy sky." Baillie's Lett. i. 171.

Although the word is not restricted in sense, like E. *bore*, it certainly has the same origin, as properly signifying a small hole that has been perforated. Su.G. Germ. *bor*, terebra; Isl. *bora*, foramen; A. S. *bor-ian*, to pierce.

BORCH, BORGH, BOWRCH, BOROW, *s.* A surety.

The term properly denotes a person who becomes bail for another, for whatever purpose.

Thar leyff thai tuk, with conforde into playn,
Sanct Jhone to *borch* thai suld meyt haille agayn.
Wallace, iii. 337. MS.

He him betuk on to the haly Gaist,
Saynct Jhone to *borch* thai suld meite haill and sound. *Ibid.* v. 63. MS.

i. e. He committed himself to the Holy Spirit, calling on St John as their pledge. V. ibid. v. 452.

The way we tuke the tyme I tald to forowe,
With mony fare wele, and Sanct Johne *to borowe*
Of falowe and frende, and thus with one assent,
We pullit up saile and furth our wayis went.
King's Quair, ii. 4.

"Saint John be your protector, or cautioner. *Borowe* signifies a pledge.—It appears to have been an ordinary benediction." Tytler, N.

It is evident, indeed, from these passages, as well as from Wallace, ix. 45, that it was customary in those times, when friends were parting, to invoke some saint as their surety that they should afterwards have a happy meeting. V. Bonalais. This language seems evidently borrowed from our old laws, according to which, "gif ony man becummis ane furth-cummand *borgh* for ane vther, to make him furth-cummand as ane *haill* man, it is sufficient, gif he produce him personallie, *haill and sounde* before the judge, in lauchful time and place." Skene, Verb. Sign. vo. *Borgh*.

2. A pledge; any thing laid in pawn.

The King thoucht he wes traist inewch,
Sen he in *bowrch* hys landis drewch:
And let hym with the lettir passe,
Till entyr it, as for spokin was.
Barbour, i. 628. MS.

The term occurs in both senses in O. E. *Borow* is used by Langland in the first sense.

— He that biddeth borroweth, & bringeth himself in det,
For beggers borowen euer, and their *borow* is God almighty,
To yeld hem that geueth hem, & yet usurie more.
P. Ploughman, Fol. 37, b.

i. e. to repay with interest those who give. *Yet* seems to signify *get*, obtain.

But if he liue in the life, that longeth to do wel,
For I dare be his bold *borow*, that do bet wil he neuer,
Though dobest draw on him day after other.
Ibid. Fol. 47, b.

Borgh occurs in Sir Penny.

All ye need is soon sped,
Both withouten *borgh* or wed,
Where Penny goes between.
Spec. E. P. i. 268.

Mr Ellis, however, mistakes the sense, rendering it, *borrowing*; whereas *borgh* means pledge or pawn, as explained by the synon. *wed*.

Pl. *borrowis*.—"Quhair a *borgh* is foundin in a court vpon a weir of law, that the partie defendar, as to that *borgh*, sall haue fredome to be auisit, and ask leif thairto, and sall haue leif, and quhether he will be auisit within Court, findand *borrowis* of his entrie, and his answer within the houre of cause. Acts Ja. i. 1429. c. 130. Edit. 1566. c. 115. Murray. Hence the phrase *Lawborrows*, q. v.

A. S. *borg*, *borh*, fide-jussor; also, foenus; Germ. *burge*, a pledge. Su.G. *borgen*, suretyship; Isl. *aabyrgd*, a pledge, according to G. Andr. p. 4, from *aa* debet, and *borg-a* praestare, solvere. Hence, *at aabyrg-iast*, praestare, in periculo esse de re praestanda aut conservanda, veluti—fidejussores; and *aabyrgdar madr*, a surety. Ihre derives Su.G. and Isl. *borg-a*, to become surety, from *berg-a*, a periculo tueri, to protect from danger. The idea is certainly most natural. For what is suretyship, but warranting the *safety* of any person or thing? A. S. *beorg-an*, defendere; part. pa. *ge-borg-en*, tutus. The definition given of *aabyrgd*, by Olaus, exactly corresponds. Tutelae commendatio, ubi quid alteri commissum est, ut is solvat pretium si res perierit; Lex. Run. This word, he says, often occurs in the Code of Laws; by which he seems to refer to those of Iceland. V. Borrow.

To Borch, *v. a.* To give a pledge or security for, to bail.

On to the Justice him selff loud can caw;
"Lat ws to *borch* our men fra your fals law,
At leyffand ar, that chapyt fra your ayr."
Wallace, vii. 434. MS.

To Borrow, Borw, *v. a.* 1. To give security for; applied to property.

Thare *borwyd* that Erle than his land,
That lay in-to the Kyngis hand,
Fra that the Byschape of Catenes,
As yhe before herd, peryst wes.
Wyntown, vii. 9. 315.

2. To become surety for; applied to a person.

"Gif any man *borrowes* another man to answere to the soyte of any partie, either he *borrowes* him, as haill forthcummand borgh, and then he is halden, bot allanarlie to appeare his person, to the soyte of the follower, and quhen he hes entred him in plaine court to judgement; then aught he that him *borrowed* there to appeare, and be discharged as law will." Baron Courts, c. 38. V. also, c. 69.

Su.G. *borg-a*, id. As far as we can observe, A. S. *borg-ian* occurs only in the sense of *mutuari*, whence the E. v. to *borrow*, as commonly used. This, however, seems to be merely the secondary sense of the Su.G. v. as signifying to become surety. For it would appear that anciently, among the Northern nations, he who received any property in loan, was bound to give a pledge or find bail, that he would restore the loan to the proper owner, when demanded. Hence he was said to *borrow* it, because of the security he gave. Ihre indeed inverts this order, giving the modern sense as the primary one. But the other appears most natural, and derives support from this circumstance, that suretyship is not in fact the radical idea. We have seen, vo. Borch, that the Su.G. v. is from *berg-a*, to protect. Now, suretyship is only one mode of protection. This is also confirmed by the customs, which anciently prevailed in our own country, with respect to borrowing.

"Quhen ane thing is lent and *borrowed*; that vses to be done, sometime be finding of *pledges* (*borghs*, *oautioners*) sometime be giving aud receaving of ane *wad*: some time, be band and obligation made be faith & promeis, some time be writ, and some time be securitie of sundrie witnes.—Some things are borrowed and lent, be giving and receaving of ane *wad*. And that is done some time, be laying and giving in wad, cattell or moveable gudes. And some time be immoveable gudes, as lands, tennements, rents, consistand in money, or in other things." Reg. Maj. B. iii. c. 1. § 6. c. 2. § 1. 2.

To Borrow *one*, to urge one to drink, Ang.

This word is evidently the same with that already explained, as signifying to pledge, used in an oblique sense. For when one *pledges* another in company, he engages to drink after him: and in an-

cient times it was generally understood, that he who pledged another, was engaged to drink an equal quantity.

BORROWGANGE, *s.* A state of suretyship.

"The pledges compeirand in courts, either they confes their *borrowgange* (cautionarie) or they deny the same." Reg. Maj. iii. c. 1. § 8.

According to Skinner, from A. S. *borg*, *borh*, a surety, and *gange*, which, used as a termination, he says, signifies state or condition. I can find no evidence that the word is thus used in A. S. It occurs, however, in a similar sense in Su.G. Thus *edgaang*, *laggaang*, are rendered by Ihre, actus jurandi, *atergaangs ed*, juramentum irritum; and *ganga ater*, caussa cadere. V. Ihre v. *Gaa;* which although simply signifying to go, is also used in a juridical sense. *Borrowgange* may thus be merely the act of *going* or *entering* as a surety.

BORD, *s.* 1. A broad hem or welt, S.

2. The edge or border of a woman's cap, S.

Fr. *bord*, Belg. *boord*, a welt, a hem, or selvage; Isl. *bard*, *bord*, the extremity or margin.

BORDEL, *s.* A brothel, Dunbar.

Fr. *bordel*, id., Su.G. A. S. *bord*, a house. The dimin. of this, Ihre says, was L. B. *bordell-um*, *bordil-e*, tuguriolum, cujus generis quum olim meretricum stabula essent. Hence the Fr. word.

BORDELLAR, *s.* A haunter of brothels.

"He had nane sa familiar to hym, as fidlaris, *bordellaris*, makerellis, and gestouris." Bellend. Cron. B. v. c. i. *Ganiones*, Boeth.

BORE, *s.* A crevice. V. BOR.

BORE'S- (or BOAR'S) EARS, *s. pl.* The name given to the Auricula, S. B. Primula auricula, Linn.

A bear is called a boar, S., especially S. B. This resembles the pronunciation of the Scandinavian nations, *bioern*. Hence *bioern-oron*, auricula ursi.

BORE-TREE, *s.* Sambucus nigra. V. BOUR-TREE.

BOREAU, *s.* An executioner. V. BURIO.

BORGH, *s.* A surety. V. BORGH.

BORN.

Harry the Minstrel, when speaking of Corspatrick's treachery in going over to the English, makes this reflection:

Is nayne in warld, at scaithis ma do mar,
Than weile trastyt *in born* familiar.
Wallace, i. 112. MS.

In edit. 1648 it is,

Then well trusted *a* borne familiar.

I am at a loss to know whether this should be understood according to the sense given in the edit. just now referred to. In this case *in* must be an error in the MS. for *ane*. But *born* may have some affinity to Isl. *borgun*, Su.G. *borgen*, suretyship; or Isl. *borgin*, assisted, from *berg-a*, A. S. *beorg-an*, a periculo tueri, servare; q. one under contract or obligation; or to Su.G. *bur*, a habitation, as living under the same roof.

The idea that *born* has some other sense than the obvious one, might seem to be supported from the manner in which it is written in MS. as if it were a contraction, *bgrn̄*. This of itself, however, is no wise decisive; because it is often written in the same manner elsewhere; perhaps as a contr. of A. S. *boren*, natus.

BORROWING DAYS, the three last days of March, Old Stile, S.

These days being generally stormy, our forefathers have endeavoured to account for this circumstance, by pretending that March *borrowed* them from April, that he might extend his power so much longer.

"There eftir I entrit in ane grene forrest, to contempil the tendir yong frutes of grene treis, be cause the borial blastis of the thre *borouing dais* of Marche hed chaissit the fragrant flureise of euyrie frute trie far athourt the feildis." Compl. S. p. 58.

"His account of himself is, that he was born on the *borrowing days*; that is, on one of the three last days of March 1688, of the year that King William came in, and that he was baptized in *kidlings*, (i. e. secretly), by a Presbyterian minister the following summer, as the Curates were then in the kirks."—P. Kirkmichael, Dumfr. Statist. Acc. i. 57.

Various simple rhymes have been handed down on this subject. The following are given in Gl. Compl.

March *borrowit* fra Averill
Three days, and they were ill.

March said to Aperill,
I see three hogs upon a hill;
But lend your three first days to me,
And I'll be bound to gar them die.
The first, it sall be wind and weet;
The next, it sall be snaw and sleet;
The third, it sall be sic a freeze,
Sall gar the birds stick to the trees.—
But when the *borrowed* days were gane,
The three silly hogs came hirplin hame.

The first four lines are almost entirely the same, as this rhyme is repeated in Angus. Only after these, the hogs are made to defy the wrath of both these months, saying;

Had we our piggies biggit fow of fog,
And set on the sunny side of the shaw,
We would bide the three best blasts,
That March or Averill couth blaw.

Then it follows;

When thai three days war come and gane,
The sillie twa hoggies came happin hame.

For only two of the three survived the storm.

Brand quotes the following observations on the 31st of March, from an ancient calendar of the church of Rome.

Rustica fabula de natura Mensis.
Nomina rustica 6 Dierum, qui sequentur
In Aprili, ceu ultimi sint Martii.

"The rustic Fable concerning the nature of the Month.

"The rustic names of six days, which follow

"In April, or may be the last of March.

Popular Antiq. p. 373.

He views these observations as having a common origin with the vulgar idea in respect to the *borrowed days*, as he designs them, according to the mode of expression used, as would seem, in the N. of Eng-

land. Although we generally speak of them as *three*, they may be mentioned as *six*, in the calendar, being counted as repaid.

Those, who are much addicted to superstition, will neither borrow nor lend on any of these days. If any one should propose to borrow from them, they would consider it as an evidence, that the person wished to employ the article borrowed, for the purposes of witchcraft, against the lenders.

Some of the vulgar imagine, that these days received their designation from the conduct of the Israelites in *borrowing* the property of the Egyptians. This extravagant idea must have originated, partly from the name, and partly from the circumstance of these days nearly corresponding to the time when the Israelites left Egypt, which was on the 14th day of the month Abib or Nisan, including part of our March and April. I know not, whether our western *magi* suppose that the inclemency of the *borrowing days* has any relation to the storm which proved so fatal to the Egyptians.

BQS, Boss, Bois, *adj.* 1. Hollow, S.

——Ane grundyn dart let he glyde,
And persit the *bois* hill at the brade syde.
Doug. Virgil, 15. 34.

Thare targis bow thay of the licht sauch tre,
And *bos* buckleris couerit with corbulye.
Ibid. 230. 23.

"A boss sound," that which is emitted by a body that is hollow, S.

2. Empty. A shell, without a kernel, is said to be *boss*. The word is also used to denote the state of the stomach when it is empty, or after long abstinence, S.

Gin Hawkie shou'd her milk but loss
Wi' eating poison'd blades, or dross;
Or shou'd her paunch for want grow *boss*,
Or lake o' cheer,
A witch, the guide-wife says, right cross,
Or deil's been here.
Morison's Poems, p. 38.

3. In the same sense, it is metaph. applied to the mind; as denoting a weak or ignorant person. One is said to be "nae boss man," who has a considerable share of understanding, S. B.

He said, he gloom'd, and shook his thick *boss* head.
Ramsay's Poems, i. 285.

4. Poor, destitute of worldly substance, S. B.

He's a gueed lad, and that's the best of a',
And for the gear, his father well can draw:
For he's nae *boss*, six score o' lambs this year;
That's heark'ning gueed, the match is feer for feer.
Ross's Helenore, p. 21.

The origin is undoubtedly Teut. *bosse*, umbo. This might seem allied to C. B. *boez*, *boss*, elevatio.

Boss, Boce, *s.* Any thing hollow.

The Houlet had sick awful tryis
Thay corrospondit in the skyis,
As wind within a *boce*.
Burel, Watson's Coll. ii. 26.

The boss of the side, the hollow between the ribs and the haunch, S.

BOSS, Boiss, *s.* 1. A small cask.

"He [the Duke of Albany] desired of the Captain licence for to send for two *bosses* of wines, who gave him leave gladly, and provided the *bosses* himself: and then the Duke sent his familiar servant to the French ship, and prayed him to send two *bosses* full of Malvesy.—The *bosses* were of the quantity of two gallons the piece." Pitscottie, p. 83, 84.

2. It seems to denote a bottle, perhaps one of earthen ware; such as is now vulgarly called a *gray-beard*.

Thair is ane pair of *bossis*, gude and fyne,
Thay hald ane galloun-full of Gaskan wyne.
Dunbar, Maitland Poems, p. 71.

3. In pl. *bosses*, *boisses*, a term of contempt, conjoined with *auld*, and applied to persons of a despicable or worthless character.

"Reasonit—for the pairt of the Clergie, Hay, Dean of Restalrig, and certane auld *Bosses* with him." Knox's Hist. p. 34.

"The Bischope preichit to his Jackmen, and to some auld *Boisses* of the toun; the soume of all his sermone was, *They say we sould preiche, quhy not? Better lait thryve, nor nevir thryve: Had us still for your Bischope, and we sall provyde better the nixt tyme.*" Ibid. p. 44.

In the first of these passages, *bosses* is absurdly rendered *Bishops*, Lond. edit. p. 37. In MS. I. it is *bosis*, in II. *bosses*.

I know not whether the term, as thus used, has any affinity to Belg. *buys*, amicus, sodalis, from *buys*, drunken; q. pot-companions. It may indeed be merely what we would now call *debauchees*. Debauched was formerly written *deboist*, O. E. "He led a most dissolute and *deboist* life." Camus' Admir. Events, Lond. 1639. p. 126.—"The good man extreamly hating *deboysenesse*."—Ibid. p. 145. From Fr. *boire*, to drink, is formed *boisson*, drink. Its proper meaning may therefore be *topers*.

Sw. *buss* is expl. "a stout fellow." *De aera goda bussar*, They are old companions, they are hand and glove one with another; Wideg.

It must be acknowledged, however, that Lyndsay uses it, as if it literally signified a cask.

Thocht some of yow be gude of conditioun,
Reddy to *ressaue* new recent *wyne*:
I speak to you auld *Bossis* of perditioun,
Returne in time, or ye rin to rewyne.
Warkis, p. 74. 1592.

Fr. *busse* is a cask for holding wines, Dict. Trev. Shall we suppose that this word was used metaph. to denote those who were supposed to deal pretty deeply in this article; as we now speak of "a seasoned cask?"

BOT, *conj.* But. This is often confounded with *but*, prep. signifying, without. They are, however, as Mr Tooke has observed, originally distinct; and are sometimes clearly distinguished by old writers.

Bot thy werke sall endure in laude and glorie
But spot or falt condigne eterne memorie.
Doug. Virgil, Pref. 3. 52. 53.

Bot laith me war, *but* vther offences or cryme,
Ane rural body suld intertrik my ryme.
Ibid. 11. 53.

See many other examples, Divers. Purl. 193–200.

B O T

According to Mr Tooke, *bot* is the imperat. of A. S. *bot-an*, to boot; *but*, of *beon-utan* to be-out. There is, however, no such A. S. verb as *bot-an*. The *v.* is *bet-an*. Supposing that the particle properly denotes addition, it may be from the part. pa. *ge-bot-an*, or from the *s. bot*, *bote*, emendatio, reparatio. If A. S. *butan*, without, be originally from the *v. beon-utan*, it must be supposed that the same analogy has been preserved in Belg. For in this language *buyten* has the same meaning.

A. S. *butan*, *buton*, are used precisely as S. *but*, without. "One of them shall not fall on the ground, *butan eowrun faeder*, without your Father;" Matt. x. 29. "Have ye not read how the priests in the temple profane the Sabbath, *and synt butan leahtre*, and are *without* blame?" Matt. xii. 5. Even where rendered *besides*, it has properly the same meaning. "They that had eaten were about five thousand men, *butan wifum and cildum*, besides women and children;" Matt. xiv. 21. i. e. women and children being *excepted*, *left out*, or not included in the numeration.

BOTAND, But-and, *prep.* Besides.

Give owre your house, ye lady fair,
Give owre your house to me,
Or I sall brenn yoursel therein,
Bot and your babies three.
Edom o' Gordon, *Percy's Reliques*, i, 88.

I have into the castle-law
A meir *but and* a fillie.
Watson's Coll. i. 59.

Adieu, madame, my mother dear,
But and my sisters three!
Minstrelsy Border, i. 222.

BOTAND, *adv.* 1. But if, except; in MS. two words.

Bot quhar God helpys quhat may withstand?
Bot and we say the suthfastnes,
Thai war sum tyme erar may then les.
Barbour, i. 457.

2. Moreover, besides.

Scho sall thairfor be calt Madame;
Botand the laird maid Knycht.
Grit, grit is thair grace,
Howbeit thair rents be slicht.
Maitland Poems, p. 188.

In the latter sense, it is from A. S. *butan*, praeter.

BOTCARD, *s.* A sort of artillery used in S. in the reign of Ja. V.

"The King gart send to the Castle of Dunbar to Captain Morice, to borrow some artillery,—and received the same, in manner as after follows: *That is to say*, Two great canons thrown-mouthed, Mow and her Marrow, with two great *Botcards*, and two Moyans, two Double Falcons, and Four Quarter Falcons, with their powder and bullets, and gunners for to use them conform to the King's pleasure." Pitscottie, p. 143. V. Moyan.

The same instruments seem to be afterwards called *battars*. "Of artillery and canons, six great culverings, six *battars*, six double-falcons, and thirty field-pieces." Ibid. p. 173.

This seems to be what the Fr. call *bastarde*, "a demie cannon, or demie culverin; a smaller piece of any kind," Cotgr.; evidently by a metaph. use of the term signifying spurious, q. a spurious culverin, one that is not of the full size.

BOTE, Bute, *s.* 1. Help, advantage; E. *boot*, Doug.

2. Compensation, satisfaction; Acts Parl. pass.

A. S. *bote*, id. from *bet-an*, emendare, restaurare; Belg. *boete*, a fine, a penalty, *boet-en*, to make amends, to satisfy; Su.G. *bot*, compensatio, *bot-a*, to make satisfaction. This word is variously combined.

Kin-bote, compensation or "assithment for the slaughter of a kinsman;" Skene, Verb. Sign. A. S. *cyn*, cognatio, and *bote*.

Man-bot, the compensation fixed by the law, for killing a man, according to the rank of the person. Ibid.

A. S. *man-bot*, id. This word occurs in the laws of Ina, who began to reign A. 712. c. 69. In c. 75. it is enacted, that he who shall kill any one who is a godfather, or a godson, shall pay as much to the kindred of the deceased, *swa ilce swa seo* manbot *deth the thaem hlaford sceal;* as is necessary for compensating slaughter to a lord. In Su.G. this is called *mansbot*, which is mentioned by Ihre as equivalent to *Wereld*. V. Vergelt.

Theift-bote, compensation made to the king for theft.

"The *Wergelt*, or *Theiftbote* of ane theife, is threttie kye." Reg. Maj. Index. V. 1. Stat. Rob. I. c. 8.

BOTHE, Booth, Buith, *s.* A shop made of boards; either fixed, or portable, S.

Lordis are left landles be vnlele lawis,
Burges bryngis hame the *bothe* to breid in the balkis. *Doug. Virgil*, 238., b. 41.

i. e. They bring home their wooden shops, and lay them up on the cross-beams of the roofs of their houses, as if they could bring them profit there." It is spoken ironically; perhaps in allusion to hens hatching on spars laid across the *baulks*. Doug. also uses *buith*, 238., b. 11.

Hence the *Luckenbooths* of Edinburgh, wooden shops, as not to be carried away, made for being *locked* up. V. Lucken.

This has been traced to Gael. *bù*, id. But it seems to have a closer connexion with Teut. *boede*, *bode*, domuncula, casa, Kilian; Su.G. *bod*, taberna mercatorum, apotheca; Isl. *bud*, taberna, a wooden house. *Hann song messu um dagin epter a giabakka upp fra* bud *Vestfirdinga;* He sung mass, next day, on the edge of the chasm above the *booth* of Westfirding; Kristnisaga, p. 89. L. B. *boda*, *botha*. Ihre seems to think that the Su.G. word is allied to MoesG. *biudl*, A. S. *beod*, a table, because the ancients exposed their wares on benches or tables.

Bothie, Boothie, *s.* A cottage, often used to denote a place where labouring servants are lodged; S.

"Happening to enter a miserable *bothie* or cottage, about two miles from Lerwick, I was surprised to observe an earthen-ware tea-pot, of small dimensions, simmering on a peat-fire." Neill's Tour, p. 91.

Su.G. *bod*, a house, a cottage; Gael. *bothag*, *bothan*, a cot. C. B. *bythod*; Arm. *bothu*; Ir. *both*, a cottage, a booth; Fr. *boutique*. V. BOTHE.

To BOTHER, BATHER, *v. a.* To teaze one by dwelling on the same subject, o by continued solicitation, S.

BOTHNE, BOTHENE, *s.* 1. A park in which cattle are fed and inclosed. Skene in vo.

2. A barony, lordship, or sheriffdom.

"It is statute and ordained, that the King's Mute, that is, the King's court of ilk *Bothene*, that is of ilk schireffedome, salbe halden within fourtie daies." Assis. Reg. Dav. Ibid.

L. B. *bothena* is used in the latter sense,—baronia, aut territorium, Wachter; Arm. *bot*, tractus terrae; Du Cange, vo. *Botaria*.

BOTINYS, *s. pl.* Buskins; Gl. Sibb. Fr. *botine*, cothurnus. V. BOITING.

BOTTLE-NOSE, *s.* A species of whale, S. Orkn.

"A species of whales, called *Bottlenoses*, have sometimes run a-ground during the tide of ebb, been taken, and oil extracted from them." P. Row, Dumbartons. Statist. Acc. iv. 406.

"The Beaked Whale (*nebbe-hual*, Pontopp. Norway) [Leg. *nebbe-hual*] which is here known by the name of the *Bottlenose*, is a species that is often thrown ashore in considerable numbers." Barry's Orkn. p. 298.

It is sometimes called *Bottle-head* in E. The Norwegian, as well as the S., name respects the form of its nose.

BOTTOM-ROOM, *s.* The name vulgarly given to the space occupied by one sitter in a church, S. When one's right to a single seat is expressed; it is said that one "has a bottom-room in this or that pew."

BOTWAND, *s.*

Throw England theive, and tak thee to thy fute,
And bound to haif with thee a fals *botwand*;
Ane Horsemanshell thou call thee at the Mute,
And with that craft convoy thee throw the land.
Kennedy, Evergreen, ii. 72. st. 29.

This may denote a rod of power, such as officers, and especially marshalls, used to carry; from Germ. *bot*, power, and *wand*, a rod; especially as *horsemanshell* seems to signify a marshal. Or, *botwand* may be the rod of a messenger, from A. S. Su.G. *bod*, a message; A. S. *bod-ian*, Su.G. *bod-a*, nuntiare.

In ancient times, among the Gothic nations, when the men capable to bear arms were summoned to attend their general, a messenger was sent, who with the greatest expedition was to carry a rod through a certain district, and to deliver it in another; and so on, till all quarters of the country were warned. This rod had certain marks cut on it, which were often unknown to the messenger, but intelligible to the principal persons to whom he was sent. These marks indicated the time and place of meeting. The rod was burnt at the one end, and had a rope affixed to the other; as intimating the fate of those who should disobey the summons, that their houses should be burnt, and that they should themselves be hanged. This was called, Su.G. *budkafle*, from *bud*, a message, and *kafle*, [S. *cavel*] a rod.

The *croistara*, or fire-cross, anciently sent round through the Highlands, was a signal of the same kind.

BOUCHT, BOUGHT, *s.* A curvature or bending of any kind, S. "The bought of the arm," the bending of the arm at the elbow.

"I took her by the *bought* o' the gardy, an' gard her sit down by me." Journal from London, p. 8.

"*Beight* of the elbow; bending of the elbow. Chesh. A substantive from the preterperfect tense of *Bend*, as *Bought*, of the like signification from *Bow*." Ray. A. Bor. id.

"The *bought* of a blanket," that part of the blanket where it is doubled. Where the sea forms a sort of bay, it is said to have a *bought*, S.

A. S. *bogcht*, arcuatus, crooked; *bog*, a bough; *bug-an*, Teut. *bieg-en*, to bend. Germ. *bug*, sinus; *bucht*, curvatura littoris, Wachter. Isl. *bugd*, Su.G. *bugt*, id. from *boi-a*, Isl. *bug-a*, to bend.

To BOUCHT, BOUGHT, *v. a.* To fold down, S. Isl. *bukt-a*, Teut. *buck-en*, flectere, curvare.

BOUCHT, BOUGHT, BUCHT, BUGHT, *s.* 1. A sheep-fold; more strictly a small penn, usually put up in the corner of the fold, into which it was customary to drive the ewes, when they were to be milked; also called *ewe-bucht*, S.

——We se watchand the full schepefald,
The wyld wolf ouerset wyth schouris cald,
Wyth wynd and rane, at myddis of the nicht,
About the *boucht* plet al of wandis ticht,
Brais and gyrnis: tharin blatand the lammys
Full souerlie liggis vnder the dammys.
Doug. Virgil, 275. 54. Caula, Virg.

The term occurs in its compound form, in that beautiful old song;

Will ye go to the *ew-bughts*, Marion,
And wear in the sheep wi' me?
Herd's Collection, i. 213.

2. A house in which sheep are inclosed, Lanerks.; an improper sense.

"These sheep were constantly penned at night in a house called the *Bught*, which had slits in the walls to admit the air, and was shut in with a hurdle door." P. Hamilton, Statist. Acc. ii. 184.

Rudd. derives it from Fr. *boucher*, obturare. But the word is Teut. *Bacht*, *bucht*, septum, septa, interseptum, sepimentum clausum; Kilian. As *bought* denotes a fold of any kind, it is most probable, that as used to signify a sheepfold, it is originally from Teut. *bog-en*, *buyg-en*, flectere, in the same manner as *fold*, the synon. E. term, S. *fald*, from A. S. *fald-an*; not because the sheep are inclosed in it, q. illud quo erraticum pecus involvitur, Skinner; but from the way in which folds for sheep were formed, by *bending* boughs and twigs of trees, so as to form a wattling. Hence Doug. seems to call it

—— the boucht *plet* al of wandis ticht.

Gael. *buchd*, like the Teut. word, signifies a sheep-fold.

To BOUCHT, BOUGHT, *v. a.* To inclose in a fold, S.; formed from the *s.*

Some beasts at hame was wark enough for me,
Wi' ony help I could my mither gee,
At milking beasts, and steering of the ream,
And *bouchting* in the ewes, when they came hame.
Ross's Helenore, p. 31.

BOUCHT-KNOT, *s.* A running knot; one that can easily be loosed, in consequence of the cord being *doubled*, S.

BOUGARS, *s. pl.* Cross spars, forming part of the roof of a cottage, used instead of laths, on which wattling or twigs are placed, and above these *divots*, and then the straw or thatch, S.

With *bougars* of barnis thay beft blew cappis,
Quhill thay of bernis made briggis.
Chr. Kirk, st. 14.

Callender derives this word from A. S. *bug-an* to *bend*. But it seems to be the same with Lincolns. *bulkar*, a beam, which Skinner deduces from Dan. *bielcker*, pl. beams; Dan. Sw. *biaelke*, a beam. From Su.G. *balk*, trabs, the dimin. *bialke* is formed, denoting a small rafter, tigillum. This in Westro-Goth. is written *bolkur*.

BOUK, BUIK, *s.* 1. The trunk of the body, as distinguished from the head or extremity, S.

A bouk of tauch, all the tallow taken out of an ox or cow, S. Germ. *bauch von talge*, id.

A *bouk-louse* is one that has been bred about the body, as distinguished from one that claims a more noble origin, as being bred in the head, S.

This seems to be the primary signification from Teut. *beuck*, truncus corporis. In this sense it is used by Chaucer.

The clotered blood, for any leche-craft
Corrumpeth, and is in his *bouke* ylaft.
Knightes T. v. 2748.

2. The whole body of man, or carcase of a beast, S.

Ful mony cartage of tharé oxin grete
About the fyris war britnit and doun bet,
And bustuous *boukis* of the birsit swine.
Doug. Virgil, 367. 55.

Cartage is rendered by Rudd. "a cart-ful, as much as a cart will hold." But I suspect that it should be *carcage*, according to the vulgar pronunciation of *carcase*, which still prevails. Often in MSS. *t* cannot be distinguished from *c*. Thus *bouk* will be expletive of *carcage*.

Shame and sorrow on her snout, that suffers thee to suck;
Or she that cares for thy cradil, cauld be her cast;
Or brings any bedding for thy blae *bowke*;
Or louses of thy lingels sa lang as they may last.
Polwart's Flyting, *Watson's Coll.* iii. 15.

Ablins o'er honest for his trade,
He racks his wits,
How he may get his *buik* weel clad,
And fill his guts.
Fergusson's Poems, ii. 45.

3. The body, as contradistinguished from the soul.

"The litle sponkes of that joy, and the feeling thereof, haue sik force in the children of God, that they cary their heartes out of their *buikes* as it were, and lifts them vp to the verie heauens." Bruce's Eleven Serm. 1591. Sign. X. 2. b.

4. Size, stature, S. *bulk*; "*Boukth*, bulk, the largenes of a thing;" Gl. Lancash.

The blades, accordin to their *bouk*,
He partit into bands.
Rev. J. Nicol's Poems, ii. 3.

5. The greatest share, the principal part, S.

He cryes, What plots, O what mischief!
And still a kirkman at the nuike o't!
Though old Colquhoun should bear the *buick* o't.
Cleland's Poems, p. 78.

Although not satisfied that this word, as used in the two last senses, is radically the same, I give it under one head; because it has been asserted that *bulk*, O. E., denoted the trunk of the body. Rudd. and others derive it from A. S. *buce*, Dan. *bug*, Teut. *bauch*, the belly.

Ihre, however, deduces Su.G. *bolk*, bulk, from *bol*, grandis. Gael. *bodhaic* signifies the body. V. BOUKIT.

To BOUK, *v. n.* To bulk, S. Hence,

BOUKIT, BOWKIT, *part. pa.* Large, bulky; S.

—— In hir *bowkit* bysyme, that hellis belth
The large fludis suppis thris in ane swelth.
Doug. Virgil, 82. 15.

Boukit and *muckle-boukit* are used in a peculiar sense; as denoting the appearance which a pregnant woman makes, after her shape begins to alter. In the same sense she is said to *bouk*, S. Sw. *buka ut*, propendere; *bukig*, obesus, qui magnum abdomen habet. This use of the term, especially as confirmed by the Northern idiom, affords a strong presumption, that Su.G. *buk*, venter, contains the radical sense of the *s.*; whence the word has been transferred to the trunk, to the whole body, and at length used to denote size in general. *Buk*, Germ. *bauch*, &c. as denoting the belly, have been generally traced to *bug-en*, flectere, arcuare, because of its form.

BOUKSUM, BOUKY, *adj.* Of the same sense with *Boukit*, S.

Fan laggert wi' this *bouksome* graith,
You will tyne haaf your speed.
Poems in the Buchan Dialect, p. 12.

BOUKE, *s.* A solitude.

Under the bowes thei bode, thes barnes so bolde,
To byker at thes baraynes, in *boukes* so bare.
Sir Gawan and Sir Gal. i. 4.

A. S. *buce*, secessus, "a solitary and secret place," Somner.

BOULDEN, *part. pa.* Swelled, inflated. V. BOLDIN.

BOULE, "Round," Rudd.

Ane port thare is, quham the est fludis has
In manere of ane bow maid *boule* or bay,
With rochis set forgane the streme full stay.
Doug. Virgil, 86. 21.

Rudd. views this as an adj., although it is doubtful. Teut. *bol*, indeed, is used in a similar sense, tumidus, turgidus; Kilian. But as *bay* seems to retain its proper sense, *boule* may be viewed as a *s.*, signifying a curvature; allied to Dan. *boeyel*, the bent or bending, from *boey-er* to bend, to bow; Teut. *boghel*, *beughel*, curvatura semicircularis, from *bogh-en* ar-

cuare. *Bay* is thus perfectly synon. Teut. *baeye*, A. S. *byge*, sinus, as Skinner justly observes, are from *byg-en*, *bug-en*, flectere. Were there any example of *bay* being used as a v., *boule* might admit of this sense, as allied to Teut. *boghel-en*, arcuare.

BOULENA, "a sea cheer, signifying, Hale up the bowlings." Gl. Compl.

"Than ane of the marynalis began to hail and to cry, and al the marynalis ansuert of that samyn sound.—*Boulena, boulena.*" Compl. S. p. 62.

Perhaps the sense is more directly given in the explanation of Fr. *boulin-er*, obliquo vento navigare, Dict. Trev. V. Bolyn.

BOULENE. *s.* "The semicircular part of the sail which is presented to the wind." Gl. Compl.

"Than the master quhislit and cryit,—Hail out the mane sail *boulene.*" Compl. S. p. 62.

This seems rather to have the same signification with E. *bowline*, "a rope fastened to the middle part of the outside of a sail," Johns. Sw. *bog-lina*, id. from *bog*, flexus,—termino nautico, quando pedem faciunt, aut flectendo vela in varias partes transferunt navigantes; Ihre.

BOUN, Boune, Bown, *adj.* Ready, prepared, S.

To this thai all assentyt ar,
And bad thair men all mak thaim yar
For to be *boune*, agayne that day,
On the best wiss that euir thai may.
Barbour, xi. 71. MS.

The schippis ar grathand, to pas thay make tham *boune*. *Doug. Virgil*, 110. 8,

The squire—to find her shortly maks him *bown*.
Ross's Helenore, p. 93.

Bone is used in the same sense, O. E.

Do dight & mak yow *bone*, the schip ere Sarazins alle,
Tille Acres thei tham rape, venom for our men lede. *R. Brunne*, p. 170.

The redundant phrase *reddy boun* sometimes occurs.

Go warn his folk, and haist thaim off the toun,
To kepe him self I sall be *reddy boun*.
Wallace, vii. 258. MS.

Rudd. views E. *bound* (I am *bound* for such a place) as originally the same. Here he is certainly right. But he derives it from A. S. *abunden*, expeditus, and this from *bind-an*, ligare. In Gl. Sibb. the following conjectures are thrown out: "q. *bowing*, bending; or from Fr. *bondir*, to bound, to move quickly, or as perhaps allied to A. S. *fundan*, adire."

The origin, however, is Su.G. *bo*, *bo-a*, to prepare, to make ready; Isl. *bu-a*, id. *Boen* or *boin* is the part. pa. *Hus aero wael boin*; the house was well prepared; Ihre. It is from the same origin with *Boden*, q. v. The S. phrase, *reddy boun*, is very nearly allied to Su.G. *redeboen*, rightly prepared; *farboen*, prepared for a journey.

In Isl. *albuinn* is used. *Qk em et thessa al-buinn*, Unde ad hoc paratissimus sum; Gunnlaug. S. p. 92. from *al* omnis, and *buinn*, paratus. It is evident that our *boun* is merely the old Gothic participle; A. S. *abunden*, if rightly translated, *expeditus*, appears as an insulated term, not allied to any other words in that language. There can be no reason to doubt that, from this ancient part., the v. following has been formed.

To Boun, Bown, *v. a.* 1. To make ready, to prepare.

Wytt yhe thai war a full glaid cumpanye.
Towart Lowdoun thai *bownyt* thaim to ride;
And in a schaw, a litill thar besyde,
Thai lugyt thaim, for it was ner the nycht.
Wallace, iii. 67. MS.

2. To go, to direct one's course to a certain place.

Till his falowis he went with outyn baid,
And to thaim tald off all this gret mysfair.
To Laglane wood thai *bownyt* with outyn mar.
Wallace, vii. 262. MS.

But I may ever more conteen
Into such state as I have been,
It were good time to me to *boun*
Of the gentrice that ye have done.
Sir Egeir, v. 332.

This book has been either so stupidly written at first, or is so corrupted, that it is scarcely intelligible. But the meaning seems to be, "Unless I could continue in the same state, it is time for me to *go away* from such honour as you have done me."

Doug. renders abrumpit, Virg., *bownis*; most probably using it for *bounds*, springs.

And with that word als tyte furth from the bra
Ilk barge *bownis*, cuttand hir cabil in tua.
Virgil, 278. 27.

A winde to wil him bare,
To a stede ther him was *boun*.
Sir Tristrem, p. 75. V. Wouke.

BOUND, Bund, *part. pa.* Pregnant.

Ful priuely vnknaw of ony wicht
The woman mydlit with the God went *bound*.
Doug. Virgil, 231. 41.

Neuer Hecuba of Cisseus lynnage,
Quhilk *bund* with chyld dremyt sche had furth bring
Ane glede of fyre or hait brand licht birnyng,
Was deliuer of syc flambis, but fale,
As thou sall bere, and fyris conjugall.
Ibid. 217. 22. Praegnans, Virg.

I have observed no similar idiom in any of the cognate languages. A. S. *mid cild beon* signifies, to be with child. But this surely is not the part. pr. *beond*, ens. It seems rather the part. pa. of *bind-an* ligare.

To BOUNT, *v. n.* To spring, to bound.

— To fle syne on hie syne,
Out throw the cluddie air:
As bounting, vp mounting,
Aboue the fields so fair.
Burel's Pilg. Watson's Coll. ii. 40.

Fr. *bond-ir*, id.

BOUNTE', *s.* Worth, goodness.

The King Robert wyst he wes thair,—
And assemblyt all his mengye;
He had feyle off full gret *bounté*,
Bot thair fayis war may then thai.
Barbour, ii. 228. MS.

Fr. *bonté*, id.

BOUNTETH, Bountith, *s.* 1. Something given as a reward for service or good offices.

I leave to Claud in Hermistoun,
For his *bounteth* and warisoun,
My hide, with my braid bennisoun.
Watson's Coll. i. 62.

2. It now generally signifies what is given to servants, in addition to their wages, S. It must have originally denoted something optional to the master. But *bounteth* is now stipulated in the engagement, not less than the hire. S. B. it is called *bounties.*

— Bag and baggage on her back,
Her fee and *bountith* in her lap.
Ramsay's Poems, ii. 307.

"A maid-servant's wages formerly were, for the summer half year, 10s. with *bounties*, by which is meant, an ell of linen, an apron, and a shirt: her wages for the winter half year were 5s. with the same *bounties.*" P. Lethnot, Forfars. Statist. Acc. iv. 15.

Gael. *bunntais* seems merely a corr of this word.

BOUR, Boure, *s.* A chamber; sometimes a retired apartment, such as ladies were wont to possess in ancient times.

Wyth pompus feyst and ioyus myrth ouer all,
Resoundis tho baith palice, *boure*, and hall,
And al the chymmes ryall round about
Was fyllit with thare tryne and mekyll rout.
Doug. Virgil, 472. 44. V. Loure, *v.*

As what we now call a *bower*, is generally made of the branches of trees entwined, some more modern writers seem to use *bour* as if it conveyed the same idea. There is indeed every reason to believe, that *bower*, now used to denote an arbour, and derived by Dr Johnson from *bough*, a branch, is originally the same word. Thus it is viewed by Somner; A.S. *bur*, *bure*, conclave, "an inner chamber, a parlour, a *bower.*" Lye adopts the same idea, giving the further sense of tabernaculum, tugurium. Teut. *buer*, id. Dan. *buur*, conclave, Su.G. Isl. *bur*, habitaculum. *Boor*, Cumb., is still used to denote, "the parlour, bed-chamber, or inner room;" Gl. Grose. None of these words have any relation to *boughs.* The root is found in Su.G. *bu-a*, to inhabit, whence Ihre derives *bur.* Hence also *snefnbur*, cubiculum, i. e. a sleeping apartment. Verel. mentions Isl. *Jungfrubur*, which is rendered gynaeceum, ubi olim filiae familias habitabant; literally, the young lady's bour. Hence *bour-bourding*, jesting in a lady's chamber, Pink.

BOURACH, Bowrock, *s.* 1. An inclosure; applied to the little houses that children build for play, especially those made in the sand, S.

"We'll never big sandy *bowrocks* together;" Ramsay's S. Prov. p. 75; "that is, we will never be cordial or familiar together." Kelly, p. 356. It should be *bouroch.*

2. A crowd, a ring, a circle, S. B.

A rangel o' the common fouk
In *bourachs* a' stood roun.
Poems in the Buchan Dialect, p. 1.

3. A confused heap of any kind, S. B. Such a quantity of body-clothes as is burdensome to the wearer, is called *a bourach of claise*; Ang.

"On the north side of the same hill, were, not long ago, the ruins of a small village, supposed to have been the residence of the Druids.—It consisted of 50 or 60 mossy huts, from 6 to 12 feet square, irregularly huddled together; hence it got the name of the *Bourachs.*" P. Deer, Aberd. Statist. Acc. xvi. 481, 482.

4. A cluster, as of trees, S.

My trees in *bourachs*, owr my ground
Shall fend ye frae ilk blast o' wind.
Fergusson's Poems, ii. 32.

A. S. *beorh*, *burg*, an inclosure, a heap; Su.G. *borg.* Ihre thinks that the origin of this and its cognates, is *berg-a* to keep, or *byrg-ia* to shut. This is originally the same with Brugh, q. v.

Burrach'd, Bourach'd, *part. pa.* Inclosed, environed, S. B.

Near to some dwelling she began to draw,
That was a' *burrach'd* round about with trees.
Ross's Helenore, p. 66.

BOURACH, Borrach, *s.* A band put round a cow's hinder legs at milking, S. Gael. *buarach.*

Bonoch, q. v. must, I see, be an error of the press; for in the Ind. to Kelly, it is *Borrock*; Leg. *Borroh.*

BOURBEE, *s.* The spotted Whistle fish, S.

"Mustela vulgaris Rondeletii; our fishers call it the *Bourbee.*" Sibbald's Fife, p. 121.

To BOURD, *v. n.* To jest, to mock, S.

"*Bourd* not with Bawty, lest he bite you." S. Prov. This is expl. by Kelly; "Do not jest too familiarly with your superiors, lest you provoke them to make you a surlish return," p. 56. But it is used more generally, as a caution against going too far in whatsoever way, with any one, who may retaliate upon us.

They'll tempt young things like you with youdith flush'd,
Syne mak ye a' their jest when you're debauch'd.
Be wary then, I say, and never gi'e
Encouragement, or *bourd* with sic as he.
Ramsay's Poems, ii. 175.

The immediate origin is Fr. *bourd-er*, id. But this seems to be merely an abbrev. of *behourd-ir*, *bohord-er*, to just together with lances. In old Fr. MSS. this is also written *boord-er*, V. Du Cange, vo. *Bohordicum.* Ital. *bagord-are*; L. B. *buhurd-are.* This being a species of mock-fighting very common in former times, the idea has been transferred to talking in jest or mockery.

Du Cange thinks that the Fr. word may be derived from Hisp. *bohordo* or *boffordo*, a larger kind of reed, which, he supposes, they might anciently use in their justs, instead of weapons, or from *borde*, rendered by Isidor. *clava*; or from *bourd*, a jest; or in fine, from L. B. *burdus*, Fr. *bourde*, a rod or staff.

Menestrier indeed says, that they formerly used hollow canes instead of lances; and that for this reason it was also called the *cane game.* Strutt informs us, that he finds no authority for placing the *cane game* at an earlier period than the twelfth century; and thinks that it probably originated from a tourna-

ment, at Messina in Sicily, between Richard I. of England and William de Barres, a knight of high rank in the household of the French king. V. Sports and Pastimes, p. 100.

But *bohord, behord*, is more probably a Goth. word, as being used by old Northern writers. Ihre explains it; Terminus hastiludii veterum, denotans munimentum imaginarium palis firmatum; or as expressed by Schilter; *Ein schanze mit pallisaden*, Gl. p. 124.

Ther war dyster, och bohord.
Ibi torneamenta erant et decursiones.
Chron. Rhythm. p. 15. ap. Ihre.

Sidan wart ther skemtan ok behord,
Ac the herrarna gingo til bord.
Postea lusus erant et torneamenta,
Usquedum discubitum irent proceres.
Ibid. p. 67.

In O. S. it would be; "There war jamphing and bourds; ay quhill thae heris (lords) gang till the burd." Schilter derives *behord* from O. Germ. *horden* custodire.

BOURD, BOURE, *s.* A jest, a scoff, S.

"A sooth *bourd* is nae *bourd*;" Prov. "Spoken," as Kelly observes, "when people reflect too satyrically on the *real* vices, follies and miscarriages of their neighbours." p. 3.

Off that *boure* I was blyth; and baid to behald.
Houlate, i. 7. V. the *v.*

BOURIE, *s.* A hole made in the earth by rabbits, or other animals that hide themselves there; E. a *burrow*.

"Southward frae this lyes an ile, callit Ellan Hurte, with manurit land, guid to pasture and schielling of store, with faire hunting of ottars out of their *bouries*." Monroe's Iles, p. 39.

From the same origin with BOURACH.

BOURTREE, BORETREE, BOUNTREE, *s.* Common elder, a tree; Sambucus nigra, Linn.; A. Bor. *Burtree*.

"The Sambucus nigra, (elder tree, Eng.) is no stranger in many places of the parish. Some of the trees are very well shaped, and by the natural bending of the branches cause an agreeable shade, or bower, exhibiting an example of the propriety of the name given to that species of plants in Scotland, namely, the *Bower-tree*." P. Killearn, Stirling, Statist. Acc. xvi. 110, 111.

"Sambucus nigra, *Bourtree* or *Bore-tree*. Scot. Aust." Lightfoot, p. 1131.

He is mistaken in confining this, as many other Scottish names, to the South of S.

Skinner mentions *bore-tree*, sambucus, in his Botanical Dict., and conjectures that it has received its name from its being hollow within, and thence easily *bored* by thrusting out the pulp. It has no similar name, as far as I have observed, in any of the Northern languages. A. S. *ellarn*, Belg. *vlier*, Germ. *holder*, *hollunderbaum*, Dan. *hyld*, Su.G. *hyll*. V. BUSCH.

This shrub was supposed to possess great virtue in warding off the force of charms and witchcraft. Hence it was customary to plant it round country-houses and barnyards.

BOUSHTY, *s.* Expl. "bed." Aberd.

What wad I gi'e but for ae look,
Syn' round you baith my nives to crook;
—Or see you grace my *booshty* nook,
To had me cozy!
Shirrefs' Poems, p. 357.

This is the same with *Buisty*, q. v.

BOUSTOUR, BOWSTOWRE, *s.* A military engine, anciently used for battering walls.

Qwhen that the Wardane has duelt thare,
Qwhil hym gud thowcht, and of the land
Had wonnyn a gret part til his hand,
He tuk the way til Bothevyle,
And lay assegeand it a qwhile,
And browcht a Gyne, men callyd *Bowstowre*,
For til assayle that stalwart towre.
Wyntown, viii. 34. 23.

Lord Hailes, when giving an account of the siege of Bothwell castle, A. D. 1336, says; "Fordun observes, that the Scots owed much of their success to a military engine which he calls *Boustour*. Annals, ii. 195. The learned Annalist offers no conjecture as to the form of this engine, or the origin of the word. Nothing further can be learned from Fordun. His words are; Has enim munitiones custos Scotiae obtinuit metu et violentia, potissime cujusdam ingenii, sive machinae, quae vocabatur *Boustour*. Nam omnes ad quas ante pervenerat, cepit, et ad terram prostravit; excepto castro de Cupro, valida virtute domini Willelmi Bullok defenso. Scotichron. Lib. xiii. c. 39.

Thus it appears that Sir Andrew Moray, the regent, had successfully employed the *Boustour* at other sieges, which preceded that of Bothwell; and that it was principally owing to the powerful *effect* of this engine, and the fear inspired by it, that he had taken the castles of Dunoter, Kynneff, Lawrieston, Kinclevin, Falkland, St Andrews, and Leuchars. For as the language here used by Fordun is retrospective, when he a little before speaks of the siege of the castle of St Andrews, he says, Castrum ejusdem tribus septimanis cum *machinis* potenter obsessit.—Ibid. Our accurate Scots annalist has here fallen into a singular mistake. When speaking of these sieges, he entirely overlooks that of Kinneff, substituting Kinclevin; and observing, that "Moray made himself master of the castles of Dunoter, Lawrieston, and *Kinclevin*, and during the winter harrassed the territories of Kincardine and Angus." Annals, ii. 193. Now, he does so at the very time that he quotes Fordun as his authority; although Fordun says, Fortalicia de Dunnotor, *Kynneff*, et de Lawrenston obsessit.

Lord Hailes makes this alteration in consequence of a false idea he had formerly assumed.

In the account of the castles put into a state of defence by Edward III., having mentioned Kinclevin, he had said, p. 191. N., that this is called also Kyneff by Fordun, although in the place referred to, *Kyneff* only is mentioned by him, B. xii. 38. The learned author, having adopted this groundless idea, when he afterwards describes the labours of Moray, pays no regard to the narrative given by Fordun.

Otherwise he might have seen his own mistake. For in c. 39, Fordun having said, that in the month of October, Moray besieged and took the castles of Dunoter, Kyneff, and Lawrieston, adds, that during the whole winter, he sojourned in the forest of Plater, and other places of greatest safety in Angus, where he was subjected to many snares, and dangerous assaults from the English; and thus that by the continual depredations of both, the whole country of Gowrie, of Angus, and of Mearns was nearly reduced to a desert. It was only in his progress from Angus, where he had wintered, towards the western countries, that Moray attacked Kinclevin. For Fordun immediately subjoins; "In the month of February, the same year, the Regent, having a little before completely destroyed the castle of Kinclevin, entered into Fyfe. It needs scarcely be observed, that this is said to have happened the same year with the capture of Kyneff, although the one was in October, and the other about February following; because then the year began in March. I may add that whereas Kinclevin is only a few miles north from Perth, *Kyneff* was a castle in Mearns or Kincardineshire, on the margin of the sea. Hence this castle, as well as Dunoter and Laurieston, is justly mentioned by Buchanan among the fortified places in Mearns. Hist. Lib. ix. c. 24.

To return from this digression, to the word that has given occasion for it;—Su.G. *Byssa*, *bossa*, signifies a mortar, an engine for throwing bombs; Bombarda, Ihre. But we are assured by him, that although this term is now used only to denote smaller engines, formerly those huge machines, with which they battered walls were called *Byssor*. Military engines of this kind, he says, charged with stones instead of bullets, were used in the time of Charles VIII. of Sweden, who came to the throne A. 1448. These larger engines, as distinguished from such as might be carried in the hand, were called *Storbyssor*, from *stor* great; and *Kaerrabyssor*, because borne on a cart, or car; as they were for the same reason denominated *Carrobalistae* by the Latin writers of the lower ages.

Ihre derives *Byssor*, *bossar*, from *byssa*, theca, a box, or case; because in these tubes, as in cases, bullets are lodged. In like manner Teut. *bosse* and *busse*, which properly denote a box, are used to signify a gun or cannon; bombarda, tormentum aeneum sive ferreum, catapulta igniaria, tormentum ignivomum, balista; Germ. *busche*, *buxe*, id. Fr. *boiste*, "a box, pix, or casket; also a chamber for a piece of ordnance," Cotgr. We may either suppose, that this word has been formed from Su.G. *bossa*, with the insertion of the letter *t*; or immediately derived from S. *buist*, a box or chest; Fr. *boiste*, used in the same secondary sense as the other terms already mentioned; with the addition of the termination *our* or *er*. For what is a *boustour* but a large *buist* or chest used for military purposes?

BOUSUM, Bowsom, *adj.* 1. Pliant, tractable.

Sum gracious sweitnes in my breist imprent,
Till mak the heirars *bowsum* and attent.

Palice of Honour, iii. 1. Edit. 1579.

This Rudd. traces to A.S. *bousum*, obediens, tractabilis. The A. S. word, however, is *bocsum*, *buhsum*; from *bug-an*, Belg. *buyg-en*, flectere.

2. "Blyth, merry," Rudd.

To BOUT, Bowt, *v. n.* To spring, to leap. "S. *bouted up*," Rudd. vo. *upboltit*.

——He tuik his speir,
As brym as he had bene ane beir,
And *bowtit* fordwart with ane bend,
And ran on to the rinkis end.

Lyndsay's Squyer Meldrum, 1592. B. 1. b.

E. *bolt* is used in the same sense, and this, indeed, is the orthography of Doug., who often inserts the *l*. But *bout*, as it gives the true pron., is the proper form of the word; for it preserves that of other kindred terms in foreign languages: Teut. *bott-en*, *op-bott-en*, to rebound (resilire;) Ital. *bott-are*, Hisp. *bot-ar*, repellere, expulsare; Fr. *bout-er*, to drive forward; Su.G. *boet-a*, to use means to avoid a stroke.

Bout, *s.* A sudden jerk in entering or leaving an apartment; a hasty entrance or departure; the act of coming upon one by surprise; S.

BOUTGATE, *s.* 1. A circuitous road, a way which is not direct, S. from *about*, and *gait* way.

——Nory, wha had aye
A mind the truth of Bydby's tale to try,
Made shift by *bout gates* to put aff the day,
Til night sud fa' and then be forc'd to stay.

Ross's Helenore, p. 79.

2. A circumvention, a deceitful course, S.

"These iniquities & wickednes of the heart of man are so deepe, that gif the Ethnick might say justlie, that the *boutgates* and deceites of the hearte of man are infinite; how meikle mair may we speake it, hauing Jeremiah his warrand, who calleth it deepe and inscrutable aboue all things." Bruce's Eleven Serm. 1591. Sign. T. 2. a. V. Golinyie.

3. An ambiguity, or an equivocation, in discourse.

"Navarrus teacheth, that a person accused before a Judge, who proceedeth not *(juridice)* lawfullie, is not holden to confess the truth: but, may use *aequivocation*, mentallie reserving within himselfe, some other thing than his wordes doe sound: yea, eyther in answere, or oath, to his Judge or Superiour, that hee may vse a *boutgate* of speach *(amphibologia)* whether through a diverse signification of the word, or through the diverse intention of the asker, and of ain that maketh answere, and although it bee false, according to the meaning of the asker." Bp. Forbes's Eubulus, p. 118, 119.

BOW, *s.* A boll; a dry measure, S.

"This ile is weill inhabit, and will give yearly mair nor twa hundred *bows* of beire with delving only." Monroe's Isles, p. 43. The origin is obscure.

BOW, Boll, Lintbow, *s.* The globule which contains the seed of flax. *Bow* is the pron. S.

This term appears in one of the coarse passages which occur in the *Flytings* of our old Poets.

Out owr the neck, athort his nitty now,
Ilk louse lyes linkand like a large *lintbow*.
Polwart, Watson's Coll. iii. 23.

Some statis are plagu'd with snakis and frogs,
And other kingdoms with mad dogs,—
Some are hurt with flocks of crowes,
Devouring corn and their *lint bowes*.
Cleland's Poems, p. 95.

"But what appears to contribute most to the redness and rich taste of the Lochleven trout, is the vast quantity of a small shell-fish, red in its colour, which abounds all over the bottom of the loch, especially among the aquatic weeds. It is of a shape quite globular, precisely of the appearance and size of a lintseed *boll* at a little distance, and the trouts when caught have often their stomachs full of them." P. Kinross, Statist. Acc. vi. 166, 167.

The term is most commonly used in pl.

Germ. *boll*, id. oculus et gemma plantae, caliculus ex quo flos erumpit; Wachter. Adelung says, that the round seed-vessels of flax are in Lower Saxony called *Bollen*. Here, as in many S. words, the double *l* is changed into *w*.

BOW, Bowe, *s.* 1. The herd in general; whether inclosed in a fold, or not.

Mare nedeful now it war, but langare tary,
Seuin young stottis, that yoik bare neuer nane,
Brocht from the *bowe*, in offerand brittin ilkane.
Doug. Virgil, 163. 48. *Grex*, Virg.

Ouer al the boundis of Ausonia
His fiue *flokkis* pasturit to and fra,
Fiue *bowis* of ky unto his hame reparit,
And with ane hundreth plewis the land he arit.
Ibid. 226. 33.

Quinque *greges* illi balantum. Virg.

——All in dout squelis the young ky,
Quha sal be maister of the cattal all,
Or quhilk of thame the *bowis* follow sall.
Ibid. 437. 55. *Armenta*, Virg.

2. A fold for cows, S.

Bot and he tak a flok or two,
A *bow* of ky, and lat thame blude,
Full falsly may he ryd or go.
Bannatyne Poems, p. 145. st. 4.

What Rudd. and others give as the only signification, is here given as merely a secondary one, and that retained in our own time. The sense in which Doug. uses the word in the passages quoted, is not only determined by the terms employed by the Latin poet, but, if any other proof be necessary, by the contrast stated, in one of the passages, between *flokkis* and *bowis*.

The origin is certainly Su.G. *bo*, *bu*, which signifies either the herd, or the flock; armenta, pecora, grex; whence *boskap*, id. from *bo*, cohabitare. It is probably from the same origin, that A. Bor. *boose* denotes "a cow's stall." Gl. Yorks. This seems a plural noun. It may be observed, that Gael. *bo* signifies a cow; which is nearly allied to Su.G. *bo*, *bu*.

BOW, *s.* 1. An arch, a gateway, S.

"And first in the Throte of the *Bow* war slayne, David Kirk, and David Barbour, being at the Proveistis back." Knox's Hist. p. 82.

"The horsmen, and sum of those that sould have put ordour to utheris, overode thair pure brethrein at the entres of the *Netherbow*." Ibid. p. 190. i. e. the lower arch.

2. The arch of a bridge, S.

"The falline downe of the three *bowis* of the brig of Tay be the greit wattir and of Lowis Vairk on the 20 of Decembir in anno 1573. MS. quoted, Muses Threnodie, p. 81. N.

Teut. *boghe*, id. arcus, concameratio, fornix, Kilian; from *bogh-en*, flectere, by reason of its form; Su.G. *boge*, A. S. *bog-a*, "an arch of a bridge or other building;" Somner.

BOW, *s.* As applied to a house. V. Boo.

BOWAND, *adj.* Crooked.

Apoun the postis also mony ane pare
Of harnes hang, and cart quheles grete plenté,
From inemyis war wonnyng in mellé,
The *bowand* axis, helmes with hye crestis.
Doug. Virgil, 211. 32.

Curvus, Virg. A. S. *bugend*.

BOWAT, *s.* A hand-lanthern. V. Bowet.

BOWBARD, *s.* A dastard, a person destitute of spirit.

O Tuskane pepil, how hapinnis this, sayd he,
That ye sal euer sa dullit and *bowbardis* be,
Vnwrokin sic iniuris to suffir here?
Doug. Virgil, 391. 12.

Rudd. derives this from Lat. *bubo*, the owl, which he designs, animalium ignavissimo. Junius considers it as akin to E. *boobie* and *buffoon*. It is perhaps allied to Germ. *bub*, which, according to Wachter, first signified a boy, then a servant, and at length a worthless fellow, nequam: Teut. *boeverje*, nequitia, *boeveryachtigh*, nequam, flagitiosus. Or, shall we rather view it as originally the same with *bumbart*?

Bowbert, *adj.* Lazy, inactive.

——Of thayr kynd thame list swarmis out bryng,
Or in kames incluse thare hony clene,—
Or fra thare hyff togiddir in a rout
Expellis the *bowbert* best, the fenyt drone be.
Doug. Virgil, 26. 36.

BOWDEN, *part. pa.* Swollen. V. Boldin.

BOWELHIVE, *s.* An inflammation of the bowels, to which children are subject, S.

According to some, it is owing to what medical men call *intersusceptio*, or one part of the intestines being inverted; others give a different account of it.

"The diseases that generally afflict the people of this country, are fevers, fluxes of the belly, and the rickets in children, which they call the *Bowel-hyve*." Pennecuik's Tweeddale, p. 7.

Pennecuik, although designed M. D., seems not to have understood this disease.

"The disease, called by mothers and nurses in Scotland, the *bowel-hive*, is a dangerous inflammatory bilious disorder; and when not soon relieved, very frequently proves fatal. It is brought on by disorders of the milk, by exposure to cold, and living in low, cold damp situations." Curtis's Medical Observ. p. 187.

It has been said that those afflicted with this dis-

ease have often a swelling in the side. Hence perhaps the name. V. Hive, *v.*

BOWES AND BILLES, a phrase used by the English, in former times, for giving an alarm in their camp or military quarters.

"The Inglische souldearis war all asleip, except the watch, whiche was sklender, and yit the schout ryises, *Bowes and Billis! Bowes and Billis!* whiche is a significatioun, of extreim defence, to avoyd the present danger in all tounes of ware." Knox, p. 82.

q. "To your bows and battle-axes!"

BOWET, Bowat, *s.* A hand-lanthern, S. *Bowit*, A. Bor. Gl. Grose.

"Ye suld vse the law of God as ye wald vse ane torche quhen ye gang hayme to your house in a myrk nycht; for as the torche or *bowat* schawis yow lycht to descerne the rycht waie hayme to your house, fra the wrang way, and also to descerne the clein way fra the foule way: euin sa aucht ye to vse the law or command of God, as a torche, *bowat* or lanterin." Abp. Hamiltoun's Catechisme, 1551. Fol. 78, b.

This word is supposed to be retained in the name of a place in Galloway.

"It may be suggested, that the word *Buittle* is but a contraction of *Bowet-hill*, or *Bowet-hall*, an appellation, occasioned by the beacons in the neighbourhood of the castle alluded to; or the great light which it displayed on festive or solemn occasions." P. Buittle, Statist. Acc. xvii. 114.

Perhaps from Fr. *bougette*, a little coffer; if not allied to *bougie*, a small wax-candle.

BOWGER, *s.* The puffin, or coulter-neb, a bird; *alca arctica*, Linn.

"The *Bowger*, so called by those in St Kilda, *Coulter Neb* by those on the Farn Islands, and in Cornwall, *Pipe*, is of the size of a pigeon." Martin's St Kilda, p. 34.

BOWGLE, *s.* A wild ox, a buffalo.

And lat no *bowgle* with his busteous hornis
The meik pluch-ox oppress, for all his pryd.
Dunbar, Thistle and Rose, st. 16.

Lat. *bucul-us*, a young ox. Hence *bugle-horn.*

BOWIE, *s.* 1. A small barrel or cask, open at one end; S.

Wi' butter'd bannocks now the girdle reeks:
I' the far nook the *bowie* briskly reams.
Fergusson's Poems, ii. 56.

His pantry was never ill-boden;
The spence was ay couthie an' clean;
The gantry was ay keepit loaden
Wi' *bowies* o' nappie bedeen.
Jamieson's Popular Ball. i. 293.

2. It denotes a small tub for washing, S.

3. It also sometimes signifies a milk-pail, S.

To bear the milk *bowie* no pain was to me,
When I at the bughting forgather'd with thee.
Ramsay's Poems, ii. 105.

Sibb. deduces it from Teut. *bauch*, venter; *bug-en*, flectere in concavum vel convexum, vo. *Pig.* But whatever be the remote origin, it seems to be immediately from Fr. *buie*, a water-pot or pitcher; Cotgr. Du Cange mentions L. B. *bauca*, vasis species; Gr. βαυκη. Hence,

Bowiefu', *s.* The fill of a small tub, S.

Clean dails, on whomilt tubs, alang
War plac'd by Robie Huton,
Thar *bowiefu's* o' kail, fu' strang,
An' bannock-farles war put on.
Rev. J. Nicol's Poems, i. 143.

BOW-KAIL, *s.* Cabbage, S. so called from the circular form of this plant. For the same reason its Belgo name is *buys-kool.*

Poor hav'rel Will fell aff the drift,
An' wander'd thro' the *bow-kail*,
An' pow't, for want o' better shift,
A runt was like a sow-tail,
Sae bow't that night.
Burns, iii. 126.

Hence *Bow-stock*, id. "A bastard may be as good as a *bow-stock*, by a time;" S. Prov. Kelly, p. 21. metaph. applied to one lawfully begotten.

BOWLAND, *part. adj.* Hooked, crooked.

Thir foullis has ane virgins vult and face,
With handis like to *bowland* birdis clews.
Doug. Virgil, 74. 52.

Rudd. derives it from *boule*, a bowl. But it is more naturally allied to Teut. *boghel-en*, arcuare, a *v.* formed from *bogh-en*, Germ. *b ug-en*, id. *Bowland* is just the part. pr. *boghelend*, contr.

BOWLIE, Boolie, *adj.* Crooked, deformed; *Boolie-backit*, humpbacked; sometimes applied to one whose shoulders are very round, S.

Germ. *bucklig*, Dan. *bugelt*, id. from *bugle*, a bunch or humph; and this from *bug-en*, to bend. V. Beugle-backed.

To BOWN, *v. a.* To make ready. V. Boun, *v.*

BOWRUGIE, *s.* Burgess; the third estate in a Parliament or Convention.

Fyve monethis thus Scotland stud in gud rest,
A consell cryit, thaim thocht it wes the best,
In Sanct Jhonstoun that it suld haldyn be,
Assemblit thar Clerk, Barown, and Bowrugie.
Wallace, viii. 4. MS.

BOWSIE, *adj.* Crooked, S. Fr. *bossu*, id.

BOWSUNES, *s.*

—And *bowsunes*, [illegible] wys
Gayis, bettyre is than sacrifyis.
Wyntown, Prol. i. 67.

Als nakyt as scho wes borne
Scho rade, as scho had heycht beforne;
And sa fulfillyt all byddyng
And gat hyr wyll and hyr yharnyng.
Be resown of this *bowsunes*
Mald the Gud Quene [illegible] scho wes.
Ibid. viii. 6. 59.

Mr Macpherson apprehends that in the first passage it signifies *business*, and that in the second it should be *bousumnes*, as denoting obedience. But this is the true meaning in both; as in the first it is opposed to sacrifice, it refers to the language of Samuel to Saul; "Behold, to *obey* is better than sacrifice." Wyntown seems to write it thus, *propter euphoniam;* from A. S. *bocsumnesse.* V. Bousum.

BOWT, *s.* 1. A bolt, a shaft; in general. "A fool's *bowt* is soon shot." Ramsay's S. Prov. p. 10.

And never a dairt
So pierced my heart

As dois the *bowt*
Quhilk luif me schot. *Chron. S. P.* i. 56.

2. A thunderbolt, S.

And for misluck, they just were on the height,
Ay thinking whan the *bowt* on them wad light.
Ross's Helenore, p. 74.

To BOX, *v. a.* To wainscot, to cover with boards, S.

BOXING, *s.* Wainscotting; Sir J. Sinclair, p. 170., S.

BRA, BRAE, BRAY, *s.* 1. The side of a hill, an acclivity, S.

Thai abaid till that he was
Entryt in ane narow place
Betwix a louchsid and a *bra*.
Barbour, iii. 109. MS.

All the *brayis* of that buyrne buir brenchis above.
Houlate, i. 2. MS.

2. The bank of a river, S.

"*Breea*, the brink or bank of a brook or river; i. e. the brow. North." Gl. Grose.

3. A hill, S.

——Twa men I saw ayont yon *brae*,
She trembling said, I wiss them muckle wae.
Ross's Helenore, p. 60.

4. Conjoined with a name, it denotes "the upper part of a country," as is observed Gl. Wynt.; or rather the hilly part of it, also, a hilly country; as "*Bra-mar*, *Bra-Catt*, the *Braes of Angus*," S.

"*Brae* is also used in a more extensive sense, signifying a large extent of hilly country; as, *the Braes of Mar*, and *the Braes of Athol*," Sir J. Sinclair, p. 193.

To gae down the brae, metaph. to be in a declining state, in whatever sense; to have the losing side, S.

"For the present the Parliament is running *down the brae*." Baillie's Lett. i. 373, 374.

C. B. *bre*, a mountain, pl. *breon*, *bryn*; Gael. *bre*, *brigh*, a hill. David Buchanan derives S. *bray* from Celt. *briga*, *brica*, *bria*, an high place or mountain; observing that all those called *Brigantes*, near the Lake of Constance, in Dauphiné, in Spain, and in Ireland, lived in mountainous regions. Pref. Knox's Hist. Sign. B. i.

This word, one might suppose, was not unknown to the Gothic nations. Germ. *brenner* denotes the tops of the mountains in Rhaetia or Tyrol; Wachter. Isl. *braa*, cilium, the brow, whence *augna-braa*, the eye-brow; and *bratt* signifies steep, having an ascent; Su.G. *brattur*, *bryn*, vertex montis, praecipitium, id quod ceteris superstat, aut prae aliis eminet; also, margo amnis, Ihre; Isl. *bruna*, sese tollere in altum, *brecka*, clivus.

It may be viewed as a proof of this affinity, that *brow* is used both in S. and E. in a sense nearly allied to *brae*, as denoting an eminence, or the edge of it; as if both acknowledged *braa* cilium, as their root.

Twa mile she ran afore she bridle drew,
And syne she lean'd her down upon a *brow*.
Ross's Helenore, p. 58.

To BRA, *v. n.* 1. To bray.

2. To make a loud and disagreeable noise.

The horryble tyrant with bludy mouth sal *bra*.
Doug. Virgil, 22. 13.

BRAAL, *s.* A fragment. "There's nae a *braal* to the fore," There is not a fragment remaining, Ang.

BRACE, *s.* A chimney-piece, a mantle-piece, S.

BRACHELL, *s.* A dog; properly, one employed to discover or pursue game by the scent.

About the Park thai set on breid and lenth.
—A hundreth men chargit in armes straug,
To kepe a hunde that thai had thaim amang;
In Gillisland thar was that *brachell* brede,
Sekyr off sent to folow thaim at fiede.
Wallace, v. 25. MS.

Brache is used in the same sense.

Bot this sloth *brache*, *quhill* sekyr was and keyne,
On Wallace fute folowit so felloune fast
Quhill in thar sicht thai prochit at the last.
Ibid. v. 96. MS.

Quhill is undoubtedly an error of the transcriber for *quhilk*.

Brach is an E. word, defined a bitch-hound. Some assert that this, with old writers, denoted a dog in general; others, that it was the denomination of a particular species.

"There are in England and Scotland two kinds of hunting dogs, and no where else in the world; the first kind is called a *rache*, and this is a foot-scenting creature both of wilde-beasts, birds, and fishes also which lie hid among the rocks. The female hereof in England is called a *brache*: a *brache* is a mannerly name for all hound-bitches." Gentleman's Recreation, p. 28. V. Gifford's Massinger, i. 209.

Alem. *brak*; Schilter; Fris. *bracco*, Gl. Lindenbrog; Germ. *brack*, id. canis venaticus, forte investigator; Wachter. Fr. *braque*, O. Fr. *brachez*, Ital. *bracco*, L. B. *bracc-us*, *bracc-o*.

Various origins have been assigned to this term. Verel. expl. Isl. *rakke* canis, deriving it from *racka*, *frakka* cursitare. Wachter seems to think that it may be from *be-riech-en*, vestigia odorare. In the passage quoted, the word denotes a blood-hound, otherwise called a *Slewth-hund*, q. v. V. RACHE.

BRACHEN, (gutt.) BRAIKIN, BRECKEN, *s.* The female Fern, Polypodium filix foemina, Linn.

Amang the *brachens*, on the brae,
Between her an' the moon,
The deil, or else an outler quey,
Gat up an' gae a croon.
Burns, iii. 137.

Their groves of sweet myrtle let foreign lands reckon,
Where bright beaming summers exhale the perfume;
Far dearer to me yon lone glen o' green *breckan*,
Wi' the burn stealing under the lang yellow broom. *Ibid.* iv. 228.

"Female Fern or Brakes, Anglis.—*Brachens*, Scotis." Lightfoot, p. 657.

By others the *Brachen* is expl. the *Brake*, Pteris aquilina, Linn.

Brackan is commonly used for a Fern, Filix, in

Lincolns. V. Skinner. He thinks it may be so denominated, because of its brittleness, from *break*, *v.*

In Smoland in Sweden, the female fern is called *braeken;* Flor. Suec. No. 940.

Sw. *stotbraakin*, id. *In* is a termination in Gothic, denoting the female gender; as *carlin*, an old woman, q. a female *carl*.

ROYAL BRACHENS, *s. pl.* The flowering Fern, S. Osmunda Regalis, Linn.

"Flowering Fern, or Osmund Royal. Anglis. *Royal Brachens.* Scotis." Lightfoot, p. 653.

BRACKS, *s.* A disease of sheep. V. BRAXY.

BRAD, *part. pa.* Roasted. V. next word.

To BRADE, *v. a.* To roast.

The King to souper is set, served in halle,
Under a siller of silke, dayntly dight;
With al worshipp and wele, mewith the walle;
Briddes branden, and *brad*, in bankers bright.
Sir Gawan and Sir Gal. ii. 1.

A. S. *braed-an*, id. *braedde*, assatus; Alem. *braten*, assare. Su.G. *braede*, calor, fervor, although applicable to the mind, as denoting the heat of passion, seems to have a common origin.

To BRADE, BRAID.

This *v.* occurs in so many senses, considerably remote from each other, that they cannot well be traced to any common root. I shall therefore consider them distinctly, unless where they seem necessarily connected.

To BRADE, BRAID, *v. n.* 1. To move quickly, to take long steps in rapid succession.

As sum time dois the coursere stert and ryn,
That brokin has his band furth of his stall,
Now gois at large ouer the feildis all,
And haldis towart the stedis in ane rage;
—He sprentis furth, and ful proude walloppis he;—
Sicklike this Turnus semys quhare he went,
And as he *bradis* furth apoun the bent,
The maide Camilla cummys hym agane,
Accumpanyit with hir oistis Volscane.
Doug. Virgil, 381. 24.

Syne down the brae Sym *braid* lyk thunder.
Evergreen, ii. 183. st. 7.

Robene *brayd* attour the bent.
Robene and Makyne, Bannatyne Poems, p. 100.

2. To spring, to start.

The stedis stakerit in the stour, for streking on stray.
The bernys bowit abak,
So woundir rud wes the rak.—
Thai *brayd* fra thair blonkis besely and bane,
Syne laught out suerdis lang and lufly.
Gawan and Gol. iii. 21, 22.

3. To break out, to issue with violence.

And all enragit thir wordis gan furth *brade*.
Doug. Virgil, 112. 29.

Furth at the ilk porte the wyndis *brade* in ane route.
Ibid. 15. 35.

Erumpere, proripere, Virg.

Now hand to hand the dynt lichtis with ane swak,
Now bendis he up his burdoun with ane mynt;
On syde he *bradis* for to eschew the dynt.
Doug. Virgil, 142. 3.

4. To draw out quickly; used actively, especially with respect to the unsheathing or brandishing of a sword, or other weapon of this kind.

Fast by the collar Wallace couth him ta,
Wndyr his hand the knyff he *bradit* owt;
—With out reskew he stekit him to dede.
Wallace, i. 223. MS.

A forgyt knyff, but baid, he *bradis* out.
Ibid. ix. 145. MS.

Isl. *braad-a*, accelerare. This word, according to G. Andr., is obsolete. *Braad-ur*, Su.G. *braad*, celer. Isl. *bregd* has not only this sense, but includes another mentioned above; being rendered, celeriter moveo, vibro, *At bregd-a sverde*, gladium evaginare vel stringere. G. Andr. Gunnlaugi S. Gl. Kristnisag. Analogous to this is one signification of A. S. *braed-an*; exerere, stringere; *He his sword gebraed*, gladium evaginavit, Somner. The Isl. poets denominate a battle *hyrbrigdi*, from *hyr*, a sword, and *brigdi*, vibration, q. the brandishing of swords. Landnam. p. 411.

As our *v.* also signifies, to start, Isl. *bragd*, *brogd*, *brygd*, is defined, motus quilibet celerior, vel stratagema luctantium; Gl. Gunnlaug.

BRADE, BRAIDE, *s.* A start, a spring, a quick motion of the body.

Bot with ane *braide* to Laocon in fere
Thay *stert* attanis, and his twa sonnys yyng,
First athir serpent lappit like ane ring.
Doug. Virgil, 45. 49. also 297. 2.

And with a *braid* I turnit me about.
Dunbar, Thistle and Rose, st. 27.

Isl. *bregd*, versura.

To BRADE, BRAID, *v. a.* To attack, to assault; Rudd.

Isl. *bregd-a manne nidur*, sternere virum, G. Andr. p. 34.

BRAID, *s.* Assault, aim to strike.

—And with that wourd doun of the sete me drew;
Syne to me with his club he maid ane *braid*,
And twenty rowtis apoun my rigging laid.
Doug. Virgil, 451. 41. Impetus, Virg.

It is used in a similar sense, O. E., as respecting a treasonable attack.

—If the Scottis kyng mistake in any *braide*
Of treson in any thing, ageyn Henry forsaid,
The barons & the clergie in on wer alle schryuen,
Unto kyng Henrie ageyn William suld be gynen.
R. Brunne, p. 138.

Elsewhere it denotes an hostile assault in general, an invasion.

—How the contek was laid of Scotlond that first gan;
How eft thai mad a *braid*, & on Inglond ran.
Ibid. p. 236.

Isl. *bregd*, nisus, an attempt, an exertion; also, incisura, a cut, a slash. G. Andr. p. 34.

BRADE, *adj.*, S. V. BRADE.

To BRADE, BRAID, *v. a.* To turn round.

Ane Duergh *braydit* about, besily and bane,
Small birdis on broche, be ane brigh fyre.
Schir Kay ruschit to the roist, and reft fra the swane. *Gawan and Gol.* i. 7.

This dwarf acted as turnspit. Isl. *bregd-a*, vertere.

To BRADE, BRAID, BRÈDE, BREÉD, *v. n.* 1. To resemble, to be like in manners; especially as denoting that similarity which characterises the same stock or family. In this sense, it requires the prep. *of*.

"Ye *breid of* the Miller's dog, ye lick your mouth or the poke be ope;" S. Prov. Ray. This occurs, Ferguson's S. Prov. p. 35.

"Ye *breed of* the witches, ye can do nae good to your sel." S. Prov. Brand's Popular Antiq. p. 325.

"Ye *breed o'* the gowk, ye have ne'er a rime but ane;" Ferguson's S. Prov. p. 35.

2. To appear, to be manifest.

Sum askis mair than he deservis;
Sum askis far les than he servis;
Sum schames to ask, as *braids of* me,
And all without reward he stervis.
Dunbar, Bannatyne Poems, p. 46. st. 3.

i. e. "as is evident, from my conduct; and evident in such a manner, as to manifest my natural disposition."

Ray derives this word "from *breeding*, because those that are bred of others are for the most part like them." But the sense is precisely the same with that of Isl. *bregd-a*, *bregth-a*, Su.G. *braa*, verbs denoting the resemblance of children, in dispositions, to their progenitors. *Bregdur barni til aettar*, progenitoribus suis quisque fere similis est, G. Andr. p. 38. V. Ihre, vo. *Braa*. The latter writer views Isl. *brag-ur*, mos, affectio, modus agendi, as the radical term.

To BRADE, BRAID *up*, *v. a.* "To braid up the head," Dunbar; to toss it as a high-mettled horse does, or to carry it high.

I wald na langer beir on brydil, bot *braid up* my heid:
Thair micht no mollat mak me moy, nor hald my mouth in. *Dunbar, Maitland Poems*, p. 5.

A. S. *bred-an*, Belg. *breyd-en*, to extend.

To BRAID *up the burde*; marked as used by James I.

This perhaps signifies, to put up the leaves of the tables; from the same origin with the preceding phrase.

BRAID, BRADE, *adj.* 1. Broad, S.

The king has written a *braid* letter,
And signd it wi' his hand;
And sent it to Sir Patrick Spence,
Was walking on the sand.
Ritson's S. Songs, ii. 5.

2. Plain, intelligible.

And yit forouth I set my besy pane,
(As that I couth) to make it *brade* and plain.
Doug. Virgil, Pref. 5. 4.

MoesG. Isl. *braid*, A. S. Sw. *bred*, latus.

BRAID, BRADE, *adv.* Widely.

The heuinly portis cristallyne
Vpwarpis *brade*, the warld till illumyne.
Doug. Virgil, 399. 25.

BRAID-BAND, BROAD-BAND, *s.* 1. Corn laid out, in the harvest field, on the band, but not bound, is said to be *lying in braid-band*, S.

It is often opened up in this way, to receive the benefit of the drought, when it is injured by rain.

2. *To be laid in broad-band*, metaph. to be fully exposed.

"The world saith often that *thought is free*. But behold here how the verie euill thoughts of the wicked in that day shalbe spread out and *laide in broad-band* before the face of God, of angels, and of men." Boyd's Last Battell, p. 643.

To BRAG, *v. a.* To reproach, to upbraid.

"*To boast and brag one*, to threaten or sharply reprove one, S. Bor." Rudd. vo. *Braik*. *Ye need na brag me with her*; you need not upbraid me by comparing my conduct to hers.

He left me a gun, and an old rusty sword,
As pledges he faithfully would keep his word.
They bribed my servants, and took them awa';
And now at his coming, I want them to shaw;
For which he may *brag* me, and ca' me unjust,
And tell me, I am not well worthy of trust.
A. Nicol's Poems, 1739. p. 30.

A thousan ships stack i' the sea,
And sail they wad na more.
A puft o' wind ye cudna get,
To gar your cannas wag;
The Fates forbade your farrer march,
An' sair they did you *brag*.
Poems in the Buchan Dialect, p. 19.

Here it would seem to signify, threaten. Su.G. *brigd-a*, exprobrare; whence Ihre deduces E. *braid*, *upbraid*; Isl. *bregd-a*, opprobrare, G. Andr. p. 34.

BRAGING, *s.* Boasting.

Thair wes blaving of bemys, *braging* and beir.
Gawan and Gol. ii. 13.

BRAGWORT, *s.* Expl. "Mead, a beverage made from the dregs of honey." Gl. Sibb.

As bitter as bragwort; is a proverbial phrase, S. used to denote any thing very bitter. But whether it refer to this or not, seems extremely doubtful, as this drink ought to be sweet. Perhaps it rather respects some herb.

Ray mentions "*Bragget* or *braket*, a sort of compound drink made up with honey, spices, &c. in Cheshire, Lancashire, &c." *braggot*, Gl. Lancash. This Minsheu derives from C. B. *bragod*, id.

To BRAIK, *v. n.*

Sche blubbirt, bokkit, and *braikit* stilk.
Lyndsay, S. P. R. ii. 87.

This seems to signify, puked or reached. V. BRAKING.

BRAIK, *s.* A threat.

Forsoith I sall say furth all myne auise,
All thocht with *braik*, and boist, or wappinnis he
Me doith awate, and manace for to de.
Doug. Virgil, 374. 32.

Rudd. views this as radically the same with *Brag*, q. v. If so, it must have the same cognates. It may, however, be allied to Isl. *brak-a*, strepo, G. Andr. p. 34.

BRAIK, BREAK, *s.* An instrument used in dressing hemp or flax, for loosening it from the core, S.

—A froathstick, a can, a creel, a knock,
A *braik* for hemp, that she may rub:—
Watson's Coll. iii. 47.

Break is the orthography, Encycl. Britannica, vo. *Flax*. Teut. *braecke*, id. malleus stuparius, vulgo linifrangibula; *braecken het vlasch*, comminuere linum. In this sense *brack* is alsoused as a v. S.

BRAIK, *s.* An internal mortification; a disease among sheep, Ang.

Su.G. *braeck*, a defect of any kind. V. BRAXY.

BRAIKIT, *adj.* Speckled, S.

Ir. *breac*, *brek*, speckled, pied, motley: Cantab. or O. Span. *bragado*, a pied ox; Lhuyd's Letter to the Welsh, Transl. p. 15. It seems doubtful, if the Su.G. phrase, *bregda lit*, to change colour, has any affinity.

BRAYMEN, *s. pl.* The name given to those who inhabit the southern declivity of the Grampian hills, S.

David Buchanan, speaking of the word *Bray*, says; "Hence we haply call our Brigantes *Braymen*, whom we call otherwise Highlanders or Highlandmen." Pref. Knox's Hist. b. 1.

But Buchanan is mistaken in calling them Highlandmen, from whom, in Angus at least, they are always distinguished. The *Braymen* are those who dwell on the face of the hills immediately adjoining to the Lowlands; those called Highlanders are properly the inhabitants of the interior parts. They are also distinguished by language; for all those, who are properly called *Braymen*, speak the same dialect with the adjacent Lowlanders. It is also remarked that the former, in speaking Scottish, have nothing of that twang by which Highlanders are distinguished. Nor do Gaelic idioms occur in their speech, which is always the case where native Highlanders have acquired a new language.

Buchanan, in this place, gives an ingenious derivation of the term *Brigand*, which has generally been derived from Fr. *briguer*, to quarrel, *brigue*, contention. "The Brigantes," he says, "in the continent namely, were so given anciently to take away goods from their enemies with a strong hand, that by success of time all those that openly did rob and plunder were called *Brigantes;* and the French has from hence derived the verb *Brigander*, to rob or plunder." Ibid. He also says that the piece of armour, called a *Brigandine*, received its name from the *Brigantes*, as being used by them.

But the hypothesis of Mr Grose, with respect to the latter, is more rational." The *brigandine*," he says, "takes its name from the troops by which it was first worn, who were called *brigans;* they were a kind of light armed irregular foot, much addicted to plunder, whence it is probable the appellation of *brigands* was given to other freebooters." Milit. Antiq. ii. 250.

BRAIN, *s.* Voice. "A braw brain," "a strong brain," a powerful voice, Ang.

To BRAINDGE, *v. n.* "To run rashly forward," S. O.

Thou never *braindg't* an' fecht, an' fliskit,
But thy auld tail thou wad hae wiskit,
An' spread abreed thy weel-fill'd brisket,
Wi' pith an pow'r.
Burns, iii. 143.

Shall we view this as an oblique sense of Belg. *brins-en*, to neigh?

BRAYNE, BRANE, *adj.* Mad, furious.

He waxis *brane* in furoure bellical,
So desirus of dedis marcial.
Doug. Virgil, 398. 16. Furens, Virg.

Quharfore this Turnus, half myndles and *brayne*,
Socht diuers wentis to fle out throw the plane,
With mony wyndis and turnis all on flocht,
Now here, syne thare vnsouirly he socht.
Ibid. 438. 55. Amens, Virg.

Not, as Rudd. supposes, from *brain* cerebrum: more probably from A. S. *brinn-an*, to burn, *bren*, *bryne*, fervor; whence *bryne-adl*, a fever; Su.G. *braanad*, fervor, ardor. Isl. *brana* has a peculiar sense, which is somewhat analogous; Caprino more feror; capellae, seu ibicis more curro. G. Andr. p. 34.

BRAYN-WOD, BRANE-WOD, *adj.* Mad, in a state of insanity.

—— He swa mankyd, as *brayne-wode*
Kest fast with the stwmpe the blode
In-til Willame Walays face.
Wyntown, viii. 13. 51.

He wanted na mare than a schowt,
For til hawe made hym *brayne-wod* owt.
i. e. quite furious. *Ibid.* 17. 6.

V. BRAYNE and WOD.

BRAIRD, *s.* The first sprouting of grain. V. BREER.

To BRAIS, *v. a.* To embrace.

Thow may to day haif gude to spend,
And hestely to morne fra it wend,
And leif ane uthir thy baggis to *brais*.
Dunbar, Bannatyne Poems, p. 56. st. 3.

Fr. *bras*, the arm, whence *embrace*, q. *in arms*.

BRAIS, *s. pl.* Snares, gins.

—— We se, watchand the ful schepefald,
The wyld wolf ouerset wyth schouris cald,
Wyth wynd and rane, at myddis of the nicht,
About the boucht plet al of waudis ticht
Brais and gyrnis.——
Doug. Virgil, 275. 55.

This word, which is overlooked by Rudd., is evidently allied to A. S. *braegd*, figmentum, *braegden*, fraus; *gebraegdas*, crafts, frauds, subtile contrivances; Somner. Isl. Su.G. *bragd*, fraus; Chaucer, *brede*, to devise crafty ways to abuse or cozen others, Jun.; although Urry reads *drede* in the passage referred to; which seems preferable. *Braid*, adj. "an old word, which seems to signify deceitful." Johns.

BRAISE, BRAZE, *s.* The Roach, a fish; S.

"The Clyde abounds with a considerable variety of fishes; as the salmon, pike, trout, flounder, perch, *braze*, (*Roach* Anglis) and eel." Ure's Hist. Rutherglen, p. 231.

Cyprinus Rutilus, the Roach, *Braise;* P. Luss, Statist. Acc, xvii. 253.

"Salmon, pike, and eels of different kinds, frequent the Enrick and Blane; but no fish in greater abundance, at a certain season of the year, than the *braise* (roach, Eng.) Vast shoals come up from Lochlomond, and by nets are caught in those sands." P. Killearn, Stirlings. Statist. Acc. xvi. 109.

The name given in S. to this fish has great affinity

to the various designations given to the Bream in other northern languages.

Sw. *brazen*, cyprinus brama, bream, Wideg. Seren. Teut. *braessem*, id. cyprinus latus; Kilian. Somner defines A. S. *baers*, lupus piscis; "a kind of fish, which some take to be a pike, others a sturgeon." He thinks that it may perhaps be the same with Teut. *baers*, a perch.

BRAITH, *adj.* Violent, severe.

Wallace tuke ane on the face in his teyn,
With his gud hand, quhill ness, mowth and eyn,
Throuch the *braith* blaw, all byrstyt owt of blud;
Butless to ground he smat him quhar he stud.
Wallace, xi. 171. MS.

Allace! thi help is fasslie brocht to ground,
Thi chyftane [best] in *braith* bandis is bound.
Ibid. xi. 1112.

Here it may denote either the strength or the galling effect of his fetters. *Best* occurs in edit., although not in MS. Without it, the measure is imperfect.

Isl. Su.G. *braede*, ira, animi fervor. Ihre is at a loss, whether to derive this word from *braad*, celer, or from Isl. *reidi*, *raidi*, ira.

BRAITHFUL, BREITHFUL, *adj.* Sharp, violent.

In sum the greyf and ire dyd fast habound,
Rasyt wyth *braithfull* stangis full unsound.
Doug. Virgil, 379. 22.

Also 390. 55. V. BRAITH.

All kynd of wraith and *breithful* yre now he
Lete slip at large but brydil wyth renye fre.
Ibid. 428. 7.

BRAITHLIE, *adj.* "Noisy, sounding, a voce *breath*, et hoc ab A. S. *brathe*, odor, spiritus," Rudd.

This goddes went, quhare Eolus the kyng
In gousty cauis, the windis loud quhisling
And *braithlie* tempestis, by his power refranys
In bandis hard, schet in presoun constrenys.
Doug. Virgil, 14. 46.

Luctantes ventos tempestatesque sonoras
Imperio premit ——— Virg.

Doug. seems to have transposed the epithets. *Loud quhisling* corresponds to *sonoras*, and *braithlie*, as would appear, to *luctantes*. Rudd., not adverting to this transposition, has rendered *braithlie* as if it gave the sense of *sonoras*. According to this view of the meaning of *braithlie*, *luctantes* is entirely overlooked in the translation. For Rudd. makes it to convey the idea previously expressed by *loud quhisling*. But it is evidently of the same meaning with *braithful*, violent; or may be viewed as literally expressing the force of *luctantes*, struggling, from Su.G. *bryt-a*, *brott-as*, Isl. *briot-a*, luctare, the very term used by Virg. The same word occurs in the Houlate, ii. 14.

— The battellis so brym *brathly* and blicht,
Were jonit thraly in thrang, mony thowsand.

BRAITHLY, *adv.* Violently, with great force.

Wness a word he mycht bryng out for teyne;
The bailfull ters bryst *braithly* fra hys eyne.
Wallace, vi. 208. MS. Also, iii. 375.

Thai bend bowis of bras *braithly* within.
Gawan and Gol. ii. 12.

To BRAK, *v. n.* To break, S. B.

To hear her tale his heart was like to *brak*.
Ross's Helenore, p. 29.

A. S. *brac-an*, id. Isl. *eg braaka*, frango.

BRAKE, *s.* A large and heavy kind of harrow, chiefly used for *breaking in* rough ground, S.

To BRAK, *v. n.* To express great sorrow on any account, one says, "I'm like to *brak*." S. B.

This is probably allied to Isl. *braek*, *brek*, wailing.

BRAK, BRAKE, *adj.* Somewhat salt, brackish.

The entrellis sik fer in the fludis *brake*,
In your reuerence I sall flyng and swake.
Doug. Virgil, 135. 29.

Belg. *brack*, salsus.

BRAKING, *s.* Puking, reaching, S. B.

But someway on her they fuish on a change;
That gut and ga' she keest with *braking* strange.
Ross's Helenore, p. 56.

Teut. *braeck-en*, to vomit, *braecke* nausea. This seems to be properly a secondary sense of *braeck-en*, to break; as Kilian explains *braecke* nausea, dissolutio stomachi. Su.G. *brak-a* metaph. denotes any fatiguing exercise.

BRALD, *part. pa.* Decked, dressed; a term used of a woman, who is said to be

— Rycht braivlie *brald*.—
Maitland Poems, p. 319.

The only word which seems to have any affinity is Fr. *brell-er*, to glitter.

BRANDNEW, BRENT NEW, a phrase equivalent to *spick and span*, quite new, S.

—— Waes me, I hae forgot,
With hast of coming aff, to fetch my coat.
What sall I do? it was almaist *brand new*;
'Tis bat a hellier since't came aff the clew.
Ross's Helenore, p. 53.

This term is also used in provincial E. It is sometimes written *brent new*.

Nae cotillion *brent new* frae France,
But hornpipes, jigs, strathspeys, and reels,
Put life and mettle in their heels.
Burns, iii. 332.

This is certainly the same with Teut. *brand new*, which Kilian gives as synon. with *vier-new*, recens ab officina profectum, a follibus calens; from *brand*, incendium, ustio. The term has been originally used with respect to military weapons, or any iron tools, newly finished.

BRANDED, *part. pa.* Bordered, having a margin.

Here belt was of blunket, with birdes ful bolde,
Branded with brende golde, and bokeled ful bene.
Sir Gawan and Sir Gal. ii. 2.

Brandur is used below for a border.

His brene, and his basnet, burneshed ful bene;
With a *brandur* abought, al of brende golde.

i. e. "having a border about, all of finest gold."

Germ. *braun*, Isl. *brun*, id. limbus.

BRANDED, BRANNIT, *adj.* Having a reddish-brown colour, as if singed by fire. *A branded cow* is one that is almost entirely brown, S.

The lads of Fingland, and Hellbeck-hill,
They were never for good, but aye for ill;
'Twixt the Staywood-bush and Langside-hill,
They stealed the broked cow and the *branded* bull. *Minstrelsy Border*, i. 233.

V. Brocked.

In a *brannit* owse hide he was buskit,
Wi' muckle main horns hedight;
And ay wi' his lang tail he whiskit,
And drumm'd on an ald corn weight.
Jamieson's Popular Ball. i. 298.

Germ. *braun*, id. Ihre derives Su.G. *brun* from *brinna* to burn, because objects that are burnt exhibit this colour.

BRANDEN, *part. pa.* Grilled. V. Brid.

BRANDER, Brandreth, *s.* A gridiron.

"His heire sall haue—ane kettill, ane *brander*, ane posnett," &c. Burrow Lawes, c. 125. s. 1.

Then fresher fish shall on the *brander* bleez,
And lend the busy browster wife a heez.
Ramsay's Poems, i. 59.

Til this Jak Bonhowme he mad a crown
Of a *brandreth* all red hate;
Wyth that takyn he gave hym state
Of his fell presumptyown.
Wyntown, viii. 44. 41.

S. *brander*. A. S. *brandréd*; "a brandiron," Somner. Dan. *brandrith*; Teut. *brand-roede*, *brander*, fulcrum focarium; properly, an instrument for supporting the wood which is put on the fire, from *brand*, a brand (torris) and *roede*, which simply signifies a rod.

"*Brandreth*, or *brander*; a trivet or other iron stand to set a vessel over the fire, North." Gl. Grose. This is called a *cran*, S.

To Brander, *v. a.* To broil on a gridiron, to grill, S.

"The Scots also say to *brander*, for to *broil meat*." Sir J. Sinclair, p. 172.

Either from the *s.* or from Teut. *brand-en*, to burn.

BRANDRETH, V. Brander.

BRANDUR, *s.* A border. V. Branded.

BRANE, *s.* Bran, the husks of corn ground, Dunbar, Maitl. P. 112. V. Byk.

BRANEWOD.

Quhyn thay had beirit lyk baitit bullis,
And *brane-wood* brynt in bailis,
Thay wox als mait as ony mulis
That mangit wer with mailis.
Chr. Kirk, st. 22.

This has still been generally rendered, *brain-mad*. But it seems naturally to signify *wood* for *burning*, from A. S. *bryne* incendium, and *wude*, wood. V. Beir, *v.*

BRANG, *pret.* Brought, S.

Beath boil'd an' roast auld Bessie *brang*
O' gud fat beef an' mutton.
Rev. J. Nicol's Poems, i. 143.

To BRANGLE, *v. n.* 1. To shake, to vibrate.

The tre *brangillis*, boisting to the fall,
With top thymbling; and branschis shakand all.
Doug. Virgil, 59. 50.

—The scharp poynt of the *brangland* spere
Throw out amyddis of the scheild can schere.
Ibid. 331. 16.

2. To menace, to make a threatening appearance.

Bot principallie Mezentius all engreuit,
With ane grete spore, quharewith he foil mischeuit,
Went *brangland* throw the feild all him allone;
Als bustuous as the hidduous Orion.—
Sielike Mezentius *musturis* in the feild,
Wyth huge armour, baith spere, helme and scheild. *Doug. Virgil*, 347. 10.

Brangland is explained by *musturis*, q. v. This sense is undoubtedly borrowed from the idea of one brandishing a weapon.

3. To shake, applied to the mind; to confound, to throw into disorder; used actively.

"Thus was this usurper's [E. Baliol] faction *brangled*, then bound up again, and afterward divided again by want of worth in Balliol their head." Hume's Hist. Doug. p. 64.

"This is the upshot of their long plots; and truly, if it [a proposal from the king] had come a little before Mr Cheesly, when none here had great hopes of the Scots army, it might have *brangled* this weak people, and the strong lurking party might have been able to have begun a treaty without us, which would have undone all." Baillie's Let. i. 430.

Fr. *branl-er*, to shake; Arm. *brancell-at*, vibrare; Su.G. *brang-as*, cum labore perrumpere velle.

BRANGILL, *s.* A kind of dance.

Vpstert Troyanis, and syne Italianis,
And gan do doubil *brangillis* and gambettis,
Dansis and roundis trasing mony gatis.
Doug. Virgil, 476. 1.

——— Agmine toto
Permiscent, variantque pedes, raptimque feruntur. *Maffei. Aen.* L. 13.

Fr. *bransle*, *branle*, "a brawle, or daunce, wherein many men and women, holding by the hands, sometimes in a ring, and otherwhiles at length, move all together." Cotgr.

BRANIT, *part. pa.* Brawned; a term formed from E. *brawn*, the fleshy or musculous part of the body; Dunbar.

To BRANK, *v. a.* 1. To bridle, to restrain.

—We sall gar *brank* you,
Before that time trewly.
Spec. Godly Songs, p. 38.

The writer here speaks of the earnest expectation of Papists to have their idolatry restored. Lord Hailes says, "probably, *strangle*."

2. *v. n.* To raise and toss the head, as spurning the bridle; applied to horses.

Ouer al the planis brayis the stampand stedis,
Ful galyeard in thare hardis and werely wedis,
Apoun thare strate born brydillis *brankand* fast,
Now trypand here now thare, thair *hedé did* cast. *Doug. Virgil*, 385. 35.

Pressis *pugnat* habenis, Virg.

Rudd. renders this, "prancing, capering," quot-

ing this very passage. But the last words of the quotation, *thair hede did cast*, justify the sense given above.

Hay, as ane brydlit cat I *brank*.
S. P. R. iii. 43.

Rendered *strut*, Gl.

3. To bridle up one's self.

It is said of women, when they wish to appear to advantage;

Thay lift thair goun abone thair schank,
Syne lyk ane brydlit cat thai *brank*.
Maitland Poems, p. 186. "Prance," Gl.

Scho *brankit* fast, and maid hir bony,
And said, Jok, come ye for to wow?
Bannatyne Poems, p. 158.

i. e. "as soon as she saw him, she bridled up, and put on her best face." Lord Hailes here gives the following explanation; "She tript away hastily, and dressed herself out to the best advantage." N. p. 293.

A. Bor. *bricken* is synon., and probably allied. "*To bricken*; to bridle up, or hold up the head. North." Gl. Grose."

4. To prance, to caper.

This day her *brankan* wooer taks his horse,
To strut a gentle spark at Edinburgh cross.
Ramsay's Poems, ii. 177.

I have not marked any passage, where the word seems properly to include the idea of dressing gaily.

Teut. *brank-en* and *pronck-en*, both signify, ostentare se, dare se spectandum; Germ. *prang-en*, id.; Su.G. *prunk-a*, superbire. Wachter gives *prangen*, as also signifying, premere, coarctare. Hence, he says, the pillory is vulgarly called *pranger*, Belg. *pranghe*, from the yoke or collar in which the neck of the culprit, who is exposed to public shame, is held. The comparison of these different senses of the Germ. verb, especially as illustrated by the signification of the *s.*, suggests that, as the primary sense of our *v.* is to bridle, this has also been the case as to the Germ. This will be further illustrated from the use of Branks. Hence,

Branken, *part. pa.*: Gay, lively, S. A.

The moon shot out her horns o' light,
Clear thro' an openin cloud:
A *branken* lass, fu' clean an' braw,
To hail its infant shinin,
Gaed scowrin to the birken-shaw,
For she wi' love was dwinin
Fu' sair that night.
Rev. J. Nicol's Poems, i. 31.

Branks, *s. pl.* 1. "*Brankis*," says Lord Hales, are the collars of work-horses;" Bannatyne Poems, p. 293. But this term properly denotes a sort of bridle, often used by country people in riding. Instead of leather, it has on each side a piece of wood joined to a halter, to which a bit is sometimes added; but more frequently a kind of wooden noose resembling a muzzle.

"The Argathelian faction had, indeed—gathered together in the west a few herds, ploughmen, weavers, coblers, and such canaille, a parcel of unarmed and cowardly fellows; these they—set on horses that had many years before been doom'd to the drudging of the cart and plough, with sods instead of saddles, *branks* and halters instead of bridles." Montrose's Mem. P. ii. c. 3. p. 156.

Some ask'd his horses price and age:—
Some, why no spurs, his sides to claw,
And for boots, several ropes of straw:
Why sodds for sadle, and *branks* for bridle,
And plaids for scarff about his middle!
Colvil's Mock Poem, ii. 16.

Anciently this seems to have been the common word for a bridle, S. B. Within these few years, an iron bit was preserved in the steeple of Forfar, formerly used, in that very place, for torturing the unhappy creatures who were accused of witchcraft. It was called *The Witch's Branks*.

Gael. *brancas* is mentioned by Shaw, as signifying a halter: *brans* is also said to denote a kind of bridle. But our word seems originally the same with Teut. *pranghe*, which is defined so as to exhibit an exact description of our *branks*; *b* and *p* being often interchanged, and in Germ. used indifferently in many instances. *Pranghe*, *mugi-pranghe*, postomis, pastomis, confibula: instrumentum quod naribus equorum imponitur; Kilian.

2. *Branks*, I suspect, is sometimes used in S. as synon. with *jugs* or pillory.

"When the woman, after he was bishop, stood up once and again before the people, and confronted him with this, he ordered her tongue to be pulled out with pincers; and, when not obeyed, caused her to be put in the *branks*, and afterwards banished with her husband over the water." Howie's Judgements on Persecutors, p. 30. Biographia Scoticana. V. etymon of the v.

Branks, *s. pl.* A swelling in the chops, S. A.

This disease seems to receive its name from its compressing the parts, as the chops of a horse are compressed by the *branks* which he wears.

This appears to be the same disease called *the buffets*, S. B.

BRANNOCK, *s.* The Samlet, or small fish gerally known in S, by the name of *Par*. This is called *Branlin*, Yorks. V. Ray's Lett. p. 198. All the difference is in the termination, both *ling* and *ock* being used as diminutives.

BRASAND, *part. pr.* Embracing.

Heccuba thidder with her childer for beild
Ran all in vane and about the altare swarmes,
Brasand the god-like ymage in thare armes.
Doug. Virgil, 56. 22.

Fr. *bras*, the arm.

To BRASE, Brass, *v. a.* To bind, to tie.

A roussat goun of hir awn scho him gaif
Apon his weyd, at couryt all the layff;
A soudly courche our hed and nek leit fall
A wowyn quhyt hatt scho *brassit* on with all.
Wallace, i. 242. MS.

Syne this ilk prince into his legacy—
This girdill left to younger Remulus,
His tender neuo, that is here slane thus:

Eurill (as said is) has this iouell hint,
About his sydis it *brasin*, or he stynt.
Doug. Virgil, 289. 12.

Syke giftis eik he bad bring with him syne,
Hynt and deliuerit from the Troiane rewyne,
Ane ryche garment *brasit* with rich gold wyre.—
Ibid. 33. 31.

In this place it properly signifies, bound on the margin, welted.

Fr. *embrass-er*, to bind. Here, as in many other instances, the prep. prefixed is thrown away.

BRASERIS, Brasaris, *s. pl.* Vambraces, armour for the arms.

Quhen this was said he has but maré abade
Tua kempis burdouns brocht, and before thayme laid
With al thare harnes and *braseris* by and by.
Doug. Virgil, 141. 1.

Pullane greis he braissit on full fast,
A closs byrny, with mony sekyr clasp,
Breyst plait, *brasaris*, that worthi was in wer.
Wallace, viii. 1202. MS.

In Edit. 1648, *braisses*. Fr. *brassar*, *brassard*, *brassart*; id.; brachiale ferreum, Dict. Trev.; from *bras*, the arm, Lat. *brach-ium*. They were also called in Fr. *garde bras* and *avant bras*. E. *vambrace*, as Grose observes, is a corr. of the latter. They covered the arms from the elbow to the wrist; the armour of the upper part being called the *pouldron*. Milit. Antiq. ii. 552.

To BRASH, *v. a.* To assault, to attack.

Looke on thy Lord, who all his dayes was dead
To earthly pleasures; who with grieves acquented
A man of sorrows liv'd, heere unlamented,
Whose breast did beare, *brash't* with displeasure's dart,
A bruised spirit and a broken heart.
More's True Crucifixe, p. 194, 195.

Germ. *brass-en* signifies, to vex; and Teut. *broes-en*, tempestuosum et furentem ventum spirare, Kilian. It may, however, be contr. from A. S. *beraes-an*, impetuose proruere, irruere. V. Bresche and Breessil.

Brash, Brashe, *s.* An effort, an attack, an assault; as E. *brush* is used.

"The last *brashe* (effort) was made by a letter of the prime poet of our kingdome, whereof this is the just copy." Muses Thren. Intr. p. viii.

"A *brash* of wooing" is the title of a poem by Clerk, Everg. ii. 18. Hence, perhaps,

Brashy, Braushie, *adj.* Stormy, S.

Whan 'twas denied me to be great,
Heav'n bade the Muse upon me wait,
To smooth the ruggit brows o' fate;
An' now thegither
We've brush'd the bent, thro' monie a speat
O' *braushie* weather.
Rev. J. Nicol's Poems, i. 114.

BRASH, *s.* A transient attack of sickness; a bodily indisposition of whatever kind; S. *Quhither*, synon. S. B.

"A *brash*, a slight fit of sickness." Sir J. Sinclair, p. 113.

Wae worth that brandy, nasty trash!
Fell source o' mony a pain and *brash!*
Twins monie a poor, doylt, drunken hash,
O' half his days.
Burns, iii. 16.

The ladye's gane to her chamber,
And a moanfu' woman was she;
As gin she had ta'en a sudden *brash*,
And were about to die.
Minstrelsy Border, ii. 10.

This word is very commonly used to denote the more slight ailments of children. The disorder, to which they are often subject after being weaned, is called the *speaning-brash*. We also speak of "a *brash* of the teeth," as denoting their occasional illness, when teething. The term is likewise used more generally to signify any slight ailment, the nature of which is not understood; or which does not appear to form into any regular disease. In this case it is vulgarly said, "It is just some *brash*."

Brash signifies a fit, Northumb. V. Gl. Grose.

It seems doubtful, whether this should be viewed as merely a different sense of the *s.* as explained above, or as radically different. We find several terms in other languages, which seem to claim some affinity; Isl. *breisk*, *breisk-ur*, infirm, *breiskleike*, weakness, G. Andr. Teut. *broosch*, fragilis, debilis; Arm. *bresk*, *bresq*, Ir. *brisk*, delicate, tender. Hence,

Brashy, *adj.* Delicate in constitution, subject to frequent ailments, S.

To BRAST, *v. n.* To burst.

—— Mycht nane behald his face,
The fyrie sparkis *brasting* from his ene.
Doug. Virgil, 399. 44.

Brast is used in the same sense by R. Glouc.

BRAT, s. 1. Clothing in general. *The bit and the brat*, S. Food and raiment.

"He ordinarily uses this phrase as a proverb, that he desires no more in the world, but a *bit* and a *brat*; that is only as much food and raiment as nature craves." Scotch Presb. Eloq. p. 36.

"It is a world that will not give us a *bit* and a *brat*." S. Prov. Kelly, p. 205. He thus expl. it: "If a man be honest and industrious, he can hardly miss food and raiment." It would seem that the Prov. is printed erroneously. According to the explanation, it should be, "It is a *poor* world," or "an *ill* world," &c.

2. A coarse kind of apron for keeping the cloaths clean, S. "*Brat*, a coarse apron, a rag; Lincolns." Gl. Grose; id. Lancashs.

3. Coarse clothing, S.; *dudds*, synon. A. S. *bratt* signifies both pallium and panniculus; "a cloak, a rag;" Somner. C. B. *brathay*, rags.

4. Scum, S. It does not necessarily signify, refuse; but is also applied to the cream which rises from milk, especially of what is called a *sour cogue*, or the *floatings* of boiled whey.

"*Brat*, a cover or scurf." Statist. Acc. xv. 8. N.

This seems to be merely an oblique sense of the same word, as used to denote an apron which covers the rest of one's clothes.

BRATCHART, *s.* Expl. "Silly stripling;" and traced to Teut. *broedsel*, pullus; or viewed "q. *vretchet*, little wretch;" Gl. Sibb.

That *bratchart* in a busse was born;
They fand a monster on the morn,
War faced than a cat.
Montgomerie, *Watson's Coll.* iii. 12.

The term undoubtedly is equivalent to *whelp*; from Fr. *bratchet*, a kind of small hound; or immediately formed from *Brach*. V. BRACHELL.

To BRATH, *v. a.* To plait straw-ropes round a stack, crossing them at intervals, S. B.

A. S. *braed-an*, to weave together; Isl. *bregd-a*, nectere fila in funem, per obliquos nexus, et complexus; G. Andr. p. 33, 34. Alem. *broihen*, contexere. Hence,

BRATHINS, *s. pl.* The cross ropes of the roof of a thatched house, or stack; also called *etherins*, Ang.

Isl. *bragd*, nexus.

BRATHLY, *adj.* Noisy. V. BRAITHLIE.

To BRATTYL, BRATTLE, *v. n.* 1. To make a clashing or clattering noise, S.

Branchis *brattlyng*, and blaiknyt shew the brayis,
With hirstis harsk of waggand wyndil strayis.
Doug. Virgil, 202. 28.

2. To advance rapidly, making a noise with the feet, S.

Daft lassie, when we're naked, what'll ye say,
Giff our twa herds come *brattling* down the brae,
And see us sae?— *Ramsay's Poems*, ii. 75.

Not, as Rudd. conjectures, formed from the sound; but derived perhaps from Isl. *briot-a*, *bryt-a*, which sometimes signifies, exagitare, huc illucque movere, ut luctantes; Ihre, vo. *Brottas*; or Teut. *bortel-en*, tumultuari; fluctuare, agitare.

BRATTYL, BRATTLE, *s.* 1. A clattering noise, as that made by the feet of horses, when prancing, or moving rapidly, S. It is thus expl. by Rudd.

Now by the time that they a piece had ta'en,
All in a *brattle* to the gate are gane;
And soon are out of the auld noorise' sight,
To dress her milk hersell wha shortly dight.
Ross's Helenore, p. 96.

"For, thinks I, an' the horse tak a *brattle* now, they may come to lay up my mittens, an' ding me yavil an' as styth as I had been elf-shot." Journal from London, p. 4.

Thou need na start awa sae hasty,
Wi' bickering *brattle*.
Burns, iii. 146.

2. Hurry, rapid motion of any kind, S.

Bauld Bess flew till him wi' a *brattle*,
And spite of his teeth held him
Close by the craig.— *Ramsay's Poems*, i. 261.

3. A short race, S.

The sma' droop-rumpl't hunter cattle,
Might aiblins waur't thee for a *brattle*;
But sax Scotch miles thou try't their mettle,
An' gar't them whaizle.
Burns, iii. 143.

4. Fury, violent attack, S.

List'ning, the doors an' winnocks rattle;
I thought me on the ourie cattle,
Or silly sheep, wha bide this *brattle*
O' winter war.
Burns, iii. 150.

BRAVERY, *s.* A bravado, a gasconade.

"In which time one Tait, a follower of Cesford, who as then was of the Lords party, came forth in a *bravery*, and called to the opposite horsemen, asking if any of them had courage to break a lance for his Mistress; he was answered by one Johnston servant to the Master of Glammis, and his challenge accepted." Spotswood, p. 287.

Fr. *braverie*, id. from *braver*, to brave, to play the gallant.

BRAUITIE, *s.* 1. A show, a pageant.

All curious pastimes and consaits
Cud be imaginat be man,
Wes to be sene on Edinburgh gaits,
Fra time that *brauitie* began.
Burel's Entry Q. Anne, *Watson's Coll.* ii. 5.

2. Finery in dress, S.

Syne she beheld ane heuinly sicht,
Of Nymphs who supit nectar cauld;
Whois *brauities* can scarce be tauld.
Ibid. p. 7.

Fr. *braverie*, dépense en habits; Dict. Trev. V. BRAW.

BRAUL, BRAWL, *s.*

"It vas ane *celest* recreation to behold ther lycht lopene, galmouding, stendling bakuart & forduart, dansand base dansis, pauuans, galyardis, turdions, *braulis* and branglis, buffons, vitht mony vthir lycht dansis, the quhilk ar ouer prolixt to be rehersit." Compl. S. p. 102.

Menstrel, blaw up ane *brawl* of France;
Let se quha hobbils best.
Lyndsay, *S. P. Repr.* ii. 201.

In Gl. Compl. it is justly observed, that this is the same as *brangle* (Fr. *bransle*, *branle*), contr.

BRAUSHIE, *adj.* Stormy. V. BRASH, *v.*

BRAW, BRA', *adj.* 1. Fine, gaily dressed, S.

Braw gaes ilk Borrows blade, an' weel ye ken,
'Tis wi' the profits ta'en frae ither men.
Morison's Poems, p. 183, 184.

Teut. *brauwe*, ornatus, bellus; Fr. *brave*, id. These terms are perhaps radically allied to Isl. *brae*, nitet, splendet, G. Andr.

2. Handsome, S.

Young Robie was the *brawest* lad,
The flower and pride of a' the glen;
And he had owsen, sheep, and kye,
And wanton naigies nine or ten.
Burns, iv. 80.

3. Pleasant, agreeable, S.

O Peggy, dinna say me na:
But grant to me the treasure
Of love's return; 'tis unka *bra'*,
When ilka thing yields pleasure.
A. Nicol's Poems, 1739. p. 27.

4. Worthy, excellent, S. *A braw man*, a worthy man; S.

Su.G. *braf*, bonus, praestans. *En braf man*, the very phrase still used by the vulgar in S. Gorm. *brav*, id. Isl. *brah*, *braf*, fortis, Verel. Wachter views Lat. *probus* as the origin. Ihre prefers *brage*, a hero; observing that any one distinguished by wisdom, eloquence, or ingenuity, was by the Goths called *Bragmadur*; from *brag*, and *madr*, man. Gael. *breagh*, signifies fine, sightly, pretty, handsome.

Braw is often used adverbially, as conjoined with the copulative: *braw and able*, abundantly able for any work or undertaking; *braw and weel*, in good health. Hence,

BRAWLY, *adv.* Very well, S. sometimes *brawlins*, Ang.; *browlies*, *browlins*, Aberd.

"Bat for a that we came *browlies* o' the rod, till we came within a mile of Godlamin." Journal from London, p. 3.

This corresponds to Sw. *Han maer braf*, He is well; Wideg.

BRAWS, *pl.* Fine clothes, one's best apparel; S.

A' her *braws* were out of order now,
Her hair in taits hung down upon her brow.
Ross's Helenore, p. 28.

"But the moralist may speculate on this female infirmity as he chooses; as far as the lass has cash or credit, to procure *braws*, she will, step by step, follow hard after what she deems grand and fine in her betters." P. Glenorchay, Argyles. Statist. Acc. viii. 350.

This is evidently from the *adj.* sense 1. It deserves notice, that, analogous to this, the Teut. adj. *brauwe*, signifying, decked, is also used as a *s.* denoting the furred border of a garment, this being chiefly an *ornamental* part of dress.

BRAWEN, *part. pa.*

For fault of cattle, corn and gerse,
Your banquets of most nobility
Dear of the dog *brawen* in the Merse.
Polwart's Flyting, *Watson's Coll.* iii. 9. 10.

Can this signify *boiled?* A. S. *browen*, coctus; or perh. *brewed*, referring to some popular story. V. DEAR.

To BRAWL, *v. n.* To run into confusion; part. pr. *brawland.*

The Erle with that, that fechtand was,
Quhen he hys fayis saw *brawland* sua,
In hy apon thaim gan he ga.
Barbour, xii. 132. MS.

This word is immediately formed from Fr. *brouiller*, to embroil, to confound, to put into disorder; derived, by Menage, from Ital. *brogl-iare*, which, he says, is from *broglio*, a wood. But it may be traced to Su.G. *brydl-a*, perturbare, a frequentative from *bryd-a*, id. Arm. *brell-a* has the same sense.

BRAWLIT, *part. pa.* Perhaps marbled, mixed; from the same *v.*; Fr. *brouill.er*, to jumble.

Bot ye your wyfe and bairns can tak na rest,
Without ye counterfeit the worthyest,
Buft *brawlit* hois, coit, dowblet, sark and scho;
Your wyfe and bairns conform mon be thairto.
L. Scotland's Lament. Fol. 7. a.

BRAWLINS, *s. pl.* The trailing Straw-berry tree, or Bear-berry, S. B. Arbutus uva-ursi, Linn. The name is sometimes applied to the fruit of the Vaccinium vitis Idaea, or red billberry.

Gael. *braoilag*, denotes a whortle-berry. It may have been transferred to the straw-berry; as *braoilag-nan-con*, signifies bear-berries; Shaw.

The name *breigh'lac* however is perhaps exclusively given to the whortle-berry.

"There also they may taste the delicious juice of the vaccinium vitis idaea, (the whortle-berry, or Highland *breigh'lac*)." P. Clunie, Perths. Statist. Acc. ix. 237.

BRAXY, BRAXES, BRACKS, *s.* 1. A disease in sheep, S.

"To two diseases, of a very serious nature, the flocks here are still exposed. The one a fever, to which the hogs or sheep of the first year are so liable in winter, and especially in variable weather, with intermitting frosts, that the farmer reckons himself fortunate, if he lose only three of each score in his hirsle. This disease, (the *braxy*, as some call it), has been examined, and is found to arise from the withered grass on which the animal then feeds, and the want either of liquid, or muscular motion in the stomach to dissolve it. The consequence is, that the dry and unconcocted food enters the intestines in an impervious state; the obstructions excite an inflammation, a fever and mortification, of which the animal dies." P. Selkirk, Statist. Acc. ii. 440.

"Many are cut off by a disease which is here called the *Braxes*." P. Lethnot, Forfars. Statist. Acc. iv. 8.

This is also called *braik* and *bracks*, Ang.

"Another malady—preys on the sheep here. Among the shepherds it is called the *Bracks*." P. Barrie, Forfars. Statist. Acc. iv. 242.

A. S. *breac*, rheuma; *broc* sickness, disease, a malady, Somner. Su.G. *brak*, id. Ir. *bracha*, corruption. All these terms seem to be allied.

What confirms this etymon is, that it seems to be the same disease which is also denominated *the sickness*.

"Of these, what is called *the sickness* is generally the most common and the most fatal. It is an inflammation in the bowels, brought on by the full habit of the animal, by sudden heats and colds, by eating wet and frosted grass, or by lying on wet ground." P. Peebles, Statist. Acc. xii. 4.

2. A sheep which has died of disease; also, mutton of this description, S.

While highlandmen hate tolls an' taxes,
While moorlan' herds like guid fat *braxies*,—
Count on a friend in faith and practice,
In Robert Burns.
Burns, iii. 253.

BRAZE, *s.* A roach. V. BRAISE.

BRAZARS, *s. pl.* Armour for the arms. V. BRASERIS.

To BRE. *K. Hart*, i. 24. V. BIGGIT.

BRE, BREE, *s.* The eye-brow, S. B.

Hir ene affixit apoun the ground held sche,
Mouing na mare hir curage, face nor *bre*,
Than sche had bene ane statewe of marbyl stane.
Doug. Virgil, 180. 21.

"Ee nor bree," is still a proverbial phrase. "He

moved neither *ee nor bree* ony mair than he had been dead," S. B.

Now they conclude, that here their turf maun be,
And lay stane still, not moving *ee nor bree*.
Ross's Helenore, p. 74

A. S. *breg*, palpebra; Isl. *braa*. V. Bra.

BREADBERRY, *s.* That food of children, which in E. is called *pap*, S.

Perhaps from *bread* and A. Bor. *berry*, to beat, Su.G. *baeria*, Isl. *beria*, id. q. "bruised bread."

BREAK, *s.* A division of land in a farm, S.

"Such farms as are divided into 3 inclosures, or, as they are commonly called, *breaks*, the tenant, by his lease, is bound, under a certain stipulated penalty, to plow one only of these at a time." P. Kilwinning, Ayrs. Statist. Acc. xi. 152.

To BREAK, *v. a.* To disappoint, S. B. "*I'se no break you*, I shall not disappoint you," Shirr. Gl.

Isl. *bregd-a*, frustrari aliquem, G. Andr. p. 34. Su.G. id. mutare; fallere.

BREAK *(of a hill)* *s.* A hollow in a hill, S.

Isl. *breck-a*, crepido, declivitas.

BREARDS, *s. pl.* The short flax recovered from the first tow, by a second hackling. The tow, thrown off by this second hackling, is called *backings*.

"To be sold, a large quantity of white and blue *breards*, fit for spinning yarn, 4 to 6 lib. per spindle." Edinburgh Evening Courant, Sept. 1. 1804.

To BREAST, *v. n.* To spring up or forward; a term applied to a horse, S.

Thou never lap, and sten't, and *breastit*,
Then stood to blaw;
But just thy step a wee thing hastit,
Thou snoov't awa.
Burns, iii. 144.

From the action of the *breast* in this effort.

BREAST-WODDIE, *s.* That part of the harness of a carriage-horse, which goes round the breast, S. B.

"Sometimes the *breast-woddies*, an' sometimes the theats brak." Journal from London, p. 5. V. Ria-Widdie.

BRECHAME, Brechem, *s.* The collar of a working horse, S.

—Ane *brechame*, and twa brochis fyne.—
Bannatyne Poems, p. 160. st. 8.

"*Barsham*, a horse collar. North." Gl. Grose. *Baurghwan* is used in the same sense, A. Bor. ibid.; also, "*Brauchin*, a collar for a horse, made of old stockings stuffed with straw. Cumb." Ibid.

"The straw *brechem* is now supplanted by the leather collar." P. Alvah, Banffs. Statist. Acc. iv. 395. V. Weassis.

Your armour gude ye mauna shaw,
Nor yet appear like men o' weir;
As country lads be a' array'd,
Wi' branks and *brecham* on each mare.
Minstrelsy Border, i. 176.

Gael. Ir. *braigh*, the neck; whence *braighaidain*, a collar. The last syllable has more resemblance of Teut. *hamme*, a collar. V. Haims.

BREDDIT, *part.*

The durris and the windois all war *breddit*
With massie gold, quhairof the fynes scheddit.
Palice of Honour, iii. 68. Edin. edit. 1579.

It seems to signify *wreathed*, from A. S. *bred-an*, Teut. *breyd-en*, to wreathe. *Scheddit* is rendered "streamed forth;" Gl. But the expression may perhaps denote that the *fynes* or *ends* of the golden wreaths *parted* from each other.

BREDE, Wynter-Brede, *s.* Provisions for winter.

——Of emotis the blak rout—
Had beildit vnder the rute of an hye tre
In tyll ane clift thare byke and duelling stede,
To hyde thare langsum werk, and *wynter brede*.
Doug. Virgil, 462. 33.

This may be merely *bread*, as Rudd. supposes, used more largely. But Isl. *braad* is rendered, praeda, esca, carnivori animalis, G. Andr. p. 33. which seems to indicate that A. S. *breod* is only a restricted use of the radical word.

BREDIR, *s. pl.* Brethren. V. Brodir.

BREDIS. In bredis.

The birth that the ground bure was brondyn *in bredis*,
With gerss gay as the gold, and granis of grace.
Houlate, i. 3. MS.

This is certainly the same with *in brede* as used by Chaucer, which Tyrwhitt renders *abroad*. Thus *brondyn in bredis* is "branched out." V. Abreid.

BREE, Brie, S. B. Brew, Broo, S. *s.* 1. Broth, soup.

The priest said grace, and all the thrang fell tee,
And ply'd their cutties at the smervy *bree*.
Ross's Helenore, p. 116.

Of cookrie she was wonder slee,
And marked all as it should be;
Good beef and mutton to be *broo*,
Dight spits, and then laid the rosts to.
Sir Egeir, p. 66.

"*Bree*, broth without meal," Gl. Yorks.

2. Juice, sauce, S.

"*Breau*, is supping meat, or gravy and fat for brewis;" Gl. Yorks.

3. Water; moisture of ny kind, S.

A' ye douce folk, I've borne aboon the *broo*,
Were ye but here, what would ye say or do?
Burns, iii. 57.

Thus *snaw-bruc* is melted snow, *herring-bree*, the brine of a herring-barrel, S.

This has been derived from Gael. *bri*, substance. But it appears in the same forms in other languages. Teut. *bry*, *broeye*, *bruwe*; puls, jus, juscalum, liquamen. A. S. *briw*, Germ. *brue*, *bruhe*, id. liquor; q. decoctum, according to Wachter, from *brau-en*, to boil. G. Andr. in like manner derives Isl. *brugg*, calida coctio, from *brugg-a*, coquere.

BREE, *s.* Hurry, bustle.

Nae doubt, when ony sic poor chiel' as me
Plays tricks like that; ye'll, in a hurry, see
It thro' the parish raise an unco *bree*.
Shirrefs' Poems, p. 67. V. also p. 215.

Su.G. *bry*, turbare, vexare; which some derive from *brigda*, litigare, *brigd*, contumelia.

BREE, *s.* The eye-brow. V. Bre.

To BREED *of*, to resemble. V. Brade, *v.* 5.

BREEK, Breik, *s.* One leg of a pair of breeches, S. *pl. breeks, breiks*, breeches.

The word is used in the sing. in a proverbial phrase, the origin of which is ascribed to what was said by Archibald III., fourth Earl of Douglas, after a battle, in which he had been wounded in that quarter which modesty vails.

"When after the battell every man was reckoning his wounds, and complaining, hee said at last when hee had hard them all; *They sit full still that have a riven breike.* The speach—is past into a proverb, which is used to designe such as have some hidde and secret cause to complaine, and say but little." Hume's Hist. Doug. p. 120.

Than gan thai baith for to think schame,
And to be naikit thocht defame;
And maid thame *breikis* of leuis grene.
Lyndsay's Warkis, p. 26.

Another throw the *breiks* him bair,
Whill flatlies to the ground he fell.
Raid of Reidswire, Minstrelsy Border, i. 118.

This word occurs both in the Gothic and Celtic dialects. Anc. Goth. and Isl. *brok;* A. S. *braec, brec;* Su.G. *braeckor;* Alem. *pruah;* Arm. *brag;* C. B. *bryccan;* Gael. *brigis;* Ir. *broages.* It was known to the Romans. Ovid insinuates that this was a Persian dress.

Hos quoque, qui geniti Graja, creduntur ab urbe,
Pro patria cultu *Persica bracca* tegit.
Trist. v.

"From this dress, the Romans gave the name of *Gallia braccata* to one part of Gaul; because, this not being used by themselves, they had for the first time seen it there. This was the province otherwise called *Gallia Narbonensis*, Cellar. Geog. L. 2. c. 2. It included Savoy, Dauphiné, Languedoc, and Provence. The origin of the word is obscure; although Bochart and G. Andr. both derive it from Heb. ברך *baeraec*, the knee; because the breeches worn by some nations reached no higher.

It is singular, that Lyndsay, in the passage quoted, uses the same term for the *aprons* made by our common parents, which occurs in the A. S. Pentateuch, only as conjoined with *waed*, a garment: *Siwodon ficleaf, and worhton him waedbrec.* Gen. iii. 7.

BREELLS, *s. pl.* Spectacles in general; but more strictly double-jointed spectacles; Clydes.

Germ. *brill*, Su.G. *briller*, id. oculi vitrei, L. B. *berill-us* is used in the same sense. Various are the conjectures as to the origin of the term. Ihre thinks it had been applied to them, in a jocular way, by the Italian tradesmen, from *briglia*, a bridle, q. a bridle for the nose.

Had the term been formed in our own time, we might have traced it, somewhat in the same way, to Isl. *brial*, affectatio, as many, it is thought, wear glasses now from no higher motive; not, at any rate, in consequence of their sight being injured by reading.

BREER, Brere, Braird, Breard, *s.* The first appearance of grain above ground, after it is sown, S.

A fine breer, an abundant germination. "*Brere*, new sprung corn," Rudd.

"There is no *breard* like midding *breard;*" S. Prov. Kelly, p. 328. applied to low-born people who suddenly come to wealth and honour; in allusion to the stalks of corn which spring up on a dung-hill.

There's an auld saw, to ilk ane *notum*—
"Better to save at *braird* than bottom."
Ramsay's Poems, i. 143.

Or in prose; "Better hain at the *brierd* than at the bottom;" Ramsay's Prov. p. 19.

A. S. *brord*, frumenti spicae, "corn new come up, or the spires of corn." Somner. But as we learn from the same writer, that the primary sense of the word is *punctus*, a prick or point; this enables us to trace it a little farther. For Su.G. *brodd*, a point, (cuspis, aculeus,) also signifies the first appearance of the blade, used in the same sense with *spik*. Deinde etiam *brodd* vocatur herba segetis, primum sese e terrae gremio exserens, utpote quae cacumina sua, instar clavorum acuminata, humo exserunt: Marc. iv. 28. Simili metaphora *spik* dicitur primum illud germen, quod e grano prodit. *Kornet aer i spik.* Ihre, i. 270.

The Su.G. word claims Isl. *bryd-a*, pungere, *(to brodd*, S. B.) as its origin. Ir. *pruid-im*, id. is undoubtedly from the same root.

"*Bruart*, the blades of corn just sprung up;" Gl. Lancash. This word has the closest affinity to A. S. *brord.*

To Breer, Brere, Breard, *v. n.* To germinate, to shoot forth from the earth; applied especially to grain, S. *Brerde*, part. pa. Loth. *brairded.*

The sulye spred hir brade bosum on brede,
Zephyrus confortabill inspiratioun
For tyll ressaue law in hir barme adoun:
The cornis croppis, and the bere new *brerde*,
Wyth gladesum garmont reuesting the erd.
Doug. Virgil, 400. 27.

—Whuddin hares, 'mang *brairdit* corn,
At ilka sound are startin:
Rev. J. Nicol's Poems, ii. 1.

Breirding, *s.* Germination; used metaph. in relation to divine truth.

"I find a little *breirding* of God's seed in this town, for the which the Doctors have told me their mind, that they cannot bear with it." Rutherford's Lett. P. I. ep. 73.

BREESSIL, *s.* The act of coming on in a hurry, Fife.

This is immediately allied to A. S. *brastl*, crepitus, strepitus, fractio, fractura, arsio, "cracking or crackling; also, burning;" Somn. *Brastl-ian*, crepitare, strepere; to crack, to crackle, to make a noise;—to burn; ibid. These terms have been primarily used to denote the noise made by fire. There can be no doubt as to their affinity to Isl. *brys*, ardens calor. The Isl. *v.* corresponds exactly to our word; *bryss-a*, fervide aggredi; G. Andr. p. 36.

BREGER, *s.* One given to broils and bloodshed.

Sic men than, ye ken than,
Amangs our selfs we se,
As *bregers* and tygers,
Delyts in blud to be.
Burel's Pilg. Watson's Coll. ii. 46.

This at first view might seem to be merely a corr. of E. *braggart*. But it is from Fr. *briguer*, "a quarrelsome, contentious or litigious person; used also as *brigand*," Cotgr.; both being from *brigue*, contention. Chaucer uses *brige* in the latter sense. The origin is most probably Su.G. *brigd-a*. V. Bree, *s.* 2.

BREHON, *s.* A hereditary judge.

"The *Brehons* were, in North Britain and Ireland, the judges appointed by authority to determine, on stated times, all the controversies which happened within their respective districts. Their courts were usually held on the side of a hill, where they were seated on green banks of earth. The hills were called *mute-hills*.—The office belonged to certain families, and was transmitted, like every other inheritance, from father to son. Their stated salaries were farms of considerable value. By the *Brehon* law, even the most atrocious offenders were not punished with death, imprisonment or exile; but were obliged to pay a fine called *Eric*. The eleventh, or twelfth part of this fine fell to the judge's share: the remainder belonged partly to the King or Superior of the land, and partly to the person injured; or if killed, to his relations." Dr Macpherson's Critical Dissertations, D. 13.

After Scotland had been overrun by Edward I., in the regulations made for the government of the country, it was ordained that "the custom of the *Scots* and *Brets* should, for the future, be prohibited, and be no longer practised." Ryley, p. 506. This has been understood, as if it denoted a total abrogation of the Scottish laws and customs. But Lord Hailes views the usage of the Scots and Brets as something entirely distinct from the laws of the land. "We know from our statute-book," he says, "that the people of Galloway had certain usages peculiar to them, Stat. Alexander II. c. 2. One was, that causes among them were tried without juries. Quon. Attach. c. 72. 73. and this may probably have been the usage which Edward abolished. The people of Galloway were sometimes distinguished by the name of *Scots*: thus, *the wild Scot of Galloway* is an expression to be found in ancient instruments, and is proverbial even in our days. The *usage of the Brets* I take to be what relates to the judge called *Brithibh* or Brehon; in Ireland, *Brehan;* and consequently, that the thing here abolished was the commutation of punishments, by exacting a pecuniary mulct." Annals, I. 286. V. also 2. Statutes Rob. I. c. 56.

This learned writer is certainly in a mistake, however, when he supposes that the *Brehons* were the same with the *Brets*. The latter are evidently mentioned as a people, equally with the Scots. "The custom of the *Scots* and *Judges*," would form a harsh connexion. By the Scots may be here meant the wild Scots, or the descendants of the Irish, in the Western parts of Galloway. The *Brets* are certainly *Britons;* those most probably, who inhabited *Strat-clyde*, and who seem to have retained customs peculiar to themselves, even after the dissolution of their kingdom. V. Pinkerton's Enquiry, I. 80. 81.; where it appears incontestibly proved, that this name was given to the Britons or Welsh.

With respect to the term *Brehon;* as Ir. *breathav*, *breitheav*, still signifies a judge, C. B. *braudur* has the same meaning. Bullet supposes that *Breth* has been used in this sense by the ancient Gauls; whence *Vergobret*, the name of the supreme magistrate among them. The *Aedui*, a nation of Gauls, whose chief city was Augustodunum, now Autun (Cellarii Geog. I. 171. 172.) gave this name to their chief magistrate. Divitiacus et Lasco summo magistratu praeerant. *Vergobretum* appellant Aedui, qui creatur annuus, et vitae necisque habet potestatem. Caesar. Bell. Gall. Lib. 1. Du Cange observes, that to this day the supreme magistrate of Autun is called *Vierg*. Schilter, giving a Germ. etymon, supposes that this word is composed of *werk* work, and *bret* illustrious. Bochart still more wildly derives it from the two Syriac words, *Farga* change, and *partun* supreme governor; because this Vergobret, although the first magistrate, was subject to change. De Colon. Phenic. p. 79. Wachter views it as formed of the old British *ver* a man, and *cyfraith* law, q. one who legally settles all differences. But it seems to be merely *the man who judges;* as in Ir. *Fear go fraith* literally bears this meaning; Biblioth. Anglic. Tom. XV. Par. I. p. 412. referred to by Wachter. Or the word may be thus formed; *Fear*, a man, *go* a conjunctive particle, and *breath* judgment. *Go*, however, may here be the preposition signifying *to*, as it is commonly used. Thus it is, *the man appointed for judgment*.

Since collecting the preceding materials on this article, I have observed that Sir James Ware gives an account of the Brehons, substantially the same with that given by Dr Macpherson. But as the Irish antiquary is more circumstantial than the Scottish, as he had better opportunities of investigation, and as at best our sources of information on this subject are very limited; some extracts from Ware may be acceptable to the reader.

"The Dynast, or Chieftane," he says, "had certain judges under him called *Brehons*, who at stated times sat in the open air, generally upon some hill, on a bench raised with green sods, where they distributed justice to the neighbours, who pleaded their causes before them. These Judges were unskilled in the English Laws; but when any matter was debated before them, they directed their judgment partly by principles drawn from the Civil and Canon laws, and partly by prescriptions and customs in use among the Irish. And as the Dynast had Brehons, who were always of one sept or family, so he had also Historians, Physicians, Surgeons, Poets and Harpers of other septs, to every one of whom particular lands were allotted for their support.—The Brehons were divided into several tribes, and the office was hereditary: yet their laws were wrapt up in an obscure language, intelligible only to those who studied in their schools, in order to succeed the family *Brehon*. The eleventh part of the matter in demand was the Brehon's fee, and the loser paid no costs. The Irish historians mention the *Mac-Kiegans*, *O-Deorans*, *O-Brislans*, and *Mac-Tholies*, as Brehons.

"—By the Brehon laws, murders, rapes and theft were punished by a fine called *Eric*, which was raised out of the substance of the delinquent; or for

want of that, out of the territory where the offence was committed.—As murder was punished by an *Erick*, so a bare attempt to commit it, though unsuccessful, was subject to the like fine.—This law of *Erick* is said to have been introduced by *Fedlimid*, surnamed *Reachtair*, or the Law-giver, so called from his great care in making good laws, (however the present law may be considered) and seeing them exactly observed. He began his reign A. D. 164, and died in 173. Before the reign of this monarch, the law of retaliation prevailed in Ireland, viz. "an eye for an eye, and a tooth for a tooth." But he changed it into this milder punishment of the *Erick* or fine, in proportion to the quality of the offence.—

"It is not to be denied that the English laws and customs were introduced into Ireland at the very first arrival of the English there in the reign of King Henry II., and that they were afterwards more firmly established by King John, and deposited under his seal in the Exchequer at Dublin; but it is manifest that for many centuries after that period they did not extend their force and efficacy further than to the countries in possession of the English. For in the other parts of Ireland, the law of *Tanistry* remained in its full vigour, together with the *Brehon-law*, and that of *Gavelkind;* which laws and customs by degrees also crept in among some of the English, even among those of better note, as appears by a statute made in a Parliament held at Kilkenny in the 40th year of Edward III., under the government of Lionel Duke of Clarence, Lord Lieutenant of Ireland; by which the English are commanded in all controversies to govern themselves by the common laws of England, and whoever submitted himself to the *Brehon-law*, or to the law of the Marches, is declared a traitor. Yet notwithstanding that act, those Irish laws and customs were afterwards here and there received by many of the English; nor were the English laws universally acknowledged and submitted to through all Ireland until the final settlement made in the reign of King James I.

"——In the Depositions of witnesses examined before the Lord Deputy and Council at Limerick, A. 36. Hen. 8., in proof of the marriage of the Earl of Clanrickaird to Grany O-Kerwill, one of the witnesses is stiled Hugh Mac-Donnell, Mac-Egan, *Brehon* of Cloghketinge in Ormond: and among the articles made with the Earl of Desmond, (A. 6° Eliz.) one is, "that the *Brehon* laws, according to the Act of Parliament therein provided, be abolished in all the shires under the jurisdiction of the Earl."

The etymon of the term here given, is the same with that already suggested. "*Brehon* or *Breathav* in Irish signifies a judge, from *Breath* judgment." Antiquities of Ireland, p. 69–71.

Dr Ledwich has endeavoured to shew, that the Brehon laws are so nearly akin to the Gothic, that they must have been introduced into Ireland by the Belgae or Firbolgians; Antiquaries of Ireland, p. 259–280.

To BREY, *v. a.* To terrify.

Bot thare-of cowth thai fynd rycht noucht,
Bot a serpent all wgly,
That *breyd* thame all standand thare-by.
Wyntown, vi. 4. 36.

A. S. *breg-an*, id. probably allied to Sw. *bry*, to vex. V. BIGGIT.

To BREID, BREDE, *v. n.* To resemble. V. BRADE, *v.* 5.

BREID, *s.* Breadth. *On breid*, broad, or in breadth.

Sic *breid* abufe the wallis thair was,
Thre cartes micht sydlingis on them pas.
Lyndsay's Warkis, p. 77. Edit. 1592.

He fell in ane meikil myre, as wes his hap,
Was fourtie fute *on breid*, under the stayr.
Dunbar, Maitland Poems, p. 84.

A. S. *braed;* Su.G. *bredd*, id. *Brede* occurs in O. E.

Suane, the Danes kyng, was of so grete strength,
That he destroied this lond in *brede* & in length.
R. Brunne, p. 41.

BREYFE, BREVE, *s.* A writing.

Hys *breyfe* he gert spede for-thi
Til swmmownd this Ballyole bodyly.
Wyntown, viii. 10. 37.

A. S. *braue*, literae; Germ. *brief*, a letter; Isl. Su.G. *bref*, epistola, diploma; Fr. *brief*, *breve*, a writ. These are all from Lat. *breve*, a term used by Vopiscus. This word, as we are informed by Salmasius, came to signify a schedule or small book, towards the decline of the empire. The *v.* is evidently formed from the *n.*

To BREIF, BREVE, BREUE, BREW, *v. a.* 1. To write, to commit to writing.

Glaidlie I wald amid this writ haue *breuit*,
Had I it sene how thay war slane or schent.
Palice of Honour, iii. 92.

Maistir Jhon Blayr that patron couth rasaiff,
In Wallace buk *brewyt* it with the layff.
Wallace, ix. 1941. MS.

Ane heuinlie rout out throw the wod eschevit,
Of quhome the bounty gif I not deny,
Uneth may be intill ane scripture *brewit*.
Palice of Honour, ii. 2.

"Abbreviated," Gl. But it is evident that this is not the meaning.

Hence the phrase, "breif the bill," seems to be merely, write the deed.

Sall never berne gar *breif* the bill,
At bidding me to bow.
Maitland Poems, p. 209.

i. e. "No man shall ever have it in his power to cause that deed, or contract of marriage, to be written, which shall bring me into a state of subjection. I am determined to live single."

2. To compose.

Quhen udir folkis dois flattir and fenyé,
Allace! I can bot ballattis *breif*.
Dunbar, Bannatyne Poems, p. 65.

And in the court bin present in thir dayis,
That ballatis *breuis* lustely and layis.
Lyndsay's Warkis, 1592, p. 185.

Alem. *priaf-a*, *gebriaf-an*, scribere; *gebriafte in himilriche*, written in heaven; Otfrid. Su.G. *bebref-wa*, literis confirmare. L. B. *brevi-iare*, in breves redigere, describere, Du Cange.

BREITH, *adj.*

The *breith* teris was gret payn to behald,

Bryst fra his eyn, be he his tale had tald.
Wallace, viii. 1370. MS.

In old Edit. *bright;* in Perth Ed. *breicht.* It seems rather to signify, "tears proceeding from fervour of mind;" from Su.G. *braede*, ira. V. Braith.

BREITHFUL. V. Braithful.

BREK, *s.* Breach. *Wattir brek*, the breaking out of water.

—— The burne on spait hurlis doun the bank,
Vthir throw ane *wattir brek*, or spait of flude,
Ryfand vp rede erd, as it war wod.
Doug. Virgil, 49. 18.

A. S. *brice*, *bryce*, Alem. *bruch*, ruptura.

BREK, *s.*

For all the *brek* and sterage that has bene,
In fere of were and birnyst armour kene,
Wyth sa grete rage of laubour and of pane,
The wylde furie of Turnus now lyis slane.
Doug. Virgil, 467. 21.

—— Tanto armorum flagrante *tumultu*
Tantorum furiisque operum, atque laboribus actum est. *Maffei.*

Rudd. refers to this passage, although misquoted, as exhibiting the word in the sense of *breach.* But *brek* here certainly signifies, "uproar, tumult," as connected with *sterage*, stir; Isl. *brak*, strepitus, tumultus, *eg brak-a*, strepo, cerpo, G. Andr. p. 34. Su.G. *braak-a*; metaph. de molesto quovis labore. *Braaka med en ting*, cum re aliqua conflictari.

BREME, *adj.* Furious, Wynt. V. Brim.

BRENDE, *part. pa.*

Here belt was of blunket, with birdes ful bolde,
Branded with *brende* gold, and bokeled ful bene.
Sir Gawan and Sir Gal. ii. 3.

This might signify, polished or burnished; from Germ. *brenn-en*, facere ut ardeat. But I understand it as rather meaning what has been *burnt*, or thoroughly purified. The same expression is used in Sw. V. Burnt Silver.

BRENE, *s.* Corslet, habergeon.

The Knight in his colours was armed ful clene,
With his comly crest, clere to beholde;
His *brene*, and his basnet, burneshed ful bene.
Sir Gawan and Sir Gal. ii. 4. V. Birnie.

BRENT, *pret.* and *part.* Burned; S. *brunt.*

Of cruell Juno the drede *brent* her inwart.
Doug. Virgil, 34. 6.

A. S. *brenn-ing*, burning; Isl. *brenn*, ardeo.

BRENT, *adj.* High, straight, upright, S.

My bak, that sumtyme *brent* hes bene,
Now cruikis lyk ane camok tre.
Maitland Poems, p. 193.

"*Brent* is supposed to imply, *burnt* with lust." Ibid. Note, p. 425. But it must naturally occur, that *brent* implies a property the reverse of *crooked;* which is indeed the proper meaning. It most frequently occurs in one peculiar application, in connexion with *brow*, as denoting a high forehead, as contradistinguished from one that is flat. This is mentioned as a mark of dignity of appearance, or of beauty.

Heich in the fore stam stand he micht be sene,
For his blyith *browis brent*, and athir ene
The fyre twinkling, and his faderis star
Schew from his helmis top schynand on far.
Doug. Virgil, 268. 12.

Laeta tempora, Virg.

A fairer saw I never none;
With *browes brent*, and thereto small;
A drawing voice she speaks withall!
Sir Egeir, p. 29.

Ramsay uses it in the same manner.

Ah! wha cou'd tell the beauties of her face?
Her fair *brent brow*, smooth as th' unrunkled deep,
When a' the winds are in their caves asleep?
Poems, ii. 17.

How *brent's* your *brow*, my lady Elspat?
How gouden yellow is your hair?
O' a' the maids o' fair Scotland,
There's nane like lady Elspat fair.
Jamieson's Popular Ball. ii. 91.

The editor of these ballads thinks that *bent*, as applied to *bow*, has, in another place, been substituted for *brent.*

"This *bow*, which he carried unbent, he seems to have *bent* when he had occasion to swim, in order that he might more easily carry it in his teeth, to prevent the string from being injured, by getting wet. At other times, he availed himself of its length, and elasticity in the *brent*, or *straight* state, and used it (as hunters do a leaping pole) in vaulting over the wall of the outer court of a castle." Ibid. i. 175, N.

The term, in reference to the *brow* at least, is used in this sense, S. It is undoubtedly misapplied by Burns, when he contrasts it with *beld*, i. e. bald.

John Anderson my jo, John,
When we were first acquent;
Your locks were like the raven,
Your bonnie brow was *brent;*
But now your brow is *beld*, John,
Your locks are like the snaw.
Burns, iv. 302.

Our sense of *brent* is illustrated by A. Bor. *brant*, or *brunt.* "Steep. A brant hill. Northumb." Gl. Grose. It is also used in Westmorel. "*Brent-brow*, a steep hill; metaph. North." Ibid.

If any thing further were necessary to determine its sense, it might be observed, that, as a high forehead is generally considered as giving an air of dignity to the countenance, this phrase has been used to express an attribute of Deity.

"At the first sight of that angrie Majestie, with *brent browes* and his sterne countenance, a torrent of terrours shall violently rush vpon their soules, dashing them with a dazzling astonishment." Boyd's Last Battel, p. 678.

We most probably have the root in Su.G. *bryn*, vertex montis; or Isl. *brun-a*, to lift one's self on high. Ihre gives the very idea attached to the word in S. when he says, Meo judicio *bryn* notat id, quod ceteris superstat, aut prae aliis eminet. The same Goth. word is used in a sense still more nearly allied to that of ours. It signifies the eye-brow; Isl. *brun*, Germ. *aug-braunen*, Alem. *braane.* Sw. *brant*, steep; *en brant klippa*, a steep rock; Su.G. *en brante backe*, mons arduus; Ihre, vo. *Bratt.*

As Isl. *brun*, *bryn*, and Germ. *braun*, also sig-

nify a border, welt, or list, Wachter views this as the original idea; "because," he says, "the eyebrows are the borders of the eyes." But this is merely fanciful. It is far more natural to suppose, that the original signification is, high or steep; especially, as for this reason, it is not only applied to a rock or mountain, but to the brow in general, which, as an eminence, projects over the eyes.

Isl. *lata sigu bryn*, supercilia demittere, torve aspicere, Ol. Lex. Run., "to let down the brows," S. The Isl. word *brun*, supercilium, makes a conspicuous figure in a passage, in which we have an amusing picture of the manners of the tenth century, and at the same time a ludicrous description of a singular character. It is that of Egill an Icelandic warrior, who, with his brother Thorolf, and the soldiers under them, acted as auxiliaries to Athelstan, king of England, in his war against the Scots, A. 937. Egill is represented as returning from the interment of his brother Thorolf, who had fallen in battle.

"Egill, with his band, betook himself to King Athelstan, and approached him seated amidst joyous acclamations. The king, observing Egill enter, ordered a lower bench to be emptied for his troop, and pointed out a distinguished seat for Egill himself, directly opposite to the throne. Egill, seating himself there, threw his shield at his feet, and bearing his helmet on his head, having placed his sword on his knees, he drew it half out of its scabbard, and then thrust it back again. He sat erect, with a stern aspect. Egill's face was large, his brow broad; he had large eye-brows, *(brunamikill)*; his nose was not long, but abundantly thick; *(granstaedir)*, the seat of his *grunyie*, the circuit of his lips was broad and long; his chin and cheeks were wonderfully broad; his neck was gross; his shoulders surpassed the common size; his countenance was stern and grim, when he was enraged. He was otherwise of great stature; he had thick bushy hair of the colour of a wolf, and was prematurely bald.

"When he had seated himself, as has been already mentioned, he drew down the one eye-brow on his cheek, and at the same time raised the other to the region of his forehead and of his hair. Egill was black-eyed, and had dun eyebrows. He would not taste drink, although it was presented to him; but alternately raised and let fall *(hann brununum)* his eyebrows. King Athelstan, seated on his throne, also placed his sword on his knees. When they had sat thus for some time, the king drew his sword out of its scabbard, placed on the point of it a large and valuable ring of gold, which, rising from his throne and stepping forward on the pavement, he reached over the fire to Egill. He, rising, received the ring on the point of his sword, and drew it to him. He then returned to his place. The king seated himself again on his throne. Egill, placed below, put the bracelet on his arm; and his *eyebrows* returned to their proper station. Laying down his sword with his helmet, he received the horn presented to him, and drunk. Then he sung; 'The death of the destroyer of hooked breastplates, made me let fall my *eyebrows*.—I can now carry on my sword the jewel I received from a hero, as my reward; which is no mean praise.'

"From this time forward Egill drunk his share, and conversed with those who were near him. Then the king caused two chests to be brought in, each of them full of silver, and carried by two men. He said; 'Egill, receive these chests; and if thou return to Iceland, bear this money to thy father, which I send to him as a compensation for the loss of his son. Part of it, however, thou mayest distribute among thy own and Thorolf's nearest kinsmen, whom thou holdest most dear. But thou thyself shalt receive with me compensation for the loss of thy brother, either in lands or moveables, according to thy choice. If it be thy inclination to remain with me, I shall give thee what honour or dignity thou shalt please to ask.' Egill, receiving the money, thanked the king for his gifts and gracious promises: and brightening up, he thus sung:

'Grief made me let fall my *eyebrows*. But now I have found him who can smooth all these asperities. My *eyebrows* have been quickly raised by the king.' Egill Skallagrim Sag. ap. Johnst. Antiq. Celto-Scand. p. 52—54.

BRENT-NEW, quite new. V. BRAND-NEW.

BRERD, *s.*

For ony trety may tyd, I tell thé the teynd,
I will noght turn myn entent, for all this warld *brerd:*
Or I pair of pris ane penny worth in this place,
For besandis or beryell.
I knaw my aune quarrell.
I dreid not the pereill,
To dee in this cace.

Gawan and Gol. iv. 7.

Brerd may here denote *produce* in a general sense, from A. S. *brord*, spica. V. BREER. But perhaps it is rather *brerd*, which Lye renders *summum;* as signifying the whole substance on the surface of the earth.

To BRERE, *v. n.* To germinate. V. BREER.

BRESCHE, *s.* An attack.

"Bot be ressoun the wall was eirthe,—the *breiche* was not maid so grit upoun the day, bot that it was sufficiently repaired in the night; quhareof the Inglische men begyning to weary, determinate to give the *bresche* and assault, as that thay did upon the 7th of May 1560, beginning befoir the day-licht, and continewing till it was neir sevin hours."—Knox's Hist., p. 226.

In Lond. ed. it is *breach*, p. 246, understood in the same sense with *breich* in the second line preceding. In MS. II. in both places it is *breache*. But in MS. I. *brek* is used to denote the breach made in the wall, while the other phrase is "*brasche* and assault."

As in the latter, which is the most correct of the two MSS. the orthography is so different from that of the preceding word, and as the *breach* was previously made; it seems to denote the act of storming the breach, as synon. with *assault*.

Su.G. *brask-a*, sonitum edere, tumultum excitare denotat, a simplici *brask*, sonitus; Ihre. It may, however, be originally the same with *Brash*, q. v.

BRESS, *pl.* Bristles.

As *bress* of ane brym bair his berd is als stiff.
Dunbar, Maitland Poems, p. 48.

BRESSIE, *s.* A fish, supposed to be the Wrasse, or Old Wife, Labrus Tinca, Linn.

"Turdus vulgatissimus Willoughbaei; I take it to be the same our fishers call a *Bressie*, a foot long, swine-headed, and mouthed and backed; broad-bodied, very fat, eatable." Sibb. Fife, 128. "Several of them are occasionally caught in the Frith of Forth, and are called by our fishers by the general name of *Sea Swine*." Ibid. N.

If Sir R. Sibbald's conjecture be well-founded, the S. name may be radically the same with E. *wrasse*.

BREST, *part. pa.* Forcibly removed; or as denoting the act of breaking away with violence; for *burst*.

With the cloudis, heuynnys, son and dayis lycht
Hid and *brest* out of the Troianis sycht;
Derknes as nycht beset the see about.
Doug. Virgil, 15. 46. V. BRIST.

Breste, to burst. Chaucer.

BRETH, *s.*

I see, by my shaddow, my shap has the wyte.
Quhame sall I bleme in this *breth*, a besum that I be? *Houlate*, i. 6. MS.

This seems to signify rage; as the same with *berth*, used by Wyntown; and more nearly resembling Su.G. Isl. *bræde*, praeceps ira, furor. This is probably allied to *braad-a*, accelerare.

BRETHIR, BRETHER, *s. pl.* Brethren.

"Thir two *brethir* herand the desyris of the ambassatouris, tuke wageis, and come in Britain with X. thousand weil exercit and vailyeant men." Bellend. Cron. B. viii. c. 10. Wyntown, id.

"Let courtiers first serve God, and syne their prince; and do to their neighbours and *brether* as they would be done withal." Pitscottie, p. 143.

The word is used by R. Brunne, p. 95.

Malde's *brether* thei war, of Margrete douhter born.

"*Breether*, brothers;" Gl. Lancash.

Isl. and Sw. *broeder*, brethren. The A. S. pl. is formed differently, *gebrothru*.

BRETS, *s. pl.* The name given to the Welch, or ancient *Britons*, in general; also, to those of Strat-clyde, as distinguished from the Scots and Picts.

Lord Hailes refers to "the law of the Scots and *Brets*," as mentioned in an instrument, A. 1304. V. BREHON.

Wyntown seems to use *Brettys* as an adj. signifying *the British*.

Of langagis in Bretayne sere
I fynd that sum tym fyf thare were:
Of *Brettys* fyrst, and Inglis syne,
Peycht, and Scot, and syne Latyne.
Cron. i. 13. 41. V. BARTANE.

BRETTYS, *s.* A fortification.

Thai—schupe thame stowtly in all hy
Pypys and townnys for to ta,
And dwris and wyndowys gret alsua,
To mak defens and *brettys*.
Wyntown, viii. 26. 233.

L. B. *bretachiae, bertesca, brutesche, bertescha, bertresca, bertrescha, bresteschia, breteschia, briteschia, baldreschae, baltrescha, brisegae, bristegus*. For it occurs in all these forms. It properly denotes wooden towers or castles: *Bretachiae*, castella lignea, quibus castra et oppida muniebantur, Gallis *Bretesque, Breteque, breteches*; Du Cange. Fabricavit *Brestachias* duplices per 7 loca, castella videlicet lignea munitissima, a se proportionaliter distantia, circumdata fossis duplicibus, pontibus versatilibus interjectis. Guill. Armoricus de Gestis Philippi Ang. A. 1202. Ibid.

— *Brisegae* castellaque lignea surgunt.
Willelm. Brito, Philipp. lib. 4. v. 186.

Bristegus, Spelm. vo. *Hurditius*.

This term may perhaps be radically allied to Su.G. *bryt-a*, to contend, to make war. We may add, that Germ. *pritsche* is expl.; Omnis suggestus ex asseribus; Wachter. It has a common origin with BARTIZAN, q. v.

To BREVE, *v. a.* To write. V. BREIF.

BREW, *s.* Broth, soup. V. BREE.

BREW-CREESH, *s.* A term expressive of a duty paid to a landholder or superior, which occurs in old law-deeds. It is still used, Aberd. Sometimes it is called *Brew-tallow*.

This seems to refer to a tax paid for the liberty of *brewing*. That such a tax was exacted in boroughs, appears from the following statute:

"Ane Browster quha brewes aill all the yeare, sall pay to the Provest foure pennies; and for ane halfe yeare twa pennies: and he may brew thrie times payand na dewtie. And for the fourt *browest*, he sall giue the dewtie of ane halfe yeare, and na mair (quhither *he* be man or *woman*)." Burrow Lawes, c. 39.

BRIBOUR, BRYBOUR, *s.*

Ane curlorous coffe, that hege-skraper,
He sittis at hame quhen that thay baik,
That pedder *brybour*, that scheip-keipar,
He tellis thame ilk ane caik by caik.
Bannatyne Poems, p. 171. st. 7.

This word is not expl. by Lord Hailes. Mr Pinkerton has observed, that it signifies a *thief*, N. Maitl. P. p. 536. He refers to Tyrwhitt's Gl. Tyrwhitt however does not speak with certainty. "In Pierce Plough. p. 115. b. a *bribour* seems to signify a *thief*; as *bribors, pilors*, and *pikeharneis*, are classed together; and still more closely in Lydg. *Trag.* 152.

"Who saveth a *thefe*, whan the rope is knet,—
With some false turne *the bribour* will him quite."

He also refers to the passage under consideration in Bann. P.

But this is not the original sense of the word. It is from Fr. *bribeur*, "a beggar, a scrap-craver; also, a greedy devourer;" *briber*, to beg; and this from *bribe*, a lump of bread given to a beggar; Cotgr. *Briba*, Anc. MSS. Bullet; from C. B. *briw, brib*, a morsel, a fragment; Hisp. *brivar, bri-*

bar, a beggar, because one gives a morsel to a beggar.

It seems to be here used rather in this sense, as corresponding more closely with the character of a miser; especially as there is nothing else in the stanza that implies absolute dishonesty. And as used by Dunbar in his *Flyting*, it conveys no worse idea.

Ersch *brybour* baird, vyle *beggar* with thy brats.—
Evergreen, ii. 50.

Brybour and *beggar* are undoubtedly synon. He calls Kennedy a beggar, because a bard; alluding to the circumstance of bards receiving their support from the bounty of others. V. HEGE-SKRAPER.

BRICHT, BRYCHT, a young woman, strictly as conveying the idea of beauty.

Wallace hyr saw, as he his eyne can cast,
The prent off luff him punyeit at the last,
So asprely, throuch bewté off that *brycht*,
With gret wness in presence bid he mycht.
Wallace, v. 607. MS.

We might view this as the same with A. S. *bryt*, a nymph; did it not seem, from analogy, to be merely a poetical use of the adj. *bright*; in the same manner as ancient writers used *fre*, *clere*, &c. *Gudlye* occurs in a similar sense, in the same poem.

Than kissit he this *gudlye* with plesance,
Syne hyr besocht rycht hartly of quentance.
Ibid. v. 671. MS.

I need scarcely observe that *fair* in modern E. is used in the same manner. V. FRELY.

BRID, BRIDDE, *s.* A bird, a pullet.

The King to souper is set, served in halle,—
Briddes branden, and brad, in bankers bright.
Sir Gawan and Sir Gal. ii. 1.

A. S. *brid* is used for chicken, as also S. *burd*. *Branden* and *brad* seem strictly to have the same meaning. *Branden* may be the part. pret. of A. S. *brinn-an*, urere. The terms, however, may here be used differently; as denoting that pullets were served up, dressed both on the grid-iron, and on the spit. V. BRADE, *v.*, and BIRD.

BRIDLAND, *part. pre.*

——The fiend was fow
At banquet *bridland* at the beir.
Watson's Coll. iii. 8.

This is some of Polwart's doggerel; which has no other claim to attention, than the use of a variety of old words that do not occur elsewhere.

The only conjecture I can form as to this word, is that it is derived from *bridal*, q. bridalling, drinking as freely as men do at a bridal.

BRIG, BREG, BRYG, *s.* A bridge, S. A. Bor. Lancash.

Corspatryk raiss, the keyis weile he knew,
Leit *breggis* doun, and portculess that drew.
Wallace, i. 90. MS.

The *brig* was doun that the entré suld keipe.
Ibid. iv. 226. MS.

Scho helped him opon his hors ryg,
And sone thai come until a *bryg*.
Yewaine, *Ritson's E. M. R.* i. 77.

A. S. *bricg*, *brigge*, Su.G. *brygga*, Belg. *brug*. Wachter mentions *briga* as a Celtic word, which in composition signifies a bridge; as *Catobriga*, pons militaris; *Samarobriga*, the bridge of Samara. But, I suspect, he has mistaken the sense of *briga*. Ihre views *brygga* as a diminutive from *bro*, anc. *bru*, which has the same meaning.

BRIGANER, *s. pl.* A robber, S. B.

"I did na care to stilp upo' my queets, for fear o' the *briganers*."—Journal from London, p. 6.

This is evidently from *brigand*. V. BRAYMEN.

BRYLIES, *s. pl.* Bearberries. V. BRAWLINS.

BRIM, BRYM, BREME, *adj.* 1. Raging, swelling; applied to the sea.

"The yeir of God i. M. iiii. c. lxxxvi. yeris, certaine marchandis wer passand betuix Forth & Flanderis (quhen hastelie come sic ane thud of wynd) that sail, mast and taikillis wer blawin in the *brym* seis, throw quhilk the schip beleuit nocht bot sicker deith." Bellend. Cron. B. viii. c. 20. *Tumentes* undas, Boeth.

Rudd. adopts the derivation of Skinner, from A. S. *bryn*, ardor. But Isl. *brim*, the raging of the sea, seems to give the original idea, which is here preserved by Bellenden. The Isl. word is thus defined; Aestus maris, vehementibus procellis littus verberans; Olai Lex. Run. *Brimsamt*, aestuans, *brimreid*, aestuarium; Verel. Allied to these are A. S. *brim*, *brym*, salum, aequor, mare, the sea; *brymmas saes*, the friths of the sea; and *brim-flod*, a deluge or inundation. This word bears considerable resemblance to Gr. βρεμ-ω, βρεμ-αομαι, fremo; as well as to Su.G. *brumm-a*, id.

2. Fierce, violent.

"With *brym* furie thay followit sa fast on thir Pychtis, that thay war baith taikin and cruelly put to deid." Bellend. Cron. B. viii. c. 7.

And mony a ane may mourn for ay
The *brim* battil of the Harlaw.
Evergreen, i. 90.

3. Stern, rugged; applied to the countenance.

Bot this sorroufull botsman wyth *bryme* luke,
Now thir, now thame within his weschell tuke.
Doug. Virgil, 174. 20.

4. Denoting a great degree either of heat or of cold.

Vulcanis oistis of *brym* flambis rede
Spredand on bred, vpblesis euery stede.
Ibid. 330. 48.

——*Brym* blastis of the northyn art
Ouerquhelmyt had Neptunus in his cart.
Ibid. 200. 20.

Thus, "a brim frost," is still a common phrase for a severe frost, S. B.

BRIM, *s.* A cant term for a trull, Loth.

The late ingenious and learned Callander of Craigforth, in some MS. notes, under the Su.G. v. *Brumm-a*, fremere, (Ihre, Prooem. xlii.) mentions *brim*, as signifying a scold, S. This has most probably been the primary sense. The reason of the transition is obvious.

BRYMLY, *adv.* Fiercely, keenly. Wall. vii. 995. V. ARTAILYE.

To BRYN, BRIN, BIRN, *v. a.* To burn.

Now ga we to the King agayne,
That off his wictory wes rycht fayne,
And gert his men *bryn* all Bowchane

Fra end till end, and sparyt nane.
Barbour, ix. 296. MS.

Doug. Virgil, 136. 54. MoesG. Alem. *brinn-an*, Su.G. *brinn-a*, Germ. *brenn-an*, id. A. S. *bryne*, burning.

BRIN, BRINN, *s.* A ray, a beam, a flash, S. B.

The gowden helmet will sae glance,
And blink wi' skyrin *brinns*,
That a' his wimples they'll find out,
Fan in the mark he shines.
Poems in the Buchan Dialect, p. 11.

i. e. when shining in the dark. V. also p. 29.

BRYNSTANE, BRYNT-STANE, *s.* Brimstone, sulphur.

There followis ane streme of fyre, or ane lang fure,
Castand gret licht about quhare that it schane,
Quhill all inuiroun rekit lyke *brynt-stane*.
Doug. Virgil, 62. 14.

This Skinner derives from A. S. *bryn*, incendium, and *stone*, q. lapis incendii seu incendiarius. Sw. *braensten*, id. from *braenn-a* to burn, and *sten*, a stone.

BRINK. To BRINK.

Ganhardin seighe that sight,
And sore him gan adrede,
To brink;
"To sle thou wilt me lede,
To Beliagog me think."
Sir Tristrem, p. 170.

The only idea I can form concerning this phrase, is that it signifies *inwardly*, q. in pectore; Isl. Su.G. *bring-a*, pectus. *Vaenti ec at ythur skioti skelk i bringo;* Auguror, metu pectora vestra saucia futura. Heims Kring. Tom. i. 566.

BRINKIT, *part. pa.*

As blacksmyth *brinkit* was his pallatt
For battring at the study.
Bannatyne Poems, p. 20. st. 7.

If this be not, as Lord Hailes conjectures, an error of some transcriber, for *bruikit;* it may signify bronzed, blackened with heat; allied to Su.G. *brinna*, to burn, *braecka*, to roast.

BRISKET, BISKET, *s.* The breast, S.

Down through the fair wi' kilted coats,
White legs and *briskets* bare;
Ned's glass had clean'd their face o' motts,
An' sorted weel their hair.
Morison's Poems, p. 15.

You crack weel o' your lasses there,
Their glancin een and *bisket* bare.
Fergusson's Poems, ii. 113.

This term has been generally derived from Fr. *brichet*, id. But it is probable, that we have the origin of the word in Isl. *briosk*, Sw. *brusk*, gristle, because this part is generally cartilaginous.

The word in E. denotes "the breast of an animal." It bears this sense also in S. and is sometimes corr. called *briskin*.

BRISMAK, *s.* The name given to Torsk, our Tusk, in Shetland.

BRISSAL, *adj.* Brittle. Gl. Sibb.

Alem. *bruzzi*, fragilitas; Otfrid.

BRISSEL-COCK, *s.*

"There was of meats, wheatbread, mainbread and ginge-bread; with fleshes, beef, mutton, lamb, veal, venison, goose, grice, capon, coney, cran, swan, partridge, plover, duck, drake, *brissel-cock* and pawnies, black-cock and muir-fowl, capercailies." Pitscottie, p. 146.

This perhaps denotes a turkey, because of its rough and *bristly* appearance; in the same manner as the Friezland hen is vulgarly called a *burry hen*, from *burr*, the rough head of a plant, or Fr. *bourru*, hairy.

To BRISSLE, *v. a.* To broil, &c. V. BIRSLE.

To BRIST, BRYST, *s.* To burst.

Solynus sayis, in Brettany
Sum steddys growys sa habowndanly
Of gyrs, that sum tym, [but] thair fe
Fra fwlth of mete refrenyht be,
Thair fwde sall turne thame to peryle,
To rot, or *bryst*, or dey sum quhyle.
Wyntown, i. 13. 14.

Sone as Turnus has him inclusit sene,
Ane glowand new light *bristis* from his ene.
Doug. Virgil, 304. 22.

Brest is also used, q. v. Isl. *brest-a*, Dan. *brister*, frangi, rumpi, cum fragore (crepitu) dissilire; Gl. Edd. It is there said that all the words of this form and signification are from *briot-a*, frangere, to break. Perhaps, *bryss-a*, fervide aggredi, to come on with ardour, may have as good a claim.

BRITH, *s.* A term left for explanation by Mr Pinkerton. It seems to mean wrath or contention.

Schir Gawyne, graith ye that gait, for the gude rude;
Is nane sa bowsum ane berne, *brith* for to bynd.
Gawan and Gol. i. 10. i. e. to restrain rage.

Su.G. *braede*, anger; *brigd*, controversy; *brigd-a*, to litigate; *bry-a*, to agitate.

To BRITTYN, BRYTEN, BRETYN, *v. a.* 1. To break down, in whatever way.

Bretynit doune braid wod maid bewis full bair.
Gawan and Gol. ii. 13.

It might signify, "Broad wood *broken* down made boughs," &c. But *braid wod* is probably an error for *brayne wod*. V. BEIR, *v.*

2. To kill; applied both to man and beast.

——Ye haif our oxin reft and slane,
Bryttnyt our *sterkis*, and young beistis mony ane. *Doug. Virgil*, 76. 5.

—Feil corpis thare was *brytnit* doun,
Be Turnus wappinnis and his dartis fell.
Ibid. 296. 1.

Rudd. not only renders it to kill, but "to sacrifice;" while he overlooks the primary sense. I have not observed that it is ever used as properly denoting sacrifice. As it primarily signifies to break down, it is transferred to the act of killing. For as a tree is said to be felled, when broken down by the ax, because deprived of vegetable life; it is only an extension of the same idea to apply it to the destruction of animal life. It is also written *bertyn*. V. BERTYNIT.

A. S. *bryt-an*, Su.G. *bryt-a*, Isl. *briot-a*, frangere.

BRITURE, Houlate iii. 8. is in Bannatyne MS. *brit ure*, and *Ena* is *Eua*. The passage should be printed,

Haile altare of *Eua* in ane *brit ure!*

i. e. "altar of Eve in a bright hour."

It is part of an address made to the Virgin Mary.

To BRIZE, *v. a.* To bruise. V. BIRSE.

BROAD-BAND. V. BRAID-BAND.

To BROCHE, *v. a.* To prick, to pierce.

——Thir knychtis rydis,
Wyth spurris *brocheand* the fomy stedis sydis.
Doug. Virgil, 197. 46.

This is evidently the same with E. *broach*, although used in a peculiar sense. As the word is of Fr. origin, this is a Fr. idiom. *Brocher un cheval*, to spur a horse, properly to strike him hard with the spurs. V. Cotgr. Hence,

BROCHE, *s.* 1. A spit.

Ane Duergh braydit about, besily and bane,
Small birdis on *broche*, be ane brigh fyre.
Gawan and Gol. i. 7.

2. "A narrow piece of wood or metal to support the stomacher," Gl. Sibb.

3. A wooden pin on which yarn is wound, S. "The women call that a *brooch* (rather *broche*) on which they wind their yarn," Gl. Rudd.

Hir womanly handis nowthir rok of tre,
Ne spyndil vsit, nor *brochis* of Minerve,
Quhilk in the craft of claith makyng dois serve.
Doug. Virgil, 237. b. 18. also, 293. 40.

This word is evidently the same with Fr. *broche*, a spit. Du Cange views this as derived from, or at least as the same with, L. B. *broccae*, *brochae*, wooden needles, a term used in the twelfth century. Arm. *brochen* signifies a spit; from *broch-a*, to pierce, transfigere. Lye, Add. Jun. Etym. vo. *Broach*.

BROCHAN, *s.* (gutt.) Oat-meal boiled to a consistence somewhat thicker than gruel, S. It differs from *crowdie*, as this is oat-meal stirred in cold water.

Brochan is much used in the Highlands and Islands, both as meat and as medicine.

"When the cough affects them, they drink *brochan* plentifully; which is oat-meal and water boiled together, to which they sometimes add butter." Martin's West. Isl. p. 12.

"O'er mickle cookery spills the *brachan*;" Ramsay's S. Prov. p. 57. Leg. *brochan*.

Braughwham, Lancash., is probably allied; "a dish made of cheese, eggs, bread, and butter, boiled together." Gl. Grose.

Gael. *brochan*, pottage, also, gruel; C. B. *bryhan*, a sort of flummery.

BROCHE, BRUCHE, BROACH, *s.* 1. A chain of gold, a sort of *bulla*, or ornament worn on the breast.

The *bruche* of gold, or chene loupit in ringis
About thare hals doun to thare breistis hingis.
Doug. Virgil, 146. 21.

——It pectore summo
Flexilis obtorti per collum circulus auri.
Virg. v. 558.

It is also applied to the ornament put on a horse's chest.

For euery Troiane perordour thare the Kyng
With purpour houssouris bad ane cursoure bryng,
Thare brusit trappouris and patrellis reddy boun,
With goldin *bruchis* hang from thare breistis doun.
Ibid. 215. 25.

2. A fibula, a clasp, a breast-pin, S.

Large *broches* of silver, of a circular form, and often nicely embossed, are worn by the better sort of Highlanders, for fastening their plaids before.

"M'Dougal of Lorn had nearly made him [K. Rob. Bruce] prisoner. It is said that the silver *broach* which fastened his plaid was left on the field, and is in the possession of a descendent of M'Dougal's." Muses Threnodie, Note, p. 58.

This word occurs in R. Glouc. p. 489.

Vor *broches*, & ringis, & yimmes al so;
And the calis of the wewed me ssolde ther to.

i. e. For paying the ransom of Richard I. broches, rings, gems, and even the chalice of the altar were sold. Hearne has not rightly understood the term. For he renders it, "very fine and beautiful pyramids of gold," Gl. The word is used by Chaucer.

And eke a *broche* (and that was little need)
That Troilus' was, she gave to Diomede.
Troilus and Creseide.

Tyrwhitt says that this "seems to have signified originally the *tongue* of a buckle or clasp, and from thence the buckle or clasp itself." Here he apparently refers to Fr. *broche*, a spit, as the origin. But Isl. *bratz* signifies *fibula*, Su.G. *braz*, from Isl. *brus-a*, to fasten together. Teut. *broke*, *broocke*, *breucke*, bulla, torques, monile; which Kilian derives from *brock-en*, *broock-en*, pandare, incurvare. Gael. *broiside*, a clasp; *broisde*, a brooch, Shaw. It seems doubtful, however, whether these words may not have been introduced into the Gael. from some Goth. dialect; as both appear to be unknown to the Ir. Neither Lhuyd nor Obrien mention them. Lhuyd, indeed, when giving the different Ir. terms signifying *fibula*, inserts in a parenthesis (Scot. *brast*). He seems to mean the *Scottish* dialect of the Irish, or what is commonly called *Gaelic*.

To BROCK. V. BROK.

BROCKED, BROAKIT, *adj.* Variegated, having a mixture of black and white, S. A cow is said to be *broakit*, that has black spots or streaks, mingled with white, in her face, S. B.

"The greatest part of them [sheep] are of the Galloway breed, having black or *brocked* faces, and their wool is coarse." P. Edderachylis, Sutherl. Statist. Acc. vi. 285. V. BRANDED.

This seems the meaning of the term, as applied to oats, S. B.

"Some *brocked*, but little, if any, small oats are now raised." P. Rathen, Aberd. Statist. Acc. vi. 17.

Su.G. *brokug*, *brokig*, party-coloured; Ir. *breach*, speckled; Gael. *bruach*, speckled in the face, Shaw.

BROCKLIE, *adj.* Brittle. V. BROUKYLL.

BROD, *s.* A board, any flat piece of wood, a lid, S. A. Bor. *breid*, a shelf or board, Ray.

Isl. *broth*, A. S. *braed*, *bred*, id. According to Junius, E. *board* is, by metathesis, from *broad*, latus.

To BROD, *v. a.* 1. To prick, to job; to spur, S.

——Wyth irne graith we ar boun,
And passand by the plewis, for gadwandis
Broddis the oxin with speris in our handis.
Doug. Virgil, 299. 26.

"I may be comparit to the dul asse in sa far as I am compellit to bayr ane importabil byrdyng, for I am dung and *broddit* to gar me do & to thole the thing that is abuif my pouer." Compl. S. p. 190.

It is used, rather in a neut. sense, in a beautiful address to the Nightingale, extracted from Montgomerie's MS. Poems.

Yit thoght thou seis not, sillie saikles thing!
The peircing pykis *brod* at thy bony breist.
Even so am I by plesur lykwyis preist,
In gritest danger quhair I most delyte.
Chron. S. P. iii. 495.

It occurs in Sir Cauline, a tale most probably of the *North countrée*.

Upon Eldrige hill there groweth a thorne,
Upon the mores *brodinge*.
Percy's Reliques, i. 35.

"Prickling," Gl.

2. To pierce, used metaph., S.

His words they *brodit* like a wumil,
Frae ear to ear.
Fergusson's Poems, ii. 82.

3. To incite, to stimulate; applied to the mind.

How oft rehersis Austyne, cheif of clerkis,
In his grete volume *Of the cieté of God*,
Hundreth versis of Virgil, quhilkis he markis
Aganis Romanis, to vertew thame to *brod*.
Doug. Virgil, 159. 22.

This Rudd. derives from A. S. *brord*, punctus. But it is more immediately allied to Su.G. *brodd*, id. cuspis, aculeus; Isl. *brodd*, the point of an arrow; sometimes the arrow itself, a javelin, any pointed piece of iron or steel; *brydd-a*, pungere; *bridde*, cuspidem acuo, et apto, G. Andr. p. 37. *brodd-geir*, pointed arms, Verel. Ir. *bruid*, pricked or pointed; Ir. Gael. *brod-am*, to spur, to stimulate; Arm. *brut*, Ir. *brod*, a goad-prick, a sting.

BROD, BRODE, *s.* 1. A sharp-pointed instrument; as the goad used to drive oxen forward, S.

Bot gyve a man wald in thame thryst
A scharpe *brode*, or than wald styke
In-to thai sergis a scharpe *pryke*,
Quhare the ayre mycht hawe entré;
Swa slokynyd mycht thai lychtis be.
Wyntown, vi. 14. 71.

Hence the S. Prov. "Fling at the *brod* was ne'er a good ox." Kelly, p. 107. He properly explains it, "goad." In this sense the term is still used by old people.

In the same sense it is said; "He was never a good aver, that flung at the *brod*;" S. Prov. Spoken of them who spurn at reproof, or correction, whom Solomon calls brutish;" Kelly, p. 168.

Also; "It is hard to sing at the *brod*, or kick at the prick;" Ferguson's S. Prov. p. 21. The sense seems to require *fling*, instead of *sing*.

2. A stroke with any sharp-pointed instrument, S.

"Ane ox that repungnis the *brod* of his hird, he gettis doubil *broddis*, & he that misprisis the correctione of his preceptor, his correctione is changit in rigorus punitione." Compl. S. p. 43.

3. An incitement, instigation.

In this sense it is applied to the Cumaean Sibyl.

——On sic wyse Apollo hir refrenis,
Bridellis hir sprete, and as him lest constrenis,
From hyr hart his feirs *brod* withdrawyng.
Doug. Virgil, 166. 22. Stimulus, Virg.

"I am scho that slew kyng Fergus with my cursit handis this last nycht be impacience of ire & lust, quhilkis ar two maist sorrowful *broddis* amang wemen." Bellend. Chron. B. ix. c. 29. Amarissimis stimulis, Boeth. V. the *v.*

BRODDIT STAFF, "a staff with a sharp point at the extremity," Gl. Sibb. Also called a *pike-staff*, S. This is the same with *broggit-staff*. V. BROG.

BRODYRE, BRODIR, *s.* A brother; pl. *bredir*, *bredyre*.

Iny's *brodyre* Inglis gat.
Wyntown, ii. 10. 72.

This Brennyus and Belyne
Bredyre ware——
Ibid. iv. 9. 20.

Isl. *brodur*, pl. *braeder*.

BRODIR-DOCHTER, *s.* A niece, S.

Fra hys *brudyre dowchtris* away
All thare herytage than tuk he.
Wyntown, viii. 28. 36.

Brodir-son or *brother-son*, and *sister-son*, are used in the same manner; and *brother-bairn* for *cousin*, S.

Nevw for til have wndon,
Is nowthir *brodyr* na *syster sone*.
Ibid. viii. 3. 112.

Edgare hys *brodyr swne* for-thi
Tuk this Donald dyspytwsly,
And hard demaynyd his persown.
Ibid. 6. 72.

Modyr fadyr, grandfather by the mother's side.

That schyr Jhon Cumyn befor thane,
That hyr *modyr fadyr* wes,
It awcht, and syne he deyd swnles.
Ibid. 6. 297.

—Til succede in-til his sted,
Noucht bredyr, na *bredyr barnys* ar,
Bot in thare greis ar ferrare.——
Ibid. 4. 47.

This is certainly a Sw. idiom. *Brorsdotter*, niece; *brorson*, nephew; *brorsbarn*, the children of a brother; *bror*, contr. from *brorder*; *moderfader*, contr. *morfader*, grandfather by the mother's side; Wideg.

BROD MALE, BRODMELL. This has been generally explained, as by Rudd., "brood, offspring."

—Vnder ane aik fyndis into that stede
Ane grete sow ferryit of grises thretty hede,
Ligging on the ground milk quhite, al quhite *brod male*,
About hir pappis soukand.—
Doug. Virgil, 81. 16.

Hyr quhyte *brodmell* about hyr pappis wound.
Ibid. 241. 11.

I have met with nothing, in any etymological work, that tends to elucidate the meaning, or direct to the origin, of this word. *Brod male* being used by Doug. for translating *nati;* at first view, the term might seem to denote "male offspring," as if all the thirty *grises* had been boar-pigs. But I suspect that it rather signifies, "brought forth or littered at one time," from A. S. *brod*, proles, *brodige*, incubans, Teut. *brod-en*, incubare; and A. S. Teut. *mael*, tempus; or O. Germ. *muel*, consors, socius; whence *ee-ghe-muel*, conjunx, Kilian.

BROD-SOW, a sow that has a litter.

Thou sowked syne a sweit *brod sow*,
Amang the middings many a year.
Polwart, Watson's Coll. iii. 8.

To BROG, *v. a.* To pierce, to strike with a sharp instrument, S.

Hence *broggit staff*, which is mentioned as a substitute for an axe, in the enumeration of the different pieces of armour with which yeomen should be provided.

"The yeman, that is na archear, na can not draw a bow, sall haue a gude souir hat for his heid, and a doublet of fence, with sword and bucklar, and a gude axe, or els a *broggit staffe*." Acts Ja. I. 1429. c. 135. edit. 1566.

He stert till ane *broggit stauf*,
Wincheand as he war woode.
Peblis to the Play, st. 13.

The term *prog-staff* is now used in the same sense, q. v. The provincial E. phrase, *to brog*, seems to have the same origin. "There are two ways of fishing for eels, call'd *brogging*, one with a long pole, line, and plummet; the other by putting the hook and worm on a small stick, and thrusting it into holes where the eels lye;" Gl. Lancash.

BROG, *s.* 1. A pointed instrument; such as an awl, S.

2. A job with such an instrument, S.

BROG, BROGUE, *s.* A coarse and light kind of shoe, made of horse-leather, much used by the Highlanders, and by those who go to shoot in the hills, S.

"There were also found upwards of ten thousand old *brogues*, made of leather with the hair on." Dalrymple's Ann. II. 293.

From the description, these were what are more properly called *rough rullions*.

Ir. Gael. *brog*, a shoe.

BROGUE, *s.* "A hum, a trick," S.

Ye cam to Paradise incog,
And played on man a cursed *brogue*
(Black be your fa!)
Burns, iii. 74.

Isl. *brogd*, astus, stratagemata, Verel. *brigd*, id.

BROICE.

Speaking of Arthur, Barbour says;

Bot yet, for all his gret valour,
Modreyt his systir son him slew,
And gud men als ma then inew,
Throw tresoune, and throw wikkitnes.

The *Broice* bers thairoff witnes.
The Bruce, i. 560.

It is certainly *Broite* in MS., the *c* and *t* being written in the same manner. Barbour refers, either to Wace's *Le Brut;* or more probably to the poem written by himself, under the name of *The Brute*, or *Broyt*, containing the history of the fabulous Brutus the pretended father of the Britons. This work Wyntown mentions in different parts of his Cron. V. Mr Pinkerton's Pref. to *The Bruce*, p. xix. xx.

To BROIGH, *v. n.* To be in a fume of heat; to be in a state of violent perspiration, and panting; Lanerks. V. *Brothe*, from which it is probably corr.

BROILLERIE, *s.* A state of contention.

"His motion, belike hath not beene immodestly moved, or too vehemently pressed, that he gave it soone over, farre from the unbridlednesse of turbulent mindes, that would rather have moved heaven and earth (as we say) to have come to their purpose, and have cast themselves, their country, and all, into confused *broillerie*, and into forraine hands and power." Hume's Hist. Doug. p. 92.

Fr. *brouillerie*, confusion. V. BRULYIE.

BROK, BROCK, BROKS, *s.* Fragments of any kind, especially of meat; S.

—— The kaill at soddin,
And als the laverok is fust and loddin;
When ye haif done tak hame the *brok*.
Bannatyne Poems, p. 160, st. 10.

"I neither got stock nor *brock*," i. e. offals, S. Prov., neither money nor meat. Kelly, p. 211.

MoesG. *ga-bruko*, Alem. *bruch*, id. Hence also Germ. *brocke*, a fragment.

To BROK, BROCK, *v. a.* To cut, crumble, or fritter any thing into shreds or small parcels, S.

Apparently formed as a frequentative from *break;* if not immediately from the *s.*

BROKAR, *s.* A bawd, a pimp.

Of *brokaris* and sic baudry how suld I write?
Of quham the fylth stynketh in Goddis neis.
Doug. Virgil, 96. 51.

This is merely a peculiar use of E. *broker*, which Skinner derives by contr. from *procurer;* Junius, from *break*, frangere, as a steward was called A. S. *brytta*, from *brytt-an*, to break or cut into small pieces. Serenius mentions, as synon. with the E. word, Goth. *breka*, puerorum more rogitare. This is the same with Isl. *brek-a*, petere, poscere, puerorum more rogitare familiariter; G. Andr. p. 35.

BROKYLL, *adj.* Brittle. V. BRUKYL.

BROKITTIS, *s. pl.*

The bustuous bukkis rakis furth on raw,
Heirdis of hertis throw the thyck wod schaw,
Bayth the *brokittis*, and with brade burnyst tyndis,
The sprutillit calfys soukand the rede hyndis.
Doug. Virgil, 402. 19.

Rudd. renders this, "brocks, badgers." But he is undoubtedly mistaken. Nothing but similarity of sound can give the badger any introduction here. The poet is describing different kinds of deer. Here he distinguishes them by their appearance. *Brokittis*

at first view might appear to refer to the streaks on their skin, in which sense *brockit* and *brukit* are used: Thus, the *brokittis* might seem to be contrasted with those that are *sprutillit* or speckled. But this is merely E. *brocket*, a red deer of two years old. Here three kinds of harts are mentioned, the *brockets* are distinguished from those that have *brade burnyst tyndis*, or well spread antlers; because the former have only the points of the horns breaking out in one small branch. V. Skinner.

"The first yere, you shall call him, a Hinde calfe, or a calfe.

"The seconde yere, you shall call him, a *Broket*. Sir Tristram. The Booke of S. Albons. Manwood's Forrest Lawes, F. 21.

Fr. *brocart*, id. which Skinner derives from *broche*, a spit, from the supposed resemblance of the horns.

BRONCHED, *pret.*

He *bronched* him yn, with his bronde, under the brode shelde,
Thorgh the waast of the body, and wonded him ille. *Sir Gawan and Sir Gal.* ii. 19.

This word certainly signifies, *pierced*; and is probably an error for *broched*, from Fr. *brocher*.

BRONDYN, *part. pa.* Branched.

The birth that the ground bure was *brondyn* in bredis. *Houlate*, i. 3.

This word is evidently from Fr. *brondes*, green boughs or branches.

BRONYS, Brounys, Brownis, *s. pl.* Branches, boughs.

Sum of Eneas feris besely
Flatis to plet thaym preissis by and by,
And of smal wikkeris for to beild vp ane bere,
Of sowpill wandis, and of *brounys* sere,
Bound wyth the syouns, or the twistis sle
Of smal rammel, and stobbis of akin tre.
Doug. Virgil, 362. 7.

— *Bronys* of the olyue twistis.——
Ibid. 402. 5.

Brownis, Palice of Honour, Prol. st. 9.

This is from the same origin with the last word.

To BRONSE, *v. n.* To overheat one's self in a warm sun, or by sitting too near a strong fire; S.

Isl. *bruni*, inflammatio; MoesG. *brunsts*, incendium.

BRONT, *part. pa.* Burnt, S. *brunt*.

Ane coif thare is, and hirnes fele thar be,
Like tyl Ethna holkit in the mont,
By the Ciclopes furnes worne or *bront*.
Doug. Virgil, 257. 11. V. Bryn, *v.*

BROO, *s.* Broth, juice, &c. V. Bree.

BROODIE, *adj.* 1. Prolific; applied to the female of any species, that hatches or brings forth many young; as, *a broodie hen*, S.

2. Fruitful, in a general sense, S.

"Strive to curbe your owne corruptions which are *broodie* within you." *Z.* Boyd's Last Battell, p. 146.

Broody is used in E., but in a different sense.

BROOSE, *s.* A race at country weddings. V. Bruse.

BROSE, *s.* A kind of pottage made by pouring water or broth on meal, which is stirred while the liquid is poured, S. The dish is denominated from the nature of the liquid, as *water-brose*, *kail-brose*.

Ye're welcome to your *brose* the night,
And to your bread and kail.
Song, *Ross's Helenore*, p. 143.

A. S. *ceales briu*, kail-broo, S.; *briwas niman*, to take pottage or brose.

BROT, Brotach, *s.* A quilted cloth or covering, used for preserving the back of a horse from being ruffled by the *Shimach*, on which the pannels are hung, being fastened to a pack-saddle; Mearns.

Isl. *brot*, plicatura. G. Andr. p. 37.

To BROTCH, *v. a.* To plait straw-ropes round a stack of corn, S. B.; synon. *Brath*, q. v.

Isl. *brus-a*, to fasten.

BROTHE, *s.* "A great *brothe* of sweat," a vulgar phrase used to denote a violent perspiration, S.

The word seems synon. with foam, and may be radically the same with *froth*; or allied to Isl. *braede*, *braedde*, liquefacio, colliquo *item* liquidis, quasi laetamine inductus tego. G. Andr. p. 33.

To Brothe, *v. n.* To be in a state of profuse perspiration, S.

The callour wine in cave is sought,
Mens *brothing* breists to cule;
The water cald and cleir is brought,
And sallets steipit in ule.
A. Hume, *Chron. S. P.* iii. 389.

BROTEKINS, Brotikins, *s. pl.* Buskins, a kind of half boots.

Scr. Tell me quhairfoir ane sowtar ye ar namit.
Sowt. Of that surname I need nocht be ashamit,
For I can mak schone, *brotekins* and buittis.
Lindsay, *S. P. R.* ii. 237.

"There came a man clad in a blue gown, in at the kirk door, and belted about him in a roll of linen cloth; a pair of *brotikins* on his feet, to the great of his legs, with all other hose and clothes conform thereto; but he had nothing on his head, but syde red yellow hair behind, and on his haffits, which wan down to the shoulders; but his forehead was bald and bare." Pitscottie, p. 111.

Fr. *brodequin*, Teut. *broseken*, *brosken*, Ital. *borzachino*, Hisp. *belzequin*, a buskin.

BROUDSTER, *s.* Embroiderer.

"Some were gunners, wrights, carvers, painters, masons, smiths, harness-makers, tapesters, *broudsters*, taylors." Pitscottie, p. 153.

Fr. *brod-er*, to embroider. V. Browdin.

BROUKIT, Brooked, Bruckit, *adj.* The face is said to be *broukit*, when it has spots or streaks of dirt on it, when it is partly clean and partly foul, S. A sheep, that is streaked or speckled in the face, is designed in the same manner.

"*The bonie bruket Lassie*, certainly deserves better verses, and I hope you will match her."—V. Burns, iv. 85.

Dan. *broged*, variegated, speckled, grisled.

BROW, *s.* *Nae brow*, no favourable opinion. "An ill brow," an opinion preconceived to the disadvantage of any person or thing, S.

"I hae nae *brow* o' John: He was wi' the Queen whan she was brought prisoner frae Carberry."—Mary Stewart, Hist. Drama, p. 46.

It seems quite uncertain, whether this phrase has any relation to *brow*, the forehead, as signifying that one has received an unfavourable impression at first sight; or to *brew*, coquere, which as may be seen in *Browst*, is used in a metaph. sense.

BROWDIN, BROWDEN, *part. pa.* Fond, warmly attached, eagerly desirous, having a strong propensity, S. It often implies the idea of folly in the attachment, or in the degree of it. It is now generally connected with the prep. *on*; although anciently with *of*.

As scho delyts into the low,
Sae was I *browdin of* my bow,
Als ignorant as scho.
Cherrie and Slae, st. 13.

—— Tali prorsus ratione vel arcus
Uror amore mei. Lat. Vers.

"We are fools to be *browden* and fond of a pawn in the loof of our hand: living on trust by faith may well content us." Rutherford's Letters, P. I. Ep. 20.

Poetic dealers were but scarce,
Less *browden* still *on* cash than verse.
Ramsay's Poems, i. 331.

He's o'er sair *browden't on* the lass I'm sear,
For ony thing but her to work a cure.
Shirrefs' Poems, p. 80.

"*To browden on* a thing, to be fond of it. North." Gl. Grose.

Rudd. thinks that it may be from *brood*, because all creatures are fond of their young. It has also been viewed, but without reason, as allied to the *v. Brod*, to prick forward. Gl. Sibb. The first seems by far the most natural conjecture of the two. It may be formed from Belg. *broed-en* to brood, to hatch.

BROWDYN, *part. pa.* Embroidered.

Hys body oure wes clad all hale
In honest Kyngis aparale,—
Beltayd wyth his swerd alsua,
Scepter, ryng, and saudalys
Browdyn welle on Kyngis wys.
Wyntown, vii. 8. 446.

Chaucer, *brouded*, C. B. *brod-io*, and Fr. *brod-er*, to embroider, are mentioned in Gl. Wynt. But this word is probably allied to Isl. *brydd-a*, pungere, *brodd*, aculeus; embroidered work being made with the needle. V. BURDE.

BROWDIN, *part. pa.* Expl. "clotted, defiled, foul, filthy," Gl. Sibb.

His body was with blude all *browdin*.
Chr. Kirk, st. 18.

This may be nothing more than a ludicrous use of the word as signifying *embroidered*. Sibb. however, deduces it, as expl. above, from Teut. *brodde*, sordes.

BROWDYNE, *part. pa.* Displayed, unfurled.

Thai saw sa fele *browdyne* baneris,
Standaris, and pennownys, and speris;—
That the maist ost, and the stoutest—
Suld be abaysit for to se
Thair fayis in to sic quantité.
Barbour, xi. 464. MS.

A. S. *brædan*, to dilate, to expand.

BROWNIE, *s.* A spirit, till of late years supposed to haunt some old houses, those, especially, attached to farms. Instead of doing any injury, he was believed to be very useful to the family, particularly to the servants, if they treated him well; for whom, while they took their necessary refreshment in sleep, he was wont to do many pieces of drudgery; S.

All is bot gaistis, and elrische fantasyis,
Of *brownyis* and of bogillis full this buke:
Out on the wanderand spretis, wow, thou cryis,
It semys ane man war manglit, theron list luke.
Doug. Virgil, 158. 26.

But ithers that were stomach-tight,
Cry'd out, "It was nae best
"To leave a supper that was dight
"To *brownies*, or a ghaist
"To eat or day."
Ramsay's Poems, i. 269, 267.

"*Bawsy-Brown*," according to Lord Hailes, seems to be English Robin Goodfellow, known in Scotland by the name of *Brownie*. In Lord Hyndford's (i. e. Bannatyne) MS. p. 104. among other spirits there occurs,

Browny als that can play kow
Behind the claith with mony mow.
Bannatyne Poems, *H.* p. 236.

My friend Mr Scott differs from this learned writer. He views *Brownie* as having quite a different character from "the *Esprit Follet* of the French," whom he considers as the same with our *Bogle* or Goblin, and *Puck*, or *Robin Goodfellow*. "The Brownie," he says,—"was meagre, shaggy, and wild in his appearance.—In the day time he lurked in remote recesses of the old houses which he delighted to haunt; and, in the night, sedulously employed himself in discharging any laborious task which he thought might be acceptable to the family, to whose service he had devoted himself.—Although, like Milton's lubbar fiend, he loves to stretch himself by the fire, (he) does not drudge from the hope of recompence. On the contrary, so delicate is his attachment, that the offer of reward, but particularly of food, infallibly occasions his disappearance for ever." For a more particular account of the popular superstitions which formerly prevailed on this subject, V. Minstrelsy Border, Introd. c—CIV. CLXVII.

The same name is given to this sprite in the Shetland Isles. But it is singular that, in one point, the character of *Brownie* is diametrically opposite there. He has all the covetousness of the most interested hireling.

"Not above 40 or 50 years ago, almost every family had a *Brouny* or evil spirit so called, which served them, to whom they gave a sacrifice for his service; as when they churned their milk, they took a part thereof, and sprinkled every corner of the house with it for Brounie's use; likewise, when they

brewed, they had a stone which they called *Brounies Stane*, wherein there was a little hole, into which they poured some wort for a sacrifice to Brouny.—They also had stacks of corn, which they called *Brounie's Stacks*, which, though they were not bound with straw-ropes, or any way fenced, as other stacks use to be, yet the greatest storm of wind was not able to blow any straw off them." Brand's Descr. Zetland, p. 112, 113.

The same writer mentions some curious facts, and gives his authority for them. But he offers no conjecture as to the reason of the change of disposition, that the insular situation of Brownie seems to have produced.

The ingenious author of the Minstrelsy throws out a conjecture, that the Brownie may be "a legitimate descendant of the *Lar Familiaris* of the ancients." There is indeed a considerable similarity of character. Some have supposed the *Lares* and *Penates* of the Romans to have been the same. But the latter were of divine, the former of human origin. The *Lar* was clothed in a dogskin, which resembles the rough appearance of the Brownie, who was always represented as hairy. It has been said that the *Lares* were covered with the skins of dogs, to express the charge they took of the house, being, like dogs, a terror to strangers, but kind to the domestics. Plutarch. ap. Rosin. Antiq. Rom. p. 152. He assigns another reason, that the *Lares* searched out and punished what was done amiss in the family. This is also attributed to Brownie. It is said, that he was particularly severe to the servants, when chargeable with laziness or negligence. It is pretended, that he even sometimes went so far as to flog them. The *Lares* were ranged by the Romans round the hearth, the very place assigned by our forefathers to "the lubbar fiend," when his work was done.

"His name," Mr Scott has observed, "is probably derived from the *Portuni*," mentioned by Gervase of Tilbury. According to this writer, the English gave this designation to certain daemons, called by the French *Neptuni;* and who, from his description, appear to have corresponded in character to Brownie. But Gervase seems to be the only author who has mentioned this name; although Du Cange quotes Cantipratanus, as giving some further account of the *Neptuni*. This solitary testimony is therefore extremely doubtful; as there seems to be no vestige of the designation in E. Besides, the transition from *Portuni* to *Brownie* is not natural; and if it ever had been made, the latter name must have been better known in E. than in S.

Rudd. seems to think that these sprites were called *Brownies*, from their supposed "swarthy or tawny colour; as these who move in a higher sphere, are called *Fairies* from their *fairness*." Before observing what Rudd. had advanced on this article, the same idea had occurred to me, as having a considerable degree of probability, from analogy. For in the Edda, two kinds of Elves are mentioned, which seem nearly to correspond to our *Brownies* and *Fairies*. These are called *Swartalfar*, and *Liosalfar*, i. e. *swarthy* or *black* elves, and *white* elves; so that one might suppose that the popular belief concerning these *genii* had been directly imported from Scandinavia.

BROWST, Browest, *s.* 1. As much malt liquor as is brewed at a time, S.

"For the fourt *browest*, he (the Browster) sall giue the dewtie of ane halfe yeare, and na mair." Burrow Lawes, c. 39.

2. Used metaph. to denote the consequence of any one's conduct, especially in a bad sense. This is often called "an ill browst," S.

"Stay, and drink of your *browst*," S. Prov. "Take a share of the mischief that you have occasioned," Kelly, p. 289.

But gae your wa's, Bessie, tak on ye,
And see wha'll tak care o' ye now;
E'en gae wi' the Bogle, my bonnie—
It's a *browst* your ain daffery did brew.
Jamieson's Popular Ball. i. 299.

It may be observed, that Isl. *brugg-a raed* is used in the same metaph. sense with *browst*, invenire callida consilia; *brugga suik*, struere insidias, G. Andr. p. 37. Belg. *Jets quaads brouwen*, to brew mischief, to devise evil.

Browster, Broustare, *s.* A brewer, S.

The hynde cryis for the corne,
The *broustare* the bere schorne,
The feist the fidler to morne
Couatis ful yore.
Doug. Virgil, 238. b. 17.

"Gif ane Baxter, or ane *Browster* is vnlawed for bread, or aill, na man sould meddle, or intromitt therewith, bot onely the Provest of the towne."—Burrow Lawes, c. 21.

The *v.* is A. S. *briw-an*, coquere cerevisiam, to brew, Somner; Teut. *brouw-en*, id.; Isl. eg *brugg-a*, decoquo cerevisias. All that Rudd. observes is, "q. brewster." But the reason of the termination is worthy of investigation. Wachter has justly remarked that, in the ancient Saxon, the termination *ster*, affixed to a *s.* masculine, makes it feminine; as from *then*, servus, is formed *thenestre*, serva. In A. S. we do not meet with any word allied to *Brewster*. But we have *baecestre*, which properly signifies *pistrix*, "a woman-baker," Somn.

The term is not thus restricted in S. But as used in our old Acts, it indicates that this was the original meaning; that brewing, at least, was more generally the province of women than of men; and also that all who brewed were venders of ale.

"All *wemen* quha brewes aill to be sauld, sall brew conforme to the vse and consvetude of the burgh all the yeare.—And ilk *Browster* sall put forth ane signe of her aill, without her house, be the window, or be the dure, that it may be sene as common to all men: quhilk gif she does not, she sall pay ane vnlaw of foure pennies." Burrow Lawes, c. 69. s. 1. 6.

"Of *Browsters*. It is statute, that na *woman* sel the gallon of aill fra Pasch vntil Michaelmes, dearer nor twa pennies; and fra Michaelmas vntill Pasch, dearer nor ane pennie." Stat. Gild. c. 26.

There could be no other reason for restricting the statute to *women* than that, when it was enacted, it

was quite unusual for men, either to brew, or to sell ale.

From A. S. *bæcestre*, we may infer that the term was formed before baking became a trade, while it was in every family part of the work appropriated to women. The same may be conjectured as to *Browster*. Some words with this termination having been commonly used, after the reason of it ceased to be known, others, denoting particular trades, might be formed in a similar manner; as *maltster*, a maltman, *wabster*, *webster*, a weaver, &c. For there is no evidence, as far as I recollect, that our female ancestors, like the Grecian ladies, devoted their attention to the loom; although, in some parts of S., women are thus employed in our time. E. *spinster*, is one instance of the A. S. female termination being retained by our southern neighbours.

To BRUB, *v. a.* To check, to restrain, to keep under, to oppress, to break one's spirit by severity, S. B.; allied perhaps to A. Bor. *brob*, to prick with a bodkin; Gl. Grose.

BRUCHE, *s.* V. BROCHE.

BRUCKIT, *adj.* V. BROCKED.

BRUCKLE, *adj.* Brittle. V. BRUKYL.

BRUDERMAIST, *adj.* Most affectionate; literally, most brotherly.

Do weill to James your wardraipair;
Quhais faythful *brudermaist* freind I am.
Dunbar, Maitland Poems, p. 92.

BRUE, *s.* V. BREE.

BRUGH, BROGH, BROUGH, BURGH, *s.* 1. An encampment of a circular form, S. B.

About a mile eastward from Forfar, there is a large circular camp, called *The Brugh*. According to the tradition of the country, it is of Pictish origin. Here, it is said, the army of Ferat or Feredith, king of the Picts lay, before the battle of Restenneth, fought in its immediate vicinity, which proved fatal to that prince. On the south side of Forfar, a piece of ground is still called *Feridan-fields;* whether as being the place where Feredith was killed, or where he was interred, seems uncertain. Only, it is favourable to the latter idea, that, a few years ago, in ploughing the field thus denominated, a single grave was discovered, entirely of the description called Pictish. It was between four and five feet in length, formed of five flat stones, with one as a cover. If I recollect right, some of the bones were visible, when the grave was opened; but fell to dust when exposed to the air. It may seem unfavourable to the idea of his being interred here, that, according to Boece, Feredith was buried in the field at Forfar appropriated to Christian burial. Feredithi funus ut regio more conderetur in agro Forfair Christianorum sepulturae sacro curavit Alpinus. Hist. F. cc. But, although the present church-yard is distant from *Feridan-fields* about half a furlong, the latter might in that early period be the place of interment for any who died in the castle; especially as it does not appear that there was any place of worship, on the site of the present church-yard, before the reign of Malcolm Canmore.

In Lothian, encampments of the circular form are called *Ring-forts*, from A. S. *hring*, orbis, circulus.

2. This name is also given to the stronger sort of houses in which the Picts are said to have resided.

Brand, speaking of what are otherwise "called *Picts, or Pights houses*," both in Orkney and Shetland, says; "These houses are also called *Burghs*, which in the Old Teutonic or Saxon language, signifyeth a town having a wall or some kind of an enclosure about it." Descr. Orkney, p. 18, 19.

This name is also pronounced *brugh*, in these Northern islands.

Wallace writes *Brogh*.

"Hence it seems that the many houses and villages in this country, which are called by the name of *Brogh*, and which all of them are built upon or beside some such rising ground, have been cemeteries for the burying of the dead in the time of the Pights and Saxons." Descr. of Orkney, p. 57, 58.

"We viewed the *Pechts Brough*, or little circular fort, which has given name to the place. It is nearly of the same dimensions and construction with the many other *broughs* or *Pechts*-forts in Shetland. Those *broughs* seem to have been calcuiated to communicate by signals with each other, the site of one being uniformly seen from that of some other."—Neill's Tour, p. 80.

It deserves attention, that the camp near Forfar, mentioned above, is known by no other name than that of *the Brugh;* because of the similarity of designation between the *Picts Houses*, and what seems unquestionably to have been a Pictish camp. A little eastward from this camp, I have often marked the foundations of a circular building, in its dimensions resembling those generally called *Picts Houses*. There are also the remains of a circular building or fort on the top of the hill of Pitscandlie, about a mile eastward. V. SHEALL.

3. A borough. "A royal brugh;" "A brugh of barony," as distinguished from the other, S. B. V. BURCH.

4. A hazy circle round the disk of the sun or moon, generally considered as a presage of a change of weather, is called a *brugh* or *brogh*, S.

The term occurs in a passage in the Statist. Acc., where a Gr. etymon of it is given.

"Some words are of Greek origin. *Ben* is βυνος, a hill; *broch* (about the moon,) is βρογχος, a chain about the neck; *brose* is βρωσις, meat." P. Bendothy, Perths. xix. 361, 362.

A. S. *beorg*, *borh*, munimentum, agger, arx, "a rampire, a place of defence and succour," Somner; *burg*, castellum, Lye; Alem. *bruchus*, castrum, Schilter. The name seems to have been transferred to the ring around one of the heavenly bodies, because of its circular form, or from its resemblance to the encampments thus denominated. The origin is probably found in MoesG. *bairgs*, mons.

BRUICK, BRUK, *s.* A kind of boil, S.

—Cald, canker, feister or feveris,
Brukis, bylis, blobbis and blisteris.
Roull's Cursing, Gl. Compl. p. 330.

If this preserve thee not from pain,
Pass to the 'Pothecares again;
Some Recepies dois yet remain
To heal *Bruick*, Byle or Blister.
Polwart's Flyting, *Watson's Coll.* iii. 11.

Bruick is now used in conjunction with *boil;* and appropriated to an inflamed tumour or swelling of the glands under the arm. This is called a *bruick-boil*, S. B.

To BRUIK, Bruke, Brook, *v. a.* To enjoy, to possess.

The fates deny us this propine,
Because we slaithfu' are;
And they ken best fa's fit to *bruik*
Achilles' doughty gear.
Poems in the Buchan Dialect, p. 14.

When one is on a familiar footing with another, if the latter has got any new dress, it is common to say to him; *Weil bruik your new*, i. e. May you have health to wear it; S.

——The case sae hard is
Amang the writers and the Bardies,
That lang they'll *brook* the auld I trow,
Or neighbours cry, "Weel *brook the new*."
Fergusson's Poems, ii. 89.

There is no evidence that E. *brook* is used in this sense; signifying only, to bear, to endure.

Bruik is allied to A. S. *bruc-an*, Franc. *ge-bruch-en*, Su.G. Isl. *bruk-a*, Belg. *bruyck-en*, Germ. *brauch-en*, to use; MoesG. *unbruckja*, useless. Mr Macpherson refers also to Lat. *fruct-us*, enjoying, enjoyment, fruit.

BRUKYL, Brokyll, Broklie, *adj.* 1. Brittle, easily broken, S.

"Glasses and lasses are *bruckle* ware," S. Prov. "Both apt to fall, and both ruined by falling;" Kelly, p. 113.

O *bruckle* sword, thy mettal was not true,
Thy frushing blade me in this prison threw.
Hamilton's Wallace, p. 28.

2. Metaph. used in relation to the unsettled state of political matters.

"Also we suffered ourselves to be perswaded to eschew that rupture at that time, when it were so dangerous for their *bruckle* state." Baillie's Lett. ii. 5.

3. It seems to signify soft, pliable, as applied to the mind.

And for yhe Devilys war noucht wroucht
Of *brukyl* kynd, yhe wald nocht
Wyth rewth of hart for-thynk youre syn.
Wyntown, v. 12. 1311.

4. Fickle, inconstant.

Als Fawdon als was haldyn at suspicioun,
For he was haldyn of *brokyll* complexioun.
Wallace, v. 115. MS.

5. Inconstant, as including the idea of deceit.

Bot there be mony of so *brukill* sort,
That feynis treuth in lufe for a quhile,
And setten all thaire wittis and disport,
The sely innocent woman to begyle;
And so to wynne thaire lustis with a wile.
King's Quair, iv. 11.

6. Weak, delicate, sickly, S. B.

Teut. *brokel*, fragilis, from *brok-en*, frangere; Sw. *braeckelig*, id. Germ. *brocklicht*, crumbling. The last sense might seem directly to correspond to A. S. *broclic*, aeger. But I suspect that it is only an oblique use of the word as primarily signifying *brittle;* especially as A. S. *broclic* seems to denote positive disease, from *broc*, aegritudo, whereas *bruckle*, *brocklie*, as used S., only denotes an aptness to be easily affected, or an infirm state of the constitution.

Brukilnesse, Brokilness, *s.* 1. Brittleness, S.

2. Apparently, incoherence, or perhaps weakness; used metaph. in general.

Go litill tretise, nakit of eloquence,—
And pray the reder to have pacience
Of thy defaute, and to supporten it,
Of his gudnesse thy *brukilnesse* to knytt.
King's Quair, vi. 22.

BRULYIE, Brulyement, *s.* 1. A brawl, broil, fray, or quarrel, S.

For drinking, and dancing; and *brulyics*,
And boxing, and shaking of fa's,
The town was for ever in tulyies,
But now the lassie's awa'.
Song, *Ross's Helenore*, p. 145.

Quoth some, who maist had tint their aynds,
"Let's see how a' bowls rows:
"And quat their *brulyiement* at anes,
"Yon gully is nae mows."
Ramsay's Poems, i. 260.

2. Improperly used for a battle.

—Not a Southeron ere eventide,
Might any longer in that stour abide.—
An hundred at this *bruilliement* were kill'd.
Hamilton's Wallace, p. 45.

Fr. *brouiller*, to quarrel. This has probably a Gothic origin; Su.G. *brylla*, *foerbrilla*, to embroil, a frequentative from *bry*, anc. *bryd-a*, vexare, turbare.

To BRUND, *v. n.* To emit sparks, as a flint does when struck.—*It's brundin*, the fire flies from it, S. B. Su.G. *brinn-a*, to burn.

Brunds, Brundis, Brwndys, *s. pl.* 1. Brands, pieces of wood lighted.

Women and barnys on Wallace fast thai cry,
On kneis thai fell, and askit him mercy.
At a quartar, quhar fyr had nocht ourtayn,
Thai tuk thaim out fra *that* castell off stayn.
Syne *bet* the fyr with *brwndys* brym and bauld.
The rude low raiss full heych abown that hauld.
Wallace, viii. 1052. MS.

It is here given as in MS., *that* being omitted in Perth edit., and *let* printed for *bet*. In edit. 1648, *brands* is used for *brwndys*. This appears to be the primary sense.

2. As used by Barbour, it seems to signify the remains of burnt wood, reduced to the state of charcoal, and as perhaps retaining some sparks.

Jhone Crab, that had his ger all yar,
In his fagaldis has set the fyr;
And our the wall syne gan thaim wyr,

And brynt the sow till *brundis* bar.

Barbour, xvii. 705. MS.

This word occurs also in MS. Wall. where it is printed *brands*.

Feill byggyns brynt, that worthi war and wicht;
Gat nane away, knaiff, captane, nor knycht.
Quhen *brundis* fell off rafftreis thaim amang,
Sum rudly raiss in byttir paynys strang,
Sum nakyt brynt.——

Wallace, vii. 449. MS.

3. The term is still commonly used in Ang., only with greater latitude.

It is said of a garment or any thing completely worn out, *There's no a brund of it to the fore*, there is not a fragment or vestige of it remaining.

A. S. *brond* may be the origin; as in the second sense it merely denotes a firebrand almost entirely burnt out. As used, however, S. B. it would seem allied to Isl. *brun*, extremitas rei; Verel.

BRUS, *s.*

Not so feirsly the fomy riuer or flude
Brekis ouer the bankis, on spait quhen it is wod,
And with his *brus* and fard of watir broun,
The dykys and the schorys betis doun.

Doug. Virgil, 55. 34.

Non sic, aggeribus ruptis quum spumeus amnis
Exiit, oppositasque evicit gurgite moles. Virg.

Rudd. renders this *brush*, as if it were the same with the E. word. But this, as signifying "a rude assault, a shock," although classed by Johns. with *brush*, "an instrument for rubbing," and derived from Fr. *brosse*, is radically a different word. Sax. *bryys-en*, and Germ. *braus-en*, signify, to make a noise; Belg. *bruysch-en*, to foam or roar like the sea. Ihre, after rendering Su.G. *brus-a*, sonare, murmurare, adds; De aquis cum impetu ruentibus aut fluctibus maris; which is the very idea conveyed by the word as here used. Perhaps it is originally the same with A. S. *beraes-an*, impetuose proruere.

BRUSE, Broose, Bruise, *s.* *To ride the bruse*, To run a race on horseback, at a wedding, S.

This custom is still preserved in the country. Those who are at a wedding, especially the younger part of the company, who are conducting the bride from her own house to the bridegroom's, often set off, at full speed, for the latter. This is called, *riding the bruse*. He who first reaches the house, is said to *win the bruse*.

At *Brooses* thou had ne'er a fellow,
For pith an' speed.

Burns, iii. 142.

"Last week, a country wedding having ridden through the town of Paisley, three of the party very imprudently started for the *Brooze*, as it is called, and in one of the public streets rode down a young child, whose thigh bone was unfortunately broken." Edin. Even. Courant, Feb. 11. 1805.

2. Metaph., to strive, to contend in whatever way.

To think to *ride* or rin the *bruise*
Wi' them ye name,
I'm sure my hallin', feckless muse
Wa'd be to blame.

R. Galloway's Poems, p. 156.

Sibb. derives this from Teut. *brocs-en*, to rush like a hurricane. But this *v.* is appropriated to the violent rushing of wind or water. I have been inclined to think, that *bruse* must have some relation to a wedding, and might perhaps be allied to MoesG. *bruths*, Germ. *braut*, sponsa, Belg. *bruyen*, married, *bruyloft*, Su.G. *broollop*, a wedding, a bridal, which Ihre derives from *brud* bride, and *lofwa*, spondere, to engage; C. B. *priodas*, nuptiae.

Thus, to *ride the bruse*, seemed literally to signify to "ride the wedding;" in the same manner in which we say, to "ride the market," when the magistrates of the town ride in procession round the ground, on which a market is to be held, and as it were legally inclosed, S.

But I have lately met with an account of a custom of the same kind, which was common in the North of England seventy or eighty years ago, and which suggests a different etymon.

"Four [young men] with their horses, were waiting without; they saluted the Bride at the church gate, and immediately mounting, contended who should first carry home the good news, "and *win* "what they called *the Kail*," i. e. a smoking prize of *Spice-Broth*, which stood ready prepared to reward the victor in this singular kind of race." Brand's Popular Antiq. p. 336.

As this is undoubtedly the same custom with ours, *riding the bruse* must mean nothing more than riding for the *brose*, *broth*, or *kail*. Thus *bruse* is merely the A. S. pl. *briwas*, from *briw*.

Another custom, which has the same general origin, is retained in the North of England, and is thus described.

"*To run for the bride-door*, is to start for a favour given by the bride to be run for by the youths of the neighbourhood, who wait at the church-door till the marriage-ceremony is over, and from thence run to the bride's door. The prize is a ribbon, which is made up into a cockade, and worn for that day in the hat of the winner. If the distance is great, such as two or three miles, it is usual to ride for the bride-door. In Scotland the prize is a mess of brose; the custom is there called running for the brose." Gl. Grose, Suppl. V. Bree and Brose.

To BRUS, Brusch, *v. a.* To force open, to press up.

Scho gat hym with-in the dure:
That sowne thai *brussyd* wp in the flure.

Wyntown, viii. 13. 70.

Wpe he stwrly *bruschyd* the dure,
And laid it flatlyngis in the flure.

Ibid. v. 93.

Sax. Sicamb. *bruys-en*, premere, strepere. Perhaps this is as natural an origin, as any of those to which E. *bruise* has been traced.

To BRUSCH, *v. n.* To burst forth, to rush, to issue with violence.

With fell fechtyng off wapynnys groundyn *keyn*,
Blud fra byrneis was *bruschyt* on the greyn.

Wallace, x. 28. MS.

This is the reading in MS. instead of *cleyn*, v. 27. and *buschyt*, edit.

Furth *bruschis* the saule with stremes grete of blude. *Doug. Virgil*, 353. 33.

The how cauerne of his wounde ane flude
Furth *bruschit* of the blaknit dedely blude.
Ibid. 303. 10. V. Brus, *s.*

BRUSIT, *part. pa.* Embroidered.

The sone Pursevand gyd wes grathit I ges,
Brusit with a greine tre, gudly and gay.
Houlate, ii. 7. MS.

Arcens Arcentis son stude on the wall,—
His mantyll of the purpoure Iberyne,
With nedil werk *brusit* riche and fyne.
Doug. Virgil, 208. 13.

This seems to have a common origin with *Browdyn*, id. q. v.

Brusury, *s.* Embroidered.

Of nedil werk al *brusit* was his cote,
His hosing schane of werk of Barbary,
In portrature of subtil *brusury*.
Doug. Virgil, 393. 14.

Teut. *boordyrsel*, id. V. Browdyn.

BRUSSLE, *s.* Bustle, Loth. V. Breessil.

To BRUST, *v. n.* To burst.

"In this great extremitie, he *brusteth* out in prayer, and craveth of God, that he wald withdrawe his hand from him for a space." Bruce's Eleven Serm. V. 3. b.

Teut. *brost-en*, *brust-en*, Sw. *brist-a*, id.

BRWHS, *s.*

Than thai layid on dwyhs for dwyhs,
Mony a rap, and mony a *brwhs*.
Wyntown, viii. 16. 20.

Mr Macpherson conjectures that this is *bruise*; as *dwyhs* is *dusch* or blow. But it seems the same with *Brus*, *s.* q. v.

To BU, Bue, *v. n.* To low. It properly denotes the cry of a calf, S.

This is often distinguished from *mue*, which denotes the lowing of a cow; *to mae*, signifies, to bleat as a sheep, while the v. *bæ* is used with respect to a lamb.

The only word to which this might seem allied is Lat. *boo*, *—are*, id. But perhaps it is formed from the sound.

BU, Boo, *s.* A sound meant to excite terror, S.

"*Boo*, is a word that's used in the North of Scotland to frighten crying children." Presbyterian Eloquence, p. 138.

2. A bugbear, an object of terror; Ibid. The passage is too ludicrous for insertion.

This may be from *bu*, as denoting a sound in imitation of the cry of a *calf*, often used to frighten children. But perhaps it is rather allied to Belg. *bauw*, a spectre. This word occurs in Teut. in *bietebauw*, *bytebauw*, larva, spectrum. *Biete* is from *biet-en*, *byt-en*, mordere, q. the devouring goblin; as in character resembling our *Gyr-carlin*.

Bu-kow, *s.* Any thing frightful, as a scarecrow, applied also to a hobgoblin, S.

From *bu*, and *kow*, *cow*, a goblin. V. Cow.

Bu-man, *s.* A goblin; the devil, S. used as *Bukow*.

Teut. *bulleman* signifies, larva, a spectre. But perhaps our term is rather from *bu* and *man*.

BUB, Bob, *s.* A blast, a gust of severe weather.

Ane blusterand *bub*, out fra the north braying,
Gan ouer the foreschip in the bak sail ding.
Doug. Virgil, 16. 19.

——The heuynnys all about
With felloun noyis gan to rummyll and rout;
Ane *bub* of waddir followit in the taill,
Thik schour of rane mydlit full of haill.
Ibid. 105. 26. Pl. *bubbis*, 52. 55.

Rudd. views this word as formed from the sound. But there is no reason for the supposition. I would rather derive it from Sw. *by*, a gust, a squall, as the primitive; although it may be allied to Isl. *bobbe*, malum, noxae; or E. *bob*, to beat, as denoting the suddenness of its impulse. Gael. *bobgournach*, however, is rendered "a blast," Shaw.

BUBBLY, *adj.* Snotty, S. A. Bor.

"The bairn has a *bubbley* nose. North." Gl. Grose.

Bubblyjock, *s.* The vulgar name for a turkey cock, S. synon. *Polliecock*, S. B.

"*Bubbly Jock.* A turkey cock. *Scotch.*" Grose's Class. Dict.

The name seems to have originated from the shape of his comb, which has considerable resemblance to the snot collected at a dirty child's nose.

BUCHT, *s.* A bending; a fold. V. Bought.

BUCKER, *s.* A name given to a species of whale, West of S.

"Grampus, or *Bucker*, Delphinus Orca," Linn. is mentioned as a fish found in the frith of Clyde, Glasgow, Statist. Acc. v. 535. This, elsewhere, by mistake, is confounded with the porpoise. P. Dunbarton, ibid. iv. 22.

BUCKIE, Bucky, *s.* 1. Any spiral shell, of whatever size, S.

Neptune gave first his awful Trident,
And Pan the horns gave of a Bident.
Triton, his trumpet of a *Buckie*
Propin'd to him, was large and luckie.
Muse's Threnodie, p. 2.

The roaring buckie, Buccinum undatum, Linn. is the common great whelk.

This is what Sibb. calls the *Great Bukky*; Fife, p. 134. He is supposed to give the name of *Dog Bucky*, to some varieties of the Buccinum Lapillus, or Massy Whelk. V. Note, ibid.

The name *buckie* is also given to the small black whelk, which is commonly sold in the markets, Turbo littoreus, Linn.

And there will be partans and *buckies*,
Speldens and haddocks anew.
Ritson's S. Songs, i. 211.

"Upon the sand by *John Grot's House* are found many small pleasant *buckies* and shells, beautified with diverse colours, which some use to put upon a string as beeds, and accounted much of for their rarity." Brand's Orkn. and Shetl. Isl. p. 139.

"Cypraea pecticulus, or *John o' Groat's bucky*, is found on all the shores of Orkney." Neill's Tour, p. 16.

This word, although used through the whole of S. seems to be peculiar to this country. It is most probably derived from Teut. *buck-en*, to bow, to bend,

as this expresses the twisted form of the shell. Thus Lincolns. and S. *wilk*, used in the same sense, (A. S. *wealc*,) is by Skinner supposed to be from A. S. *wealcan*, volvere, revolvere; because this kind of shell is wreathed into a spiral form. Wachter observes, that Germ. *bug* anciently denoted every thing that imitated the bending of a circle. This derivation is confirmed by the metaph. use of the word. For,

2. A perverse or refractory person is thus denominated with an epithet conjoined; as, a *thrawn buckie*, and sometimes, in still harsher language, a *Deil's buckie*, S.

Gin ony sour-mou'd girning *bucky*
Ca' me conceity keckling chucky;
I'll answer sine, Gae kiss your Lucky.
Ramsay's Poems, ii. 350.

BUCKIE INGRAM, that species of crab denominated Cancer bernardus, Newhaven.

BUCKIE PRINS, A periwinkle; Turbo terebra, Linn. This name is used in the vicinity of Leith. These shells are also called *water-stoups*.

To BUCKLE, *v. a.* To join two persons in marriage; used in a low or ludicrous sense, S. Hence,

BUCKLE-THE-BEGGARS, *s.* One who marries others in a clandestine and disorderly manner, S.

There is the same analogy in Belg. *koppelaar*, a pander, from *koppelen* to couple, to make a match.

BUCKTOOTH, *s.* Any tooth that juts out from the rest, S.

Sibb. derives this from *Boks*, q. v. It is perhaps allied to Su.G. *bok*, rostrum.

BUD, *s.* A gift; generally one that is meant as a bribe.

Se na man to the King cirand speik,
Bot gif we get ane *bud;* or ellis we sal it breik.
And quhan thay ar full of sic wrang win,
Thay get thair leif: and hungryar cums in.
Sa scharp ar thay, and narrowlie can gadder,
Thay pluck the puir, as thay war powand hadder;
And taks *buds* fra men baith neir and far;
And ay the last ar than the first far war.
Priests of Peblis, p. 24.

"All jugeis sall gar the assysouris sweir in the making of thair aith, quhen thay ar chargit to assysis, that thay nouther haue tane, nor sall tak meid na *buddis* of ony partie: And gif ony sic be geuin, or hecht, or ony prayer maid befoir the geuing out of the declaratioun and determinatioun of the assysouris: the said assysouris sall opinly reueill the *buddis*, giftis or prayaris, and the quantitie and maner thairof to the juge in plane court." Acts Ja. I. 1436. c. 155. edit. 1566. c. 138. Murray.

At first view one might suppose that this were originally the same with *bod*, an offer or proffer. But the last passage, and many others that might be quoted, determine the sense otherwise. *Buddes taking*, Ja. V. 1450. c. 104. Murray, is evidently receiving of gifts or bribes. The following lines fully confirm this explanation.

The carlis they thikkit fast in cluds,
Agane the man was mareit,
With breid and beif, and uthir *buds*,
Syne to the kirk thame kareit.
Chron. S. P. i. 361.

C. B. *budd*, Corn. *bud*, profit, emolument. Or shall we view it as formed from A. S. *bude*, obtulit, q. the bribe that has been *offered?* Skinner derives it from A. S. *bot*, compensatio. But as this word is retained in S. in its original form, no good reason can be given why in one instance it should assume a form so different as that of *bud*.

To BUD, BUDD, *v. a.* To endeavour to gain by gifts, to bribe.

"The Bishops conceived in their minds, that, if King Henry met with our King, he would cause him to cast down the Abbays of Scotland, like as he had done in England. Therefore they *budded* the King to bide at home, and *gave* him three thousand Pounds by year to sustain his house, of their benefices." Pitscottie, p. 148.

"I need not either *bud* or flatter temptations and crosses, nor strive to buy the devil, or this malicious world by, or redeem their kindness with half a hair's breadth of truth: he, who is surety for his servant for good, doth powerfully over-rule all that." Rutherford's Lett. P. I. ep. ii. 72.

"I have nothing that can hire or *bud* grace; for if grace would take hire, it were no more grace." Ibid. Ep. 86.

BUDGE, *s.*

Nane vyle strokis nor wappinnis had thay thare,
Nouthir spere, *budge*, staf, pol ax, swerd, nor mace. *Doug. Virgil*, 354. 21.

This Rudd. renders "*f.* a bow; A. S. *boga*, Teut. *bogen*, arcus." But more probably, a bolt or javelin, as allied to O. Fr. *bugeon*, a bolt or arrow with a great head.

BUFE, *s.* Beef, S. B.

This is nearly allied to Fr. *boeuf*, id. But perhaps it is more immediately connected with Isl. *bufe*, cattle; *bufie*, "domestic animals, especially cows, goats, and sheep," Verel.; from *bu*, an ox, cow, goat or sheep. Here perhaps we have the root of Lat. *bos*, *bovis*. *Enn sa er mestur fiaulldi, er sua fellur nidur sem bufe;* "The most of men die like cattle." Specul. Regal. p. 356.

To BUFF, *v. n.* To emit a dull sound, as a bladder filled with wind does, S.

He hit him on the wame a wap,
It *buft* like ony bledder.
Chr. Kirk, st. 11.

Hence, as would seem, the phrase,

It played buff, S. It made no impression.

Belg. *boff-en*, to puff up the cheeks with wind; Fr. *bouff-er*, to puff; Teut. *poff-en*, ructare. Germ. *bufest*, a puff-ball; *puff-en*, sonare, i. e. flare cum sono, *es puffit*, sonat, crepat; Wachter. *Bof* and *pof* are mentioned by Kilian, as denoting the sound emitted by the cheeks in consequence of being inflated.

To BUFF, *v. a.* *To buff corn*, to give grain half thrashing, S.

"The best of him is *buft*," a phrase commonly used to denote that one is declining in life, that one's natural strength is much gone, S. most probably borrowed from the thrashing of grain.

To buff herring, to steep salted herrings in fresh water, and hang them up, S.

This word, as used according to the first and second modes of expression, is evidently the same with Alem. *buff-en* pulsare; whence Germ. *puff-en*, to strike. Hence,

BUFF, *s.* A stroke, a blow, S.

The *buff* so bousterously abaisit him,
To the erd he duschyt doun.
Chr. Kirk, st. 13.

Fr. *bouffe*, a blow; Germ. Su.G. *puff*, id. L. B. *buffa*, alapa.

To BUFF *out*, *v. n.* To laugh aloud, S.

Fr. *bouff-er*, to puff, *bouffee*, a sudden, violent, and short blast, *buff-ir*, to spurt, all appear to have some affinity; as expressing the action of the muscles of the face, or the sound emitted in violent laughter.

BUFF, *s.* Nonsense, foolish talk, S.

Yet nae great ferly tho' it be
Plain *buff*, wha wad consider me;—
I'm no book-lear'd.
A. Nicol's Poems, p. 84.

Mayhap he'll think me wondrous vain,
And ca't vile stuff; "
Or say it only gi'es him pain
To read sic *buff*.
Shirrefs' Poems, p. 338.

Teut. *beffe*, id. nugae, irrisio, Kilian; also *boef*, nebulo, nequam, Su.G. *bof*, id. *boffua*, petulant persons; Fr. *buffoi*, vanité, orgueil. *Sans buffoi*, sans moquerie; Dict. Trev. Hence *buffon*, E. *buffoon*.

BUFF, *s.* Skin. *Stript to the buff*, stript naked, S.

I know not if this can have any reference to E. *buff*, as denoting "leather prepared from the *skin* of a buffalo," or *buffe*, as Cotgr. designs this animal.

BUFF NOR STYE. The phrase is used concerning a sheepish fellow, who from fear loses his recollection; or a foolish one, who has scarcely any to lose; *He cou'd neither say buff nor stye*, S. i. e. "He could neither say one thing nor another." It is also used, but, I suspect, improperly, in regard to one who has no activity; *He has neither buff nor stye with him*, S. B.

Although this expression is probably very ancient, its origin is quite obscure. Teut. *bof* occurs in the sense of *celcusma*, as denoting a cheer made by mariners, when they exert themselves with united strength, or encourage one another. Should we suppose there were any relation to this, *stye* might be viewed as referring to the act of mounting the shrouds, from Su.G. *stig-a*, to ascend. This, however, is only vague conjecture.

BUFFER, *s.* A foolish fellow; a term much used among young people, Clydes.

Teut. *boef*, *boeverie*, Su.G. *bofweri*, are used in a worse sense than the S. word, being rendered, nequitia, from Teut. *boeve*, nebulo.

But the origin is rather Fr. *bouffard*, "often puffing, strouting out, swelling with anger," Cotgr.; from *bouff-er*, to puff, to swell up, to wax big.

BUFFETS, *s. pl.* A swelling in the glands of the throat, Ang. (*branks*, synon.) probably from Fr. *bouffé*, swollen.

BUFFETSTOOL, *s.* A stool with sides, in form of a square table with leaves, when these are folded down, S. Lincolns. id. "A four-legged stool. North." Gl. Grose.

It may have received its name, from its being often used by the vulgar as a table; Fr. *buffet*, a sideboard.

BUFFIE, BUFFLE, *adj.* Fat, purfled; applied to the face, S. Fr. *bouffé*, blown up, swollen.

BUFFONS, *s. pl.* "Pantomime dances; so denominated from the buffoons, *le boufons*, by whom they were performed," Gl. Compl.

—"Braulis and branglis, *buffoons*, vitht mony vthir lycht dansis."—Compl. S. p. 102. V. BRANGLIS.

BUG, *pret.* Built.

But wae be to your ewe-herd, father,
And an ill deed may he die;
He *bug* the bought at the back o' the know,
And a tod has frighted me.
Minstrelsy Border, iii. 284. V. BIG, *v.*

BUGE, *s.* "Lamb's furr; Fr. *agnelin*," Rudd.

The burges bringis in his buith the broun and the blak,
Byand besely bayne, *buge*, beuer and byce.
Doug. Virgil, 238. b. 12.

Fr. *bouge*, E. *budge*, id.

BUGGE, *s.* A bugbear. V. BOGGARDE.

BUGGLE, *s.* A bog, a morass, S. B. This seems to be merely a dimin. from Ir. and E. *bog*.

BUGIL, BUGILL, *s.* A buglehorn.

Sa bustuouslie Boreas his *bugill* blew
The dere full derne doun in the dalis drew.
Doug. Virgil, 281. 17.

Some derive this, q. *buculae cornu*, the horn of a young cow; others, from Teut. *boghel*, Germ. *bugel*, curvatura. The latter term is descriptive of the form of the horn.

BUICK, *pret.* Court'sied; from the v. *Beck*.

To her she hies, and hailst her with a jouk,
The lass paid hame her compliment, and *buick*.
Ross's Helenore, p. 66.

To BUIGE, *v. n.*

I hate thraldome; yet man I *buige*, and bek,
And jouk, and nod, sum patroun for to pleys.
Arbuthnot, *Maitland Poems*, p. 150.

"Budge, move about." Gl. But surely it signifies *bow*, especially as conjoined with *bek*; A. S. *bug-an*, to bend.

BUIK, *s.* The body. V. BOUK.

BUIK, BUKE, *pret.* Baked.

Ane kneddin troche, that lay intill ane nuke,
Wald hald ane boll of flour quhen that scho *buik*.
Dunbar, *Maitland Poems*, p. 73.

A. S. *boc*, coxit, from *bac-an*.

BUIK, BUK, BUKE, *s.* A book, S.

Than lay I furth my bricht *buik* in breid on my kne,
With mony lusty letter illuminit with gold.
Dunbar, Maitland Poems, p. 60.

The Proloug of the auchtande *Buk*
In-to this chapter now yhe luk.
Wyntown, viii. Prol.

Germ. *buch*, Franc. Alem. *buoch*, *puach*, Belg. *boek*, A. S. *boc*, MoesG. Isl. Su.G. *bok*, id.

It has been generally supposed, that the Northern nations give this name to a book, from the materials of which it was first made, *bok* signifying a beech-tree; in the same manner as the Latins adopted the designation *liber*, which is properly the inner coat of bark, on which it was customary for the ancients to write; and the Greeks that of βίβλος, the *papyrus*, because the inner bark of this Egyptian reed was used in the same manner.

BUIK-LARE, *s.* Learning, the knowledge acquired by means of a regular education, S.

Sometimes, however, it simply signifies instruction by means of the *book*, or by letters. A man, who has never been taught to read, says, "I gat nae *buik-lare*," S.

BUIK-LEAR'D, BOOK-LEAR'D, *adj.* Book-learned, S.

——I'll tell you, but a lie,
I'm no *book-lear'd*.
A. Nicol's Poems, p. 84.

Isl. *boklaerd-ur*, id. V. LARE, *v.* and *s.*

BUIR.

"I had *buir* at myn awn will haiff the
—Than off pur gold a kingis ransoune.
Wallace, vi. 898. Perth edit.

This is an error for *leuir* in MS., rather; as it is interpreted edit. 1648.

I wald *rather* at mine awn will have thee.

BUISE. *To shoot the buise.*

Tho' some's exempted from the Test,
They're not exempted from the rest
Of penal statutes (who ere saw
A subject placed above the law?)
Which rightly weigh'd and put in use,
Might yet cause some *to shoot the buise*.
Cleland's Poems, p. 94.

It seems synon. with the cant E. term, *to swing*, i. *e.* to be hanged. Perhaps *buise* is allied to Ital. *busco*, the shoot of a tree, q. to spring from the fatal tree; as *to shoot a bridge*, E. signifies to pass swiftly under one of its arches.

BUIST, *s.* A part of female dress, anciently worn in S.

To mak thame sma the waist is bound;
A *buist* to mak thair bellie round:
Thair buttokis bosterit up behind;
A fartigal to gathair wind.
Maitland Poems, p. 186.

Mr Pinkerton renders this "busk." We may rest in this explanation, if *busk* be understood in the sense in which Cotgr. defines Fr. *buc*, *busq*, or *buste*, "plated body, or other quilted thing, worn to make, or keep, the body straight." Ital. *busto*, stays or bodice. For some sort of protuberance, worn by the ladies before, must be meant, as corresponding to the *pad*, which even then had been in fashion behind. This poem was probably written during the reign of Ja. V.

BUIST, BUSTE, BOIST, *s.* 1. A box or chest, S.

Meal buist, chest for containing meal.

"The Maister of the money sall answer for all gold and siluer, that salbe strickin vnder him, quhill the Wardane haue tane assay thairof, & put it in his *buist*." Ja. II. Parl. 1451. c. 33, 34. edit. 1566.

"Becaus the liquor was sweit, sche hes licked of that *buste* ofter than twyse since." Knox's Hist. p. 292. "Bust or box," Lond. edit. p. 316.

The lady sone the *boyst* has soght
And the unement has sho broght.
Ywaine, 1761. *Ritson's E. M. Rom.*

"What is it that hath his stomacke into a *booste*, and his eyes into his pocket? It is an olde man fedde with *boost* confections or cured with continuall purgations, hauing his spectacles, his eyes of glasse, into a case." Z. Boyd's Last Battell, p. 529.

2. A coffin; nearly antiquated, but still sometimes used by tradesmen, Loth.

O. Fr. *boiste*, Arm. *bouest*, a box. This Caseneuve derives from L. B. *bustea*, id. also *bosta*, *buista*, *busta*. These are all used for the pix, or box in which the host was preserved. But the L. B. designation seems to have been borrowed from Su.G. *byssa*, Belg. *buss*, id. which Ihre deduces from the name of the *box* tree, because anciently much used for this purpose.

It may be observed, however, that Kilian gives Fr. *boiste*, cistula, as allied to Teut. *booste*, a hull or husk, siliqua, folliculus.

To BUIST up, *v. a.* To inclose, to shut up.

Syn I am subject som tyme to be seik,
And daylie deing of my auld diseis;
Ait breid, ill aill, and all things ar ane eik;
This barme and blaidry *buists up* all my bees.
Montgomerie, MS. *Chron. S. P.* iii. 500.

Hence,

BUISTY, *s.* A bed, Aberd. Gl. Shirr. used perhaps for a small one, q. a little box. V. BOOSHTY.

BUIST-MAKER, *s.* A coffin-maker, Loth.; a term now nearly obsolete.

BUITH, *s.* A shop. V. BOTHE.

BUITING, *s.* Booty.

Or quha brings hame the *buiting?*
Cherrie and Slue, st. 15.

Vel quem portare ferinam—jussisti?
Lat. Vers.

"Ransounes, *buitinges*, raysing of taxes, impositions,"—are mentioned; Acts Ja. vi. 1572. c. 50.

Fr. *butin*, Ital. *butino*, Belg. *buet*, *buyt*, Isl. Sw. Dan. *bytte*. Various are the derivations given of the term thus diversified. Ihre, with considerable probability, deduces it from Su.G. *byt-a*, to divide, because in ancient times the generals were wont to divide the *prey* taken in battle among their soldiers, as the reward of their service.

BUITS, *s. pl.* Matches for firelocks.

"It is objected against me only, as if no other of-

ficer were to give an account, neither for regiment, company, nor corporalship, that on this our unhappy day there were no lighted *buits* among the musquetry."—Gen. Baillie's Lett. ii. 275.

To BUKK, *v. a.* To incite, to instigate.

Sym to haif bargain culd not blin,
But *bukkit* Will on weir.
Evergreen, ii. 181. st. 12.

Perhaps from Germ. *boch-en*, to strike, to beat; or *bock-en*, to push with the horn; Su.G. *bock*, a stroke. Hence it is said of a man who can bear any sort of insult without resenting it, *Han star bocken*, q. "he *stands* provocation." Isl. *buck-a* calcitrare, quasi jumenta aut bruta; *at beria & bucca*, ferire et verberare; G. Andr. p. 41.

BUK-HID, BUK-HUD, *s.*

Quhyls wald he let her ryn beneth the strae,
Quhyls wald he wink, and play with her *Buk-hid*,
Thus to the silly mous grit harm he did.
Henrysone, *Evergreen*, ii. 152. st. 25.

So day by day scho plaid with me *buk hud*,
With mony skornis and mokkis behind my bak.
Bannatyne MS. Chron. S. P. iii. 237.

This seems to be an old name for some game, probably *Blind man's Buff*, Sw. *blind-bock*, q. *bock*, and *hufwud* head, having the head resembling a goat. V. BELLY-BLIND. The sense, however, would perhaps agree better with *Bo-peep*, or *Hide* and *seek*.

BU-KOW, *s.* Any thing frightful; hence applied to a hopgoblin, S. V. BU.

BULDRIE, *s.* Building, or mode of building.

This temple did the Trojans found,
To Venus as we read;
The stains thereof wer marbell sound,
Lyke to the lamer bead:
This muldrie and *buldrie*
Wes maist magnificall.
Burel's Pilg. Watson's Coll. ii. 36.

From *build*, as *muldrie* from Fr. *moulerie*, a moulding, or casting into a mould.

BULYIEMENT, *s.* Habiliments; properly such as are meant for warfare.

And now the squire is ready to advance,
And bids the stoutest of the gather'd thrang
Gird on their *bulyiement* and come alang.
Ross's Helenore, p. 121.

Bulyiements is still used ludicrously for clothing, S. V. ABULYIEMENT.

To BULL, *v. n.* To take the bull; a term used with respect to a cow. Both the *v.* and *s.* are pron. q. *bill*, S.

The Isl. term corresponds, *yxna*, *oxna*, from *oxe*, a bull. V. EASSIN, *v.* *Bill-siller*, S. is analogous to Teut. *bolle-ghcld*, merces pro admissura tauri, Kilian.

To BULLER, *v. n.* 1. To emit such a sound as water does, when rushing violently into any cavity, or forced back again, S.

For lo amyd the went, quhare ettillit he,
Amasenus that riuere and fresche flude
Aboue the brayis *bullerit*, as it war wode.
Doug. Virgil, 383. 28.

Spumo is the *v.* here used by Virg.

Thay all lekkit, the salt wattir stremes
Fast *bullerand* in at euery rift and bore.
Ibid. 16. 54.

This seems to be the primary sense. Rudd. gives Fr. *bouill-ir*, to boil, as the origin. But it is undoubtedly the same word with Su.G. *bullr-a*, tumultuari, strepitum edere. Sonitum quippe hac voce dicimus editum impulsu alius corporis; Ihre. I know not whether this *v.* may be viewed as a derivative from *boelia*, a wave; or Isl. *bilur*, *bylgia*, fluctus maris, G. Andr. For *bilur* denotes the noise made by the wind, or by the repercussion of the waves.

It is also doubtful whether *bellering* is to be viewed as the same *v.* in another form. It evidently means *bubbling*.

— "What then becometh of your long discourses, inferred upon them? Are they not *Bullatae nugae*, *bellering* bablings, watrie bels, easily dissipate by the smallest winde, or rather euanishes of their owne accord." Bp. Galloway's Dikaiologie, p. 109.

2. To make a noise with the throat, as one does when gargling it with any liquid, S. *guller*, synon.

It is used by Bellenden to express the noise made by one whose throat is cut.

"The wache herand the granis of ane deand man enterit haistely in the chalmer quhare the kyng was lyand *bullerand* in his blude." Cron. B. vi. c. 14. Regem jugulant, ad inflictum vulnus *altius gementem*, Boeth.

3. To make any rattling noise; as when stones are rolled downhill, or when a quantity of stones falls together, S. B.

4. To bellow, to roar as a bull or cow does, S.; also pron. *bollar*, Ang.

It is often used to denote the bellowing noise made by black cattle; also, the noise made by children bawling and crying bitterly, or by one who bursts out into a violent weeping accompanied with crying.

In this latter sense, it might seem more nearly allied to Isl. *baul-a*, mugire, *baul* mugitus. By the way, it may be observed that here we have at least a probable etymon of E. *bull*, Belg. *bulle*, taurus. According to G. Andr. a cow is in Isl. called *baula*, from the verb, because of her bellowing.

5. It is used as *v. a.* to denote the *impetus* or act productive of such a sound as is described above.

Thame seemyt the erde opynnyt amyd the flude:
The storm *up bullerit* sand as it war wod.
Doug. Virgil, 16. 29.

This, although only an oblique sense, has been viewed by Rudd. as the primary one, and has led him to seek a false etymon.

BULLER, BULLOURE, *s.* 1. A loud gurgling noise, S.

Thare as him thocht suld be na sandis schald,
Nor yit na land birst lippering on the wallis,
Bot quhare the flude went styl, and calmyt al is,
But stoure or *bulloure*, murmoure, or mouing;
His steuynnis thidder stering gan the Kyng.
Doug. Virgil, 325. 53.

From the noise produced by the violent rushing of the waves, this term has been used as a local designation.

"On the quarter next the sea, there is a high arch in the rock, which the force of the tempest has driven out. This place is called *Buchan's Buller*, or the *Buller of Buchan*, and the country people call it the *pot*. Mr Boyd said, it was so called from the French *Bouloir*. It may be more simply traced from *Boiler* in our own language." Boswell's Journ. p. 104.

This name is, if I mistake not, more generally expressed in the pl., as it is written by Pennant.

"The famous *Bullers of Buchan* lie about a mile North of *Bowness*, are a vast hollow in a rock, projecting into the sea, open at top, with a communication to the sea through a noble *natural* arch, through which boats can pass, and lie secure in this natural harbour." Tour in Scot. 1769. p. 145.

The origin is certainly Su.G. *buller*, strepitus, Ihre, i. 292.

2. A bellowing noise; or a loud roar, S. B. V. the *v.*

BULLETSTANE, *s.* A round stone, S.

Isl. *bollot-ur*, round, convex like a globe; *bollut*, convexity, rotundity. Hence Fr. *boulet*, any thing round, E. *bullet*.

"*Boulder*, a large round stone. C." Gl. Grose. Perhaps Cumberland is meant.

Bowlders is a provincial E. word, expl. "a species of round pebble common to the soils of this district." Marshall's Midland Counties, Gl.

To BULLIRAG, *v. a.* To rally in a contemptuous way, to abuse one in a hectoring manner, S.

Lye says that *balarag* is a word very much used by the vulgar in E. which he derives from Isl. *baul*, *bol*, maledictio, dirae, aud *raegia*, deferre, to reproach. Add. Jun. Etym. vo. *Rag*.

BULLS, *s. pl.* Strong bars in which the teeth of a harrow are placed, S. B.

"Harrows of two or three *bulls*, with wooden teeth, were formerly used, but are now justly exploded in most farms, and those of two or three *bulls*, with short iron teeth, are used in their stead." P. St. Andrews, Orkney, Statist. Acc. xx. 260.

Su.G. *bol*, Isl. *bolr*, truncus.

BULL-SEGG, *s.* The great Cat-tail or Reed-mace, Typha latifolia, Linn. S. B.

BULL-SEGG, *s.* A gelded bull. V. SEGG.

BULTY, *adj.* Large, Fife. This may be allied to Teut. *bult*, gibbus, tuber, whence *bultachtig*, gibbosus; or Isl. *bullda*, foemina crassa; G. Andr. p. 42.

BULWAND, *s.* The name given to Common Mugwort, Orkney, Caithn.

"Artemisia vulgaris; in Orkney called *Grey Bulwand*." Neill's Tour, p. 17. N.

In Sw. it is called *graeboo*, and *graeboona*; Seren.

To BUM, *v. n.* 1. To buzz, to make a humming noise; used with respect to bees, S. A. Bor.

Nae langer Simmer's cheerin rays
Are glentin on the plains;—
Nor mountain-bee, wild *bummin*, roves
For hinny 'mang the heather—
Rev. J. Nicol's Poems, i. 24.

V. *Burnie*, vo. BURN.

2. Used to denote the noise of a multitude.

By Stirling Bridge to march he did not please,
For English men *bum* there as thick as bees.
Hamilton's Wallace. B. x. p. 253.

3. As expressing the sound emitted by the drone of a bag-pipe, S.

At glomin now the bagpipe's dumb,
Whan weary owsen hameward come;
Sae sweetly as it wont to *bum*,
And *Pibrachs* skreed.
Fergusson's Poems, ii. 24.

4. Used to denote the freedom of agreeable conversation among friends, S. B.

Belg. *bomm-en*, to resound, to sound like an empty barrel; Teut. *bomme*, a drum; Lat. *bombilare*, Gr. βομβεω, id. These terms have been considered as formed from the sound; and they have a better claim to be viewed in this light, than many others of which the same thing has been asserted.

BUM, *s.* A humming noise, the sound emitted by a bee, S. V. the *v.*

BUMBEE, *s.* A humblebee, a wild bee that makes a great noise, S. *Bumble-bee*, id. A. Bor. Gl. Grose. *Bummle-bee*, Yorks. Marshall.

Q. the *bee* that *bums*. In the same manner Lat. *bombilius* and Teut. *bommel*, are formed.

BUM-CLOCK, *s.* "A humming beetle, that flies in the summer evenings."

By this the sun was out o' sight,
An' darker gloaming brought the night:
The *bum-clock* humm'd wi' lazy drone;
The kye stood rowtin i' the loan.
Burns, iii. 11.

BU-MAN, *s.* A name given to the devil. V. under BU.

BUMBARD, *adj.* Indolent, lazy.

Mony sweir *bumbard* belly-buddroun,
Mony slute daw, and slepy duddroun,
Him servit ay with sounyie.
Dunbar, Bannatyne Poems, p. 29. st. 7.

Lord Hailes gives two different senses of this word, both equally remote from the truth. From the use of the word *bummed* by P. Ploughman, he infers; "Hence *bummard*, *bumbard*, *bumpard*, must be a trier or a taster, *celui qui goute*," Note, p. 237. In his Gl. he carries the same idea still further, rendering "*bumbard*, drunken."

But certainly it is nearly allied in sense to *sweir*, *slute*, *slepy*, with which it is conjoined; and may be derived from Ital. *bombare*, a humblebee.

BUMBART, *s.* A drone, a driveller.

—An *bumbart*, ane dron-bee, ane bag full of fleume.
Dunbar, Maitland Poems, p. 48.

In the Edin. edit. of this poem 1508, it is *lumbart*. But *bumbart* agrees best with the sense; and the alliteration seems to determine it to be the true reading. V. the preceding word.

BUMBAZED, BOMBAZED, *adj.* Stupified, S.

By now all ecn upon them sadly gaz'd,

And Lindy looked blate and sair *bumbaz'd*.
Ross's Helenore, p. 85.

Bumbazed the gude-man glowr'd a wee,
Syne hent the Wallace by the han';
"Its he! it can be nane but he!"
The gude-wife on her knees had faun.
Jamieson's Popular Ball. ii. 172.

"Ye look like a *bombaz'd* walker [i. e. fuller] seeking wash." Ramsay's S Prov. p. 82.

BUMMACK, *s.* 1. An entertainment anciently given at Christmas by tenants to their landlords, Orkn.

"At this period, and long after, the feuars lived in terms of social intercourse and familiarity with their tenants; for maintaining and perpetuating of which, annual entertainments, consisting of the best viands which the farms produced were cheerfully given by the tenants to their landlords, during the Christmas holy days. These entertainments, called *Bummacks*, strengthened and confirmed the bonds of mutual confidence, attachment, and regard, which ought to subsist between those ranks of men. The Christmas *bummacks* are almost universally discontinued; but, in some instances, the heritors have, in lieu of accepting such entertainments, substituted a certain quantity of meal and malt to be paid to them annually by the tenants." P. Stronsay, Orkn. Statist. Acc. xv. 393, 394, N. *Bummock*, Wallace's Orkney, p. 63.

2. A brewing of a large quantity of malt, as two bolls perhaps, appropriated for the purpose of being drunk at once at a merry meeting.—Caithn.

This word is most probably of Scandinavian origin, perhaps q. *to make ready*, from Su.G. *boen* praeparatus, Isl. *bua*, parare, and *mak-a* facere; or from *bua*, and *mage* socius, q. to make preparation for one's companions; or *bo* villa, incola and *mage*, the fellowship of a village or of its inhabitants.

BUMMIL, BUMMLE, BOMBELL, *s.* Expl. a drone, an idle fellow.

O fortune, they hae room to grumble!
Hadst thou taen aff some drowsy *bummle*,
Wha can do nought but fyke and fumble,
'Twad been nae plea.
Burns, iii. 215.

Teut. *bommele*, fucus. V. BATIE-BUMMIL.

To BUMMIL, *v. a.* To bungle; also, as *v. n.* to blunder. S.

'Tis ne'er be me
Shall scandalize, or say ye *bummil*
Ye'r poetrie.
Ramsay's Poems, ii. 330. Hence,

BUMMELER, BUMLER, *s.* A blundering fellow, S.

BUMP, *s.* A stroke. "He came bump upon me," S.; he came upon me with a stroke.

Isl. *bomps*, a stroke against any object, pavio, ictus, *bomp-a*, cita ruina ferri, G. Andr.

BUN, BUNN, *s.* A sweet cake or loaf, generally one of that kind which is used at the new year, baked with fruit and spiceries; sometimes for this reason called a *sweetie-scone*, S.

"That George Hetherwick have in readiness of fine flour, some great *bunns*, and other wheat bread of the best order, baken with sugar, cannel and other spices fitting;—that his Majesty and his court may eat."—Records Pittenweem, 1651. Statist. Acc. iv. 376, 377.

In Su.G. this is called *Iulbrod*, i. e. Yule-bread, which is described by Ihre as baked in the same manner. The same custom prevails in Norway. It seems doubtful whether *bun* be allied to Gael. *bonnach*, a cake. Lhuyd mentions Ir. *bunna*, in the same sense, without the guttural termination; vo. *Placenta*.

BUN, *s.* 1. The same as E. *bum*. Everg. ii. 12. st. 28.

Bot I lauch best to se ane Nwn
Gar beir hir taill abone hir *bwn*.
For nathing ellis, as I suppois,
Bot for to schaw hir lillie quhite hois.
Lyndsay's Warkis, (Syde Taillis), p. 208.

2. This word signifies the tail or brush of a hare, Border, being used in the same sense with *fud*.

I gript the mackings be the *bunns*,
Or be the neck. *Watson's Coll.* i. 69.

Ir. *bon*, *bun*, the bottom of any thing; Dan. *bund*, id.; Gael. *bun*, bottom, foundation.

BUN, *s.* A large cask, placed in a cart, for the purpose of bringing water from a distance; Ang.

This may be radically the same with S. *boyn*, a washing-tub.

BUNE, BOON, *s.* The inner part of the stalk of flax, the core, that which is of no use, afterwards called *shaws*, Ang.; *Been*, id. Morays.

When flax has not been steeped long enough, so that the *blair*, which constitutes the useful part of the plant, does not separate easily from the core, it is said, *The blair disna clear the bune*, Ang.

Boon seems to be an E. word, although I have not found it in any dictionary. It occurs in The Gentleman's Magazine for June, 1787.

"The intention of watering flax is, in my opinion, to make the *boon* more brittle or friable, and, by soaking, to dissolve that gluey kind of sap that makes the bark of plants and trees adhere in a small degree to the woody part. The bark of flax is called the *harle*; and when separated from the useless woody part, the *boon*, this *harle* itself is flax." Encycl. Brit. vo. Flax, p. 292. V. BLAIR, *Additions*.

Dan. *bund* signifies a bottom, foundation, or ground, q. that on which the flax rests.

BUNEWAND, *s.*

In the hinder-end of harvest on All-hallow even,
When our good Neighbours dois ride, if I read right,
Some buckled on a *bunewand*, and some on a been,
Ay trottand in troops from the twilight;
Some saidled a shee ape, all grathed into green,
Some hobland on a hemp stalk, hovand to the hight,
The King of Pharie and his court with the Elf Queen,
With many elfish *Incubus* was ridand that night.
There an Elf on an Ape an unsel begat,

Into a pot by Pomathorne:
That bratchart in a busse was born:
They fand a monster on the morne,
War faced than a cat.
Montgomerie's Flyt. Watson's Coll. iii. 12.

Here a *hemp stalk* is used for a steed by one of the *good neighbours*, a name commonly given by the vulgar to the fairies. Whether any particular virtue is, in the secrets of sorcery, ascribed to hemp, I know not. But there must be some idea of this kind, as it is the seed of hemp that is sown on *Hallow-een*, by those who use diabolical rites, from the hope of attaining some knowledge of their future lot. In Cumberland a dried hemp-stalk is called a *bunnel*. V. Gl. Grose.

This appears to be of the same meaning with *Bunwede*, q. v. Or, can it signify a stalk of flax? V. Bune.

BUNG, *adj.* Tipsy, fuddled; a low word, S.

She was his jo, and aft had said,
"Fy, Geordie, had your tongue,
"Ye's ne'er get me to be your bride:"
But chang'd her mind when *bung*
That very day.
Ramsay's Poems, i. 268.

It is expl. "completely fuddled; as it were to the *bung*;" Gl. Rams. But it does not admit of so strong a sense. It may signify, "smelling of the bung." This word seems originally C. B.

BUNKER, Bunkart, *s.* 1. "A bench, or sort of long low chests that serve for seats;" Gl. Rams.

Ithers frae aff the *bunkers* sank,
Wi' een like collops scor'd.
Ramsay's Poems, i. 280.

2. A seat in a window, which also serves for a chest, opening with a hinged lid, S.

"*A bunker*, a window-seat." Sir J. Sinclair's Observations, p. 169.

3. It seems to be the same word which is used to denote an earthen seat in the fields, Aberd.

"That after the fishers had the two sheals upon the north side, they took part of the dike which was demolished as above, and built an open *bunkart* or seat, to shelter them from the wind." State, Leslie of Powis, &c. 1805. p. 146.

This is perhaps a deriv. from A. S. *benc*, Su.G. *baenck*, a bench. It may however be allied to Dan. *bunker*, articuli montium, mentioned by Junius vo. *Bunch*; Isl. *bunga*, tumor terrae et prominentia in montibus; *bungur ut*, tumet, prominet, G. Andr. p. 41.; *buncke*, acervus, strues; a heap. Verel.

BUNKLE, *s.* A stranger. "The dog barks, because he kens you to be a *bunkle*." This word is used in some parts of Angus.

BUNNERTS, *s. pl.* Cow Parsnip, S. B. Heracleum sphondylium, Linn.

The first part of the word resembles the Sw. name of this root, *biorn-ram*, literally, the *bear's paw*. In Germ. it is called *baeren-klau*, which is equivalent. Our word would seem to have been q. *biorn-oert*, which in Sw. would be, the bear's wort.

BUNTLING, *s.* Bantling, E. a bird, S.

BUNWEDE, *s.* Ragwort, an herb; Senecio jacobaea, Linn. S. *binweed*; synon. *weebow*.

He coud carye the coup of the kingis des,
Syne leve in the stede
But a blak *bunwede*.
Houlate, iii. 11.

This name is also given, S. to the Convolvulus arvensis, and the Polygonum convolvulus. The latter in Sweden is called *Binda*; Linn. Fl. Suec. N. 344.

BUR, *s.* The cone of the fir, S. B.

Su.G. *barr* denotes the leaves or needles of the pine, and other things of the same kind terminating in a point. V. Ihre, vo. *Aborre*.

Bur-thrissil, *s.* The spear-thistle, S. Carduus lanceolatus. *Bur-thistle*, id. A. Bor. Gl. Grose. V. Thrissil.

To BURBLE, *v. n.* To purl.

But as the sheep that haue no hirde nor guide,
But wandering strayes along the riuers side,
Throw *burbling* brookes, or throw the forest grene,
Throw meadowes closures, or throw shadows shene:
Right so the heathen hoste, without all bridle,
Runns insolent, to vicious actions ydle.
Hudson's Judith, p. 60.

Allied perhaps to Teut. *borbel-en*, scaturire, as being a term applied to the motion of water.

BURCH, Bwrch, Burowe, *s.* Borough, town.

Thou held the *burch* lang with a borrowit gown,——
Now upland thou lives rife on rubit quhiet.
Dunbar, Evergreen, ii. 58. st. 20.

i. e. on rubbed wheat, without being ground. *Upland*, as denoting the country, fixes the meaning of *burch*.

Wyntown writes *burch*.

MoesG. *baurgs*; A. S. *burg, burh, buruh*, id. L. B. *burg-us*. Gael. *burg* denotes a village. But this has, most probably, been borrowed from the Goths.

BURD, *s.* A lady, a damsel. V. Bird.

BURD, Burde, *s.* Board, table.

Scho gois, and coveris the *burde* anone;
And syne ane payr of bossis hes scho tane,
And set thame doun upon the *burde* him by.
Dunbar, Maitland Poems, p. 72.

MoesG. *baurd*, asser, tabula, A. S. Su.G. Isl. *bord*, id.

Burdclaith, *s.* A tablecloth, S. Westmorel. id.

Aft for ane cause thy *burdclaith* needs nae spredding,
For thou has nowther for to drink nor eit.
Dunbar, Evergreen, ii. 58. st. 20.

From *burd*, and *claith*, cloth.

BURDALANE, *s.* A term used to denote one who is the only child left in a family; q. *bird alone*, or, solitary; *burd* being the pron. of *bird*.

Himself was aiget, his hous hang be a har,
Duill and distres almaist to deid him draife,
Yet *Burd-allane*, his only son and air,
As wretched, vyiss, and valient, as the laive,
His hous uphail'd, quhilk ye with honor haive.
Maitland MSS. Libr. Univ. Edin. Minstrelsy Border, iii. 4.

Mr Scott observes, on this poem; "Auld Maitland appears to have had three sons, but we learn, [from the family traditions], that only one survived him, who was thence sur-named *Burd alane*, which signifies either *unequalled*, or *solitary*;" Ibid.

In another poem, it may perhaps signify *unequalled.*

And Newton Gordon, *burd-alone*,
And Dalgatie both stout and keen,
And gallant Veitch upon the field,
A braver face was never seen.
Minstrelsy Border, iii. 179.

BURDE, *s.* Ground, foundation.

"Fynaly becaus the capitane refusit to randir the hous in this sort, he assailyeit hym on ane new *burde*." Bellend. Cron. B. xiv. c. 18. Aliam conditionem—proponit, Boeth.

This seems to be merely a metaph. use of A. S. and Germ. *bord*, E. *board*; Su.G. *bord*, a footstool.

BURDE, *s.* A strip, properly an ornamental salvedge; as a "burde of silk," a salvedge of silk.

And of ane *burde* of silk, richt costlie grein,
Hir tusché was with silver weil besene.
Dunbar, Maitland Poems, p. 70.

Mr Pinkerton says, he finds this word no where. But the cognate term occurs, both in Ihre, and in Kilian. Su.G. *borda*, limbus vel praetexta; unde *silkesborda*, cingulum sericum vel limbus; *gullbord*, limbus aureus; Teut. *boord*, limbus. It is evidently the same with S. *bord*, a salvedge of any kind, particularly such as women use for adorning their caps or mantles. Thus, the meaning of the passage is, "Her tusché or *belt* was made of a strip of green silk." Fr. *bord*, id.

Burde is also used by Douglas.

Eneas syne twa robbis furth gart fold
Of riche purpoure and styf *burde* of golde,
Quhilk vmquhile Dido, Quene of Sydones,
Of sic labour ful besy tho, I ges,
As at that tyme to pleis him wounder glaid,
With hir awin handis to him wrocht and maid,
Woiffin ful wele, and *brusit* as riche wedis,
Of coistly stuf and subtil goldin thredis.
Doug. Virgil, 362. 27.

The term, as here used, may strictly signify embroidery, not only as connected with the epithet *styf*, but as illustrated by the participle *brusit*, which undoubtedly means, embroidered. Yet, notwithstanding the shade of difference in signification, I am convinced that it is in fact the same word with that used by Dunbar, and with S. *bord*; and that this passage leads us to the original sense. Douglas says, that these robes had a *burde of golde*. But it was *styf*, as being richly *brusit* or embroidered. Now, it appears that the term primarily used to denote embroidered work, came in process of time to signify any ornamental salvedge; embroidery being chiefly used on the hem. Dunbar applies it to a strip of *silk*, which was embroidered with silver. In modern use it denotes a narrow strip of any kind meant for ornament, as lace, cambric, muslin.

This idea is confirmed by the apparent origin of the term; or by its relation, in different languages, to the verbs which signify, to embroider. Teut. *boord*, limbus, fimbria, is nearly allied to *boorduer-en*, pingere acu, to embroider; Fr. *bord*, id. to *bord-er*, which signifies both to welt, and to embroider; and Isl. *bord*, limbus, to *bord-a*, acu pingere. This, by transposition, is from *brydd-a* pungere, which Verel. derives from *brodde*, mucro, any sharp-pointed instrument.

Candour requires that I should state one difficulty attending this hypothesis. Isl. *bord* is used in a very general sense; ora, extremitas, margo cujuscunque rei; Gl. Orkneying. S. Hence a doubt arises, whether it has been primarily used to denote the border of a garment.

BURDYN, *adj.* Wooden, of or belonging to *boards.*

Out off wyndowis stanssouris all thai drew,
Full gret irn wark in to the wattir threw;
Burdyn duris and lokis in thair ire,
All werk of tre thai brynt wp in a fyr.
Wallace, iv. 509. MS.

i. e. "While they cast iron work into the river, they burnt the wooden work." A. S. *bord*, S. *burd*, *buird*, a board, a plank.

BURDING, *s.* Burden.

The cherries hang abune my heid.—
On trimbling twistis, and tewch,
Quhilk bowed throw *burding* of thair birth.
Cherrie and Slae, st. 42.

Birth may perhaps be tautological. If it does not mean produce, it signifies burden. V. BIRTH, BYRTH.

BURDINSECK. V. BERTHINSEK.

BURDIT, *part. pa.* Stones are said to be *burdit*, when they split into lamina, S. perhaps from *burd*, a board; q. like wood divided into thin planks.

BURDLY, BUIRDLY, *adj.* Large and well-made, S. The E. word *stately* is used as synon.

burdly man, one who is stout in appearance.

Ye maist wad think, a wee touch langer,
An' they maun starve o' cauld and hunger;
But, how it comes, I never kend yet,
They're maistly wonderfu' contented:
An' *buirdly* chiels, and clever hizzies,
Are bred in sic a way as this is.
Burns, iii. 5.

Isl. *burdur*, the habit of body, strength, propriae vires, *afburdur menn*, excellent men; *afburdur' mikill*, surpassing in greatness; Verel. Perhaps E. *burly* is originally the same word. This, according to Skinner, is q. *boor-like*, like a boor, or peasant. The provincial orthography, (A. Bor. *boorly*), might seem to confirm this etymon.

BURDON, BURDOUN, BURDOWNE, *s.* A big staff, such as pilgrims were wont to carry.

Ponderous staffs of this kind were sometimes used, instead of lances, in battle. This term is used by Doug. where Virg. employs *caestus*.

Quhen this was said he has but mare abade
Tua kempis *burdouns* brocht, and before thayme laid,
With al thare harnes and braseris by and by,

Of wecht ful huge, and scharp vnmesurably.
Doug. Virgil, 140. 55.

Quhat wald he haif said, that perchance had se Hercules *burdoun* and wappinnys here? quod he.
Ibid. 141. 20.

Fr. *bourdon*, a pilgrim's staff. As this word also signifies an ass or a mule, on which one used to ride who was going abroad, Du Cange says, that the name was transferred to the staffs which pilgrims carried, who travelled *on foot* to Jerusalem. This seems very fanciful. L. B. *burdo*. *Borda* is rendered *clavia*, Isidor. Gl. which some understand as denoting a club. But it is doubtful. *Borde*, in Saintonge, a baton.

These terms have probably originated from the Gothic, especially as we have Isl. *broddstafur*, scipio, hastulus, hastile, *bridding-ur*, id. G. Andr. p. 37. q. a pointed staff, or one shod with a sharp point.

2. *Be staff and burdon*; a phrase respecting either investiture or resignation.

"Johne Balliol, void of al kingly abulyementis, come with ane quhit wand in his hand to king Edward for feir of his lyfe, & resignit all richt & titill that he had or micht haue to the croun of Scotland *be staf & burdon* in king Edwardis handis, & maid hym chartour thairof in his [this] manner in the iiii. yeir of his regne." Bellend. Cron. B. xiv. c. 3.

As the receiving of a staff was the token of investiture, the delivering of it up was the symbol of resignation. Among the ancient Franks, this was the mode of investing one with royal authority. Not only a sceptre, but also a rod or staff, was in many instances delivered into the hand of him who was acknowledged as supreme ruler. V. Du Cange, vo. *Baculus*.

BURDOUN, *s.* "The drone of a bagpipe, in which sense it is commonly used in S." Rudd. Fr. *bourdon*, id.

BURDOWYS.

The gud Stewart off Scotland then
Send for his frendis, and his men,
Quhill he had with him but archeris,
And but *burdowys* and awblasteris.
Barbour, xvii. 236. MS.

This seems to signify, men who fought with clubs or batons; from L. B. *borda*, a club, or *Burdon*, q. v. O. Fr. *bourdonasse*, a sort of lance, denominated from its resemblance to a staff; being nearly as light as a javelin, but well-pointed. *Burdare*, (Matt. Paris), is to fightwith clubs, after the manner of clowns, qui, he says, Anglis *Burdons*. V. Menage vo. *Bourdon*. *Bourde* is mentioned by Du Cange as O. Fr. for a staff with a great head; and *burdiare*, *bordiare*, is hastis ludere, (Fr. *behourder*, *bohourd-er*, *bord-er*, id.) whence *bohordicum*, a tournament. Rymer uses *burdeare* in the same sense, Tom. 5. p. 223. Shall we hence suppose, that justing was thus denominated from the use of *staves* or poles instead of lances?

BUREDELY, *adv.* Forcibly, vigorously.

Als wounded as he was,
Sone *buredely* he ras,
And falowed fast on his tras,

With a swerde kene.
Sir Gawan and Sir Gal. ii. 21. V. BURDLY.

BUREIL, BURAL, *adj.* Vulgar, rustic. This is the MS. reading of Wallace, where in the editions it is *rural*.

It is weill knawin I am a *bural* man;
For her is said as gudly as I can.
B. xi. 1461.

Weill may I schaw my *bureil* bustious thocht.
Doug. Virgil, 3. 51.

The term is applied to spears.

This Auentinus followis in this weris,
Bure in thare handis, lance, staiffis and *burrel* speris.
Ibid. 231. 50.

Rudd. thinks that it may be here rendered *big*, *large*, and that hence comes *burly*. But *burrel speris* are either staves or burdons, used by country people instead of spears; or spears made in a clumsy manner.

Chaucer *borel*, id. "borel folk, borel men." L. B. *burell-us*, a species of coarse cloth; which Du Cange derives from Lat. *byrrhus*, a word used by Augustine for a linen coat. But the most natural origin is Teut. *buer*, a peasant.

BURG *of ice*, a whalefisher's phrase for a field of ice floating in the sea, S., most probably from its resemblance of a *castle*.

BURGENS, *s. pl.* Burgesses.

—— That thai wald bryng alsua—
Honorabil *burgens*, and awenand.
Wyntown, viii. 5. 23.

MoesG. *baurjans*, Lat. *burgens-es*, Gl. Wynt.

BURGEOUN, *s.* A bud, a shoot.

—— Within hir palice yet
Of hir first husband, was ane tempill bet,
Of marbill, and hald in ful grete reuerence,
With snaw quhite bendis, carpettis and ensence,
And festuall *burgeouns*, arrayit in thare gyse.
Doug. Virgil, 116. 5.

Fr. *burgeon*, id. The *v.* is adopted into E. Perhaps the Fr. word is radically from Su.G. *boerja*, oriri, as denoting a beginning of any kind; whence *boerjan*, initium; or rather Isl. *bar*, gemma arborum, seu primulae frondes; G. Andr.

BURIAN, *s.* A mound, a tumulus; or, a kind of fortification, S. Aust.

"There are a great number of cairns or *burians*; also many circular inclosures on hills and eminences, formed by a great quantity of stones, which have now no appearance of having been built." P. Kirkpatrick-Juxta, Dumfr. Statist. Acc. iv. 522.

"There is a great number of *burians* in this parish. These are all of a circular form, and are from 36 to 50 yards diameter.—They are supposed by some to be remains of Pictish encampments; others think that they were places of strength, into which the inhabitants collected their cattle, when alarmed with a visitation from the English borderers," &c. P. Westerkirk, Dumfr. Statist. Acc. xi. 528.

Perhaps from A. S. *burg*, *burg*, mons, acervus, munimentum; sepulcrum. If originally meant for defence they may have been the same with the *broghs* or *brughs* of the S. Bor., which were certainly

Pictish. The name, however, may be from A. S. *byrigenn*, *byrgene*, sepulcrum, monumentum, tumulus. For, from similarity of form, the A. Saxons gave the same name to a fortification, as to a place appropriated for burying the dead, both being circular and elevated. *Burian*, indeed, *brugh*, and E. *barrow*, seem to be all from the same root.

BURIO, Boreau, Burrio, Burior, Burriour, *s.* An executioner.

"The samyn is punist condignely as he deserut, son he was *burio* to hym self mair schamefully than we mycht deuyse." Bellend. Cron. B. vi. c. 2.

"The cruel Inglis—ar *boreaus* ande hangmen permittit be God to puneis us."—Compl. S. p. 40.

Burrio, Calderwood.

Thir catiff miscreants I mene,
As *buriors* hes euer bene
Wordie to vilipend.
Burel's Pilg. Watson's Coll. ii. 40.

Sum *burriouris* ye sall gar come yow to;
And tham comand to work at my bidding.
Clariodus, MS. Gl. Compl.

Fr. *bourreau*, id. For the various conjectures as to the origin of the Fr. word, V. Dict. Trev.

BURLAW, Byrlaw.

"Laws of *Burlaw* ar maid & determined be consent of neichtbors, elected and chosen be common consent, in the courts called the *Byrlaw* courts, in the quhilk cognition is taken of complaintes, betuixt nichtbour & nichtbour. The quhilk men sa chosen, as judges & arbitrators to the effect foresaid, ar commonly called *Byrlaw-men*. Skene, Verb. Sign. in vo.

"*Birlaw-courts*—are rewled be consent of neighbours." Reg. Maj. B. iv. c. 39. § 8.

It is only of late that this custom was abolished in some parishes.

"This towne—consists of above 20 freedoms.—This little republic was governed by a *birley court*, in which every proprietor of a freedom had a vote." P. Crawford, Lanerks. Statist. Acc. iv. 512. 513.

In the North of S. it seems to have been used within the last century. For there can be little doubt that what is written *barley-men* must be understood in this sense, as denoting country-men chosen as judges in some matter in which they are supposed competent to determine.

"The said John Hay, as tacking burden aforesaid, obliges himself to provide the foresaid William in ane house and yard,—and to give him ane croft by the sight of *barley-men*, give he require the same, he paying the rent the *barley-men* puts it too." Contract A. 1721. State Fraser of Fraserfield, p. 327. The same language occurs in another Contract, ibid.

Skene derives this from Belg. *baur* (boer) a husbandman, and *law*. Jornandes, speaking of the ancient *Getae*, says that they called their laws *Bilagines*, which term is generally viewed as compounded of *by* a city, and *laga*, law. As Germ. *bauer*, A. S. *bur*, Isl. *byr*, signify a village, as well as a husbandman, this may be the meaning of the word in *burlaw*. Isl. *burskap* is the right of citizenship; and *bursprak* denotes the place in which the citizens assembled to consult about their common concerns. *Uppa burspraket the herrar ginge*;"—"These noblemen went into the senate." Chron. Rhythm. ap. Ihre, vo. *Bur*. This word is from *by*, a city, genit. *byr* or *bur*, and *sprak*, discourse or council. Alem. *spracha* signifies, a council; and *sprah-hrus*, the place of meeting. The ancient Franks called their convention, or the place where they met, *Mallum*, from *mael-a*, to speak; as their successors were wont to call it *parlement*, from *parler*, for the same reason.

Isl. *bylag*, *bya-lag*, indeed, corresponds to our redundant phrase, *Laws of Burlaw*.

"The Icelandic word *bya-lag* signifies laws of villages or townships." Von Troil's Letters on Iceland, p. 115. N. This, although not mentioned by Johns., is the original sense of the E. word *by-law*. V. Cowel, vo. *Bilaw*. Hence,

Burlie-Bailie, *s.* An officer employed to enforce the laws of the *Burlaw-courts*.

This falconer had tane his way
O'er Calder-moor; and gawn the moss up,
He thare forgather'd with a gossip:
And wha was't, trow ye, but the deel,
That had disguis'd himsell sae weel
In human shape, sae snug and wylie;
Jud tuk him for a *burlie-bailie*.
Ramsay's Poems, ii. 536.

BURLED, Burlit, *part. pa.*

"The Maister of the money sall answer for all gold and siluer, that salbe strickin vnder him.—And that na man sall tak the said money, fra it be *burlit* and clyppit, bot at his awin lyking." Acts Ja. II. 1451. c. 35. edit. 1566, *Burled*, Skene, c. 23.

Does this signify, *burnt*, from Fr. *brul-er*?

BURLY, *s.* A crowd, a tumult, S. B.

Teut. *borl-en*, to vociferate, to make a noise. Hence E. *hurly-burly*.

BURLY, Buirlie, *adj.* Stately, strong; as applied to buildings. This word, although used in E. is expl. by Johns. as merely signifying, "great of stature."

Wallace gert brek thai *burly* byggyngis bavld,
Bathe in the Merss, and als in Lothiane.
Wallace, viii. 402. MS.

It is also used in relation to a banner.

Than out thai raid all to a random richt,
This courtlie King, and all his cumlie ost,
His *buirlie* bainer brathit upon hicht.
King Hart, i. 28.

In Gl. expl. "burly, *bold*." If it occurs in this sense in Maitland P., I have overlooked it.

Teut. *boer*, Germ. *bauer*, a boor, with the termination *lic*, denoting resemblance.

BURLINS, *s. pl.* The bread *burnt* in the oven in baking, S. q. *burnlins*.

BURN, *s.* 1. Water, particularly that which is taken from a fountain or well, S. B.

What maks Auld Reikie's dames sae fair?
It cannot be the halesome air,
But caller *burn* beyond compare,
The best o' ony;
That gars them a' sic graces skair,
And blink sae bonny.
Fergusson's Poems, ii. 41.

I am inclined to consider this as the primary sense

of the word; MoesG. and Precop. *brunna*, Su.G. *brunn*, Isl. *brunn-ur*, Germ. *brun*, Teut. *burn*, *borne*, a well, a fountain; Belg. *bornwater*, water from a well. Gael. *burne* also signifies water. Some trace the Goth. words to Heb. *bor*, a fountain, others to Su.G. *rinna*, to run, to flow; *b*, after the Gothic manner, being prefixed.

2. A rivulet, a brook, S. A. Bor.

Ryueris ran rede on spate with wattir broun,
And *burnis* harlis all thare bankis doun.
Doug. Virgil, 200. 25.

I was wery of wandering, and went me to rest,
Under a brode banke, by a *bowrne* side.
P. *Ploughman*, *Pass.* i. A. 1.

E. *bourn*. In this sense only A. S. *burn*, *byrna*, occur; or as signifying a torrent.

3. The water used in brewing, S. B.

—The browstaris of Cowpar town,—
To mak thin aill thay think na falt,
Of meikill *burne* and lytill malt.
Lyndsay, *Chron. S. P.* ii. 344.

They cowpit him then into the hopper,
And brook his banes, gnipper for gnopper,
Syne put the *burn* untill the gleed,
And leepit the een out o' his head.
Allan o' Maut, *Jamieson's Popular Ball.* ii. 239.

In some parts of Aberd. he who is engaged in brewing, is much offended if any one use the word *water*, in relation to the work in which he is employed. It is common to reply in this case, "Water be your part of it." This must be connected with some ancient, although unaccountable, superstition; as if the use of the word *water* would spoil the *browst*.

4. Urine, S. B. "To make one's *burn*," mingere. Germ. *brun*, urina. This Wachter derives from *born*, fons, quia urina est humor, qui per varios meatus excernitur instar fontis.

BURNIE, BURNY, is sometimes used, as a dimin. denoting a small brook, S.

O bonny are our greensward hows,
Where through the birks the *burny* rows,
And the bee bums, and the ox lows,
And saft winds rusle,
And shepherd-lads, on sunny knows,
Blaw the blythe fusle.
Beattie's Address, *Ross's Helenore*, p. vii.

* To BURN, *v. a.* 1. One is said to be *burnt*, when he has suffered in any attempt. *Ill burnt*, having suffered severely, S.

"A number of the royal party rising in a very confused imprudent way in many shires, were all easily scattered.—We are glad, that no Scotsman was found accessory to any of these designs. It seems, our people were so *ill burnt*, that they had no stomach for any farther meddling." Baillie's Lett. ii. 396.

This is analogous to the S. Prov., "*Brunt bairns* the fire dreads."

2. To deceive, to cheat in a bargain, S. One says that he has been *brunt*, when overreached. These are merely oblique senses of the E. v.

BURNET, *adj.* Of a brown colour.

—Behaldand thame sa mony diuers hew,
Sum peirs, sum pale, sum *burnet*, and sum blew,
Sum gres, sum gowlis, sum purpure, sum sanguane.
Doug. Virgil, 401. 1.

Fr. *brunette*, "a dark brown stuff formerly worn by persons of quality," Rudd. L. B. *brunet-a*, *brunet-um*, pannus non ex nativi coloris lana confectus, sed quavis tinctura imbutus; Du Cange.

BURNEWIN, *s.* A cant term for a blacksmith, S.

—Then *Burnewin* comes on like death
At ev'ry chaup. *Burns*, iii. 15.

"*Burn-the-wind*,—an appropriate term;" N. ibid. V. COLIBRAND.

BURNT SILVER, BRINT SILVER, silver refined in the furnace.

"They thinke it expedient for diuers causis,—that thair be strikin of the vnce of *brint siluer*, or bulyeoun of that fynes, viii. grotis, and of the samin mater and wecht, as effeiris, half grot, penny, half penny, and ferding." Acts Ja. II. 1451. c. 34. Edit. 1566, *Burnt silver*, Skene, c. 33.

Mr Pinkerton has observed that this is fine "silver, synonymous with the Spanish *argento acendrudo*," Essay on Medals, ii. 346. The phrase, however, is of great antiquity among the Northern nations. *Kongr faladi tha skiölldin, enn thangbrandir gaf honum tha skiölldin, enn Kongr gaf hanom jamnvirdi skialldarins i brendo sylfri:* Then the King cheapened the shield; and Thangbrand gave him the shield, and the King gave him the full value of it in *burnt silver*. Valorem rex *argento puro* rependit. Kristnisag. c. 5. p. 30. The same phrase, *brendu silfri*, occurs in p. 126.

Brent gull is used in the same sense, as to gold; Purum putum aurum, Verel. Ind.

Snorro Sturleson shews that *skirt silfr*, i. e. pure silver, and *brennt silfr*, are the same. For when Kalldori, the son of Snorro, the high priest, received his salary from the servants of Harold the Grim, King of Norway, he in a rage threw loose the skirt of his garment, in which was the money, so that it fell among the stubble; at the same time complaining that his stipend was not paid without fraud. The King, being informed of this, commanded that there should be given to him twelve ounces, *skiran brends silfrs*, "of pure [or *sheer*] burnt silver." Vita Reg. Haraldi. V. Annot. ad Kristnis. p. 169, 170.

BURR, BURRH, *s.* The whirring sound made by some people in pronouncing the letter *r*; as by the inhabitants of Northumberland, S.

—"From that river [Tweed] southward, as far I believe as Yorkshire, the people universally annex a guttural sound to the letter R, which in some places goes by the name of the Berwick *Burr*." P. Coldstream, Berw. Statist. Acc. iv. 420.

This word seems formed from the sound. Grose however, if I rightly apprehend his meaning, views it as containing an allusion to the field *burr*, as if something stuck in the throat.

BURRACH'D, *part. pa.* Inclosed. V. BOWRACH'D.

To BURRIE, *v. a.* To overpower in working, to overcome in striving at work, S. B. allied perhaps to Fr. *bourr-er*, Isl. *ber-ia*, to beat.

BURRY.

Sir Corby Rawin was maid a procitour,—
Summond the Scheip befoir the Wolf, that he
Perimptourly, within tha dayis thré,
Compeir undir the panis in this bill,
And heir quhat *burry* Dog wald say him till.

Henrysone, Bannatyne Poems, p. 109. st. 3.

"Probably, rough, boorish," according to Lord Hailes. It might bear this meaning, as descriptive of the shaggy appearance of the dog. Fr. *bourru*, "flockie, hairie, rugged," Cotgr. *bourre*, locks of wool. But it seems more naturally to convey the idea of cruelty, especially considering the allegorical character of this dog given before; from Fr. *bourreau*, an executioner. V. Burio.

BURROWE-MAIL. V. Mail.

BURSAR, *s.* One who receives the benefit of an endowment in a college, for bearing his expences during his education there, S.

"We thinke it expedient that in every Colledge in every University, there be 24 *Bursars*, devided equally in all the classes and sieges as is above expremit; that is, in S. Androes 72 *Bursars*, in Glasgow 48 *Bursars*, in Aberdeen 48, to be sustained only in meat upon the charges of the Colledge." First Buik of Descipline, c. 7. § 22.

"Queen Mary,—for the zeal she bore to letters, &c. founds five poor children *bursars* within the said college, to be called in all times to come *bursars of her foundation*.—The name of *bursar*, or *bursarius*, was anciently given to the treasurer of an university or of a college, who kept the common purse of the community; we see, that in Queen Mary's time, this name had come to be given to poor students, probably because they were pensioners on the *common purse*." Univ. Glasgow, Statist. Acc. xxi. App. p. 18.

L. B. *Bursar-ius* not only denotes a treasurer, but a scholar supported by a pension. *Bursarii* dicuntur, quibus ex ejusmodi *Bursis* stipendia praestantur: quae vox etiamnum obtinet in Academiarum publicarum Scholasticis, quibus ob rei domesticae penuriam certa quaedam stipendia ex arca ad id destinata, ad peragendos studiorum cursus; Du Cange.

Fr. *boursier* in like manner signifies not only a treasurer, but "a pensioner; or one that hath an yearely pension in a college;" Cotgr. V. also Dict. Trev.

I find no proof as to the time when these terms were first used in this sense; but it was most probably prior to the reign of Queen Mary, on the continent at least.

The origin is obviously L. B. *bursa*, an ark, Fr. *bourse*, a purse. *Bourse* also signifies "the place of a pensioner in a college," Cotgr. L. B. *bursa* was used in the same sense, A. 1285. Expensae: Pro *Bursis* scholarum Regis, qui fuerant de curia, &c. Compot. Baillivorum Franc. ap. Du Cange. Hence Germ. *bursch*, a student in a college. Wachter thinks that the vulgar had changed Fr. *boursier* or L. B. *bursarius* into *bursch*; first using the term to denote one who had a salary, and afterwards applying it to every academician.

Bursary, Burse, *s.* The endowment given to a student in a university, an exhibition, S.

"The management and disposal of this mortification is in the hands of the Presbytery of Perth, who let the lands, and appoint the rent to be paid annually as a *bursary* to the student whom they have chosen, and who continues in it for 4 years." P. Dron, Perths. Statist. Acc. ix. 480.

"There are four *bursaries* at the King's college of Aberdeen for boys educated here.—They arise from L. 600 Sterling."—P. Mortlach, Aberd. Statist. Acc. xvii. 433.

BURSIN, Bursten, *part. pa.* Burst, S.

Thair *bursin* war the *goldin* breistis,
Of Bischoppis, Princes of the Preistis.
Thair takin was the greit vengence
On fals Scribis, and Pharisience.

Lyndsay's Warkis, 1592. p. 116.

Goldin seems an error of the press for *boldin*, inflated, proud. For this passage evidently refers to what had been said, p. 111.

The Bischoppis Princes of the Preistis,
They grew sa *boldin* in their breistis:
Richt sa the *fals* Phariseance, &c.

"A great many burgesses were killed, twenty-five householders in St Andrews, many were *bursten* in the fight, and died without a stroke." Baillie's Lett. ii. 92.

BUS, *s.* A bush, S. *buss.*

Upon the *busses* birdies sweetly sung.

Ross's Helenore, p. 26.

Doug. uses it metaph.

Before the formest oistis in the plane,
Amyd ane *bus* of speris in rade thay.

Virgil, 232. 16. V. Busk.

BUSCH, *s.* Boxwood, S. B.

——As the quhissil renderis soundis sere,
With tympanys, tawbernis, ye war wount to here,
And bois schaumes of torned *busch boun* tre,
That grew on Berecynthia montane hie.

Doug. Virgil, 299. 45. *Buxus*, Virg.

Belg. *bosse-boom, busboom*, Fr. *bouis, buis*, Ital. *busso*, id. Being induced by the similarity of the phrase to the Teut. name, to look into the various readings, I find that in edit. 1553, it is "bosch bome tre," which Rudd. views as perhaps right.

To BUSCH, *v. n.* To lay an ambush; pret. *buschyt.*

The ost he maid in gud quyet to be,
A space fra thaim he *buschyt* prewalé.

Wallace, viii. 588. MS.

O. E. *bussed.*

Saladyn priuely was *bussed* besid the flom.

R. Brunne, p. 187.

This word, although it may be a corr. of Fr. *em-busch-er*, preserves more of the original form. For it is undoubtedly from *busch*, a bush. Ital. *bosc-are, imbosc-are*, from *bosco*, q. to lie hid among bushes.

Buschement, *s.* Ambush.

The *buschement* brak, and come in all thair mycht;
At thair awne will sone entrit in that place.

Wallace, vi. 821. MS.

It is used in O. E.

Leulyn in a wod a *bussement* he held.

R. Brunne, p. 242.

To BUSE, Bust, *v. a.* To inclose cattle in a stall, S. B.

A. S. *bosg*, *bosig*, praesepe; E. *boose*, a stall for a cow, Johns.

To BUSH, *v. a.* To sheathe, to inclose in a case or box, S.; applied to the wheels of carriages.

Su.G. *bosse*, Germ. *buchse*. Belg. *bosse*, a box or case of any kind, Sw. *hulbosse*, the inner circle of a wheel which incloses the axletree.

BUSH, *interj.* Expressive of a rushing sound, as that of water spouting out, Tweedd. It occurs in a coarse enough passage.

To keep baith down, that upwards flew,
He strave fu' hard, nae doubt o't;
Till *bush!*—he gae a desperate spue,
An' gut an' ga' he scoutit.——
Rev. J. Nicol's Poems, i. 115.

L. B. *bus-bas* was a term used to denote the noise made by fire-arms or arrows in battle.—*Bus-bas* ultro citroque ex eorum mortariolis sagittisve resonantibus in astris. V. Du Cange.

To BUSK, *v. a.* 1. To dress, to attire one's self, to deck, S.; *bus*, A. Bor. id. Gl. Grose.

For athir partie the price ordanit has he,
For the victour ane bull, and all his hede
Of goldin schakeris, and rois garlandis rede,
Buskit full well.——
Doug. Virgil, 149. 51.

She had nae sooner *busket* her sell,
Nor putten on her gown,
Till Adam o' Gordon and his men
Were round about the town.
Ritson's S. Songs, ii. 18.

This seems to be the original sense of the word, which Rudd. derives "from Fr. *buse*, *busq*, a plated body, or other quilted thing, or whalebone to keep the body straight." Sibb. supposes it might perhaps originally signify, "to deck with flowers or *bushes*, Dan. *busk*, bush." But we have its natural affinity in Germ. *butz-en*, *buss-en*, Belg. *boets-en*, Su.G. *puts-a*, *puss-a*, ornare, decorare; Germ. *butz*, *büss*, ornatus; hence *butz frauu*, a well dressed woman. Wachter here refers to *Walapauz*, a term used in the Longobardic Laws, to signify the act of *putting on* the garment of a stranger surreptitiously obtained; from *wale* alienus, and *pauz*, vestimentum.

2. To prepare, to make ready, in general, S. This is merely an oblique sense, borrowed from the idea of dressing one's self, as a necessary preparation for going abroad, or entering on an expedition.

Thai *busked*, and maked hem boun,
Nas ther no long abade.
Sir Tristrem, p. 16. st. 14.

The King *buskyt* and maid him yar,
Northwartis with his folk to far.
Barbour, viii. 409. MS.

With that thai *buskyt* them onane,
And at the King thair leiff has tane.
Ibid. iv. 364. MS.

"That all men *busk* thame to be archaris, fra thay be xii. yeiris of age." Acts Ja. I. 1424. c. 20. Edit. 1566.

It occurs in the same sense in O. E.

"Rise up," he said, "thu proud schereff,
Buske the, and make the bowne;
I have spyed the kyngis felon,
Ffor sothe he is in this towne.
MS. Cambridge Libr. Jamieson's Pop. Ball. ii. 58.

This figure is common in other languages. Thus, Lat. ad aliquid agendum *accingi*, to prepare; convivium *ornare*, to prepare a banquet. E. *to dress*, to prepare for any purpose; to prepare victuals.

Isl. *bua*, while it signifies to prepare in general, is also applied to dress; which renders it in some degree probable that the verbs mentioned above may be traced to it, as having more of a radical form. *At bua sig*, induere vestes, whence *bunad-ur*, habitus seu vestitus, dressed.

3. *v. n.* To tend, to direct one's course towards. In this sense it is used still more obliquely; as intimating, that one's course towards any place is a necessary preparation for reaching the object in view.

With mekil honour in erd he maid his offering;
Syne *buskit* hame the samyne way, that he before yude.
Thayr wes na spurris to spair, spedely thai spring.
Gawan and Gol. i. 24.

Out of this world all shall we meve,
And when we *busk* unto our bier,
Again our will we take our leave.
Ritson's Anc. Songs, p. 44.

Quoted by Mr Ellis, Spec. E. P. I. 263. He renders it *go*.

This use of the term is found in O. E.

—Many of tho Danes priuely were left,
& *busked* westward, forto robbe eft.
R. Brunne, p. 39.

4. It sometimes seems to imply the idea of rapid motion; as equivalent to *rush*.

—To the wall thai sped them swith:
And sone has wp thair leddir set,
That maid a clap quhen the cruchet
Wes fixit fast in the kyrneill.
That herd ane off the wachis weill;
And *buskyt* thiddirwart, but baid.
Barbour, x. 404. MS.

On the gret ost but mar process thai yeid,
Fechtand in frount, and meikle maistry maid;
On the frayit folk *buskyt* with outyn baid,
Rudly till ray thai ruschit thaim agayne.
Wallace, vii. 818. MS.

This, however, may be the same with the preceding; the phrases, *but baid*, *with outyn baid*, being perhaps added to convey the idea of rapid progress.

Buskings, *s.* Dress, decoration.

"That none weare upon their heads, or *buskings*, any feathers." Acts Ja. VI. 1621. c. 25. § 2.

"If such glorious stones bee the foundation stones, what glorie must bee above in the palace top, where is the *busking* of beautie?" Z. Boyd's Last Battell, p. 809.

"Too curious *busking* is the mother of lusting lookes, the iuy-bush hung out for to inueigle vnsanctified hearts vnto folie." Ibid. p. 961.

BUSK, *s.* A bush.

My wretchit fude was berryis of the brymbill,

And stanit heppis, quhilk I in *buskis* fand.
Doug. Virgil, 90. 17.

Su.G. Isl. *buske*, Germ. *busch*, Belg. *bosch*, frutex. Ital. *bosco*, wood.

BUSKENING, *s.*

But I know by your *buskening*,
That you have something in studying,
For your love, Sir, I think it be.
Sir Egeir, p. 13.

This seems to signify high-flown language, like that used on the stage; from E. *buskin*, the high shoe anciently worn by actors.

BUSSIN, *s.* A linen cap or hood, worn by old women, much the same as *Toy*, q. v. West of S. Perhaps from MoesG. *buss-us* fine linen, Gr. βυσσινος, id.; or as allied to the following word.

BUSSING, *s.* Covering.

——The folk was fain
To put the *bussing* on thair theis;
And sae they fled with all thair main,
Doun owre the brae lyke clogged beis.
Redsquair, *Evergreen*, ii. 230.

What is here referred to, is the use of the merchants packs, mentioned in the lines immediately preceding.

And had not bene the merchant packs
There had bene mae of Scotland slain.

The English having the advantage at first, part of them seized on the spoil, and loaded themselves with it, in consequence of which they fell into disorder.

Perhaps from Germ. *busch*, fascis, a bundle, a fardel; if not a derivative from the *v. Bush*, q. v.

BUST, *s.* A box. V. BUIST.

BUST, BOOST, *s.* "Tar mark upon sheep, commonly the initials of the proprietor's name," Gl. Sibb.

Can this be allied to Germ. *butz*, larva; Teut. *boets*, adumbratio picturae, Kilian? Or, does it merely mean, what is taken out of the tar-*bust*?

To BUST, *v. a.* To powder, to dust with flour, Aberd. *Must*, synon.

This *v.* is probably formed from *bust*, *buist*, a box, in allusion to the *meal-bust*.

To BUST, *v. a.* To beat, Aberd. Isl. *boest-a*, id.

BUSTINE, *adj.* "Fustian, cloth," Gl.

Neat, neat she was, in *bustine* waistcoat clean,
As she came skiffing o'er the dewy green.
Ramsay's Poems, ii. 70.

Perhaps it rather respects the shape of the garment; from Fr. *buste*, "the long, small or sharp-pointed, and hard-quilted belly of a doublet;" Cotgr.

BUSTUOUS, BUSTEOUS, *adj.* 1. Huge, large in size.

——The same time sendis sche
Doun to his folkis at the coist of the se,
Twenty fed oxin, large, grete and fyne,
And ane hundreth *bustuous* boukes of swyne.
Doug. Virgil, 33. 8.

2. Strong, powerful.

The hie tymbrellis of thare helmes schane,
Lyke to behald as *bustuous* ailis twane,
Beside the beyne riuere Athesis grow.
Ibid. 302. 27.

That terribil trumpet, I heir tel,
Beis hard in heauin, in eirth and hel;
Those that wer drownit in the sey,
That *bustcous* blast they sal obey.
Lyndsay's Warkis, 1592. p. 167.

3. "Terrible, fierce," Rudd. If used in this sense by Douglas, I have overlooked it.

4. Rough, unpolished.

Weill may I schaw my bureil *bustious* thocht;
Bot thy werke shall endure in laude and glorie,
But spot or falt, condigne eterne memorie.
Doug. Virgil, 3. 51.

The origin of this word is uncertain. Bullet imagines that C. B. *bostio* not only signifies, proud, but high in stature. With considerable probability it has been traced to Su.G. *bus-a*, cum impetu ferri; Ellis Spec. I. 352. Nearly connected with this is Teut. *boes-en*, impetuose pulsare. Skinner having mentioned Teut. *byster*, ferox, immanis, as the origin of E. *boisterous*, Rudd. says that it "seems to have the same original with this." If Germ. *bust-en*, to blow, and Isl. *bostra*, grande sonare, have no affinity to *bustuous*, they seem allied at least to the E. word.

BUSTUOUSNESS, *s.* Fierceness, violence.

——Lat neuir demyt be
The *bustuousness* of ony man dant the.
Doug. Virgil, 374. 45. Violentia, Virg.

BUT, *prep.* Without. V. BOT.

BUT, *adv.* Towards the outer apartment of a house, S.

And *but* scho come into the hall anone;
And syne sho went to se gif ony come.
Dunbar, *Maitland Poems*, p. 70.

2. In the outer apartment.

—To the bernis fer *but* sweit blenkis I cast.
Dunbar, *Maitland Poems*, p. 63.

To gae but, to go forwards, or into, the outer apartment, or that used as the kitchen; sometimes called the *but-house*, S. It is also used as a prep. *Gae but the house*, S.

A. S. *bute*, *buta*, Teut. *buyten*, extra, foras; forth, out of doors. V. BEN.

BUT, *s.* The outer apartment of a house, S.

Mony blenkis ben our the *but* [that] full far sittis. *Dunbar*, *Maitland Poems*, p. 62.

BUT, *prep.* Besides.

The gud Stewart off Scotland then
Send for his frendis, and his men;
Quhill he had with him, *but* archeris,
And *but* burdowys and awblasteris,
V hundre men, wycht and worthi,
That bar armys of awncestry.
Barbour, xvii. 235, 236. MS.

i. e. "*Besides* archers, and *besides* burdowys and cross-bowmen, he had no more than five hundred men at arms."

A. S. *butan*, praeter. In what manner soever *but*, without, be derived, this must have a common source; for it is evidently the same word, very little varied in meaning.

BUT, *v. imp.* Expressive of necessity, S. V. BOOT.

BUT, *s.* Let, impediment, S. This is merely the *prep.*, denoting exclusion, used as a substantive.

BUT AND, *prep.* Besides. V. BOTAND.

BUTER, BUTTER, *s.* Bittern. V. BOYTOUR.

BUTT, *s.* 1. A piece of ground, which in ploughing does not form a proper ridge, but is excluded as an angle, S.

2. It seems also to be used for a small piece of ground disjoined, in whatever manner, from the adjacent lands. In this sense, a small parcel of land is often called, *the butts*.

Fr. *bout*, end, extremity: This Menage derives from Celt. *bod*, id. L. B. *butta terrae*, agellus, Fr. *bout de terrae*; Du Cange.

3. Those parts of the tanned hides of horses which are under the crupper, are called *butts*, probably as being the extremities.

BUTWARDS, *adv.* Towards the outer part of a room, S. B.

To this auld Colin glegly 'gan to hark,
Wha with his Jean sat *butwards* in the mark.
Ross's Helenore, p. 126.

BWNIST.

I wald the gudman wist that we war heir!
Quha wait perchance the better we may fayr?
For sickerlie my hart will ewir be sair
Gif you scheip's head with Symon *bwnist* be,
And thair so gud meit in yon almorie.
Dunbar, Maitland Poems, p. 75.

This is given in Gl. as not understood. But it seems to be merely a superlative formed from *boon*, contr. from *abone*, *aboxyn*, above, corresponding to modern *boonmost*, uppermost, q. v. Belg. *bovenste*, id. from *boven*, above.

Thus the meaning is; "I shall be sorry if this be the uppermost food in Simon's stomach, if he have nothing after it, when there is better in the ambry."

C.

CA, CAW, *s.* A walk for cattle, a particular district, S. B.

A crowd of Kettrin did their forest fill:
On ilka side they took it in wi' care;
And in the *ca*, nor cow nor ewe did spare.
Ross's Helenore, p. 22.

From *caw*, to drive, because cattle are driven through the extent of the district thus denominated. V. CALL.

CA, *s.* A pass, or defile between hills, Sutherl.

"—By—the heights of *Lead-na-bea-kach*, until you arrive at the *Ca* (i. e. the slap or pass) of that hill." P. Assint, Sutherl. Statist. Acc. xvi. 168.

It seems uncertain whether this be Gael., or formed from the circumstance of this being the passage, by which they used to *caw* or drive their cattle. Shaw mentions *cead* as signifying a pass.

CABBACK, *s.* A cheese. V. KEBBUCK.

CABBIE, *s.* A sort of box, made of laths which claps close to a horse's side, narrow at the top, so as to prevent the grain in it from being spilled. One is used on each side of the horse in place of a pannier, S.

"The other implements of husbandry are harrows, the crooked and straight delving spades, English spades, some mattocks, *cabbies*, crook-saddles, creels." P. Assint, Sutherl. Statist. Acc. xvi. 187.

This name is also given to a small barrow or box, with two wheels, used by feeble persons for drawing any thing after them, Sutherl. pronounced *kebbie*.

CABBRACH, *adj.* Rapacious, laying hold of every thing.

Gin we seke on till her a[i]n fouks come here,
Ye'll see the town intill a bonny steer;
For they're a thrawn and root-hewn *cabbrach* pack,
And start like stanes, and soon wad be our wrack.
Ross's Helenore, p. 90.

Gael. *cabhrach*, an auxiliary?

CABELD, *pret.* Reined, bridled.

Than said I to my cummeris, in counsale about,
See how I *cabeld* yon cowt with ane kein brydil.
Dunbar, Maitland Poems, p. 257.

Teut. *kebel*, a rope.

CABIR, KABAR, KEBBRE, *s.* 1. "A rafter, S." Rudd.

Messapus than ful feirs, with spere in hand
Apoun him draif, thocht he besocht hym sare,
And with hys schaft that was als rude and square,
As it had bene ane *cabir* or an spar,
Doun from his swyft coursoure na thyng skar,
Smat hym an greuous wound and dedely byt.
Doug. Virgil, 419, 8.

They frae a barn a *kabar* raught,
Ane mounted wi' a bang.
Ramsay's Poems, i. 278. V. STANG.

"The different articles made from these woods are sold at the following prices on the spot:—*kebbres* for houses at 3s. per dozen, if made of birch, and 6s. of ash." P. Campsie, Stirlings. Statist. Acc. xv. 321.

2. The transverse beams in a kiln, on which the grain is laid for being dried, receive the same designation, S.

Rudd. refers to Ir. *cabar*, a joint, a coupling, as the probable origin. To this correspond, C. B. *keibr*, Corn. *keber*, a rafter, Arm. *kebr*, *quebr*, id. pl. *kabirou*; Gael. *cabar*, a pole, a lath; Ir. *cabraim*, to join; Fr. *chevron*, anciently *chevron*, a rafter, or joist. This Menage derives from L. B. *cabro*, *-onis*, id. also written *capro*. Fr. *cabre*, Ital. *capre*, also signify pieces of wood used for supporting the awning of a galley; Veneroni. *Capreolus* occurs in Caesar's Comment. as denoting a brace.

A word of a similar form had also been used by the Goths. Teut. *keper* signifies a beam, a brace; *kepers*, beams fastened together by braces, Kilian. The word, according to this learned writer, especially denotes the beams of houses terminating in an acute angle.

CABROCH, *adj.* Lean, meagre.

Hir care is all to clenge thy *cabroch* hows.
Evergreen, ii. 57. st. 18.

i. e. thy meagre limbs, or houghs.

It is now generally used as a *s.*, denoting very lean flesh, or what is scarcely better than carrion; sometimes, the flesh of animals which have died of themselves, Perths. V. TRAIK.

Perhaps from Ir. *scabar*, the *s* being thrown away. This is the more probable, as *skeebroch* is the synon. term in Galloway.

CACE, CAIS, *s.* Chance, accident. *On cace*, by chance.

The schippis than *on cace* war reddy thare.
Doug. Virgil, 24. 20.

Fr. *cas*, Lat. *cas-us*.

To CACHE, CAICH, CADGE, *v. a.* To toss, to drive, to shog, S.

Quhare Criste *cachis* the cours, it rynnys quently:
May nowther power, nor pith, put him to prise.
Gawan and Gol. iv. 18.

The battellis and the man I will discriue,
—Ouer land and se *cachit* with meikill pyne,
Be force of goddis aboue, fra euery stede.
Doug. Virgil, 13. 8.

It frequently occurs in a neut. sense. The more modern orthography is *cadge*; Yorks. id. to carry, Marshall.

She—naething had her cravings to supplie
Except the berries of the hawthorn tree;—
The fiercelings race her did so hetly *cadge*,
Her stammack cud na sic raw vittals swage.
Ross's Helenore, p. 56.

Hearne expl. *catchis*, "causeth," as used by R. Brunne. But it seems to signify, drives, p. 240.

Sir Edward herd welc telle of his grete misdede,
Ther power forto felle, it *catchis* him to spede.

Hence E. *cadger*, a huckster; which Sibb. fancifully derives from "Sw. *korge*, a creel, q. *corger*." The origin certainly is Teut. *kats-en*, *kets-en*, cursare, cursitare, discurrere; Belg. *een bal kaats-en*, to toss a ball. Perhaps Ital. *cacc-iare*, to drive, to thrust, is allied.

I may observe that *cadger*, in S., more properly denotes a fish-carrier. V. Statist. Acc. ii. 508.

CACHE KOW, *s.* "A cow-catcher, a cow-stealer, *abigeus*," Rudd.

Sum wald be court man, sum clerk, and sum ane *cache kow*,
Sum knycht, sum capitane, sum Caiser, sum Kyng. *Doug. Virgil, Prol.* 239. a. 41.

It seems very doubtful, if this expression denotes a *cow-stealer*. From the connexion, it rather suggests the idea of a catchpoll or bumbailiff, and may strictly correspond to Teut. *koe-vangher*, praetor rusticus, an officer appointed to seize and detain the *cows*, or other cattle, that were found feeding on the property of another; S. *pundare*, *pundler*, synon.

CADDIS, *s.* Lint for dressing a wound, S.

This word as used in E. denotes a kind of tape or ribbon. But in S. it is entirely restricted to the sense above-mentioned.

Gael. *cadas*, cotton, a pledget.

To CADGE. V. CACHE.

CADGELL, *s.* A wanton fellow. V. CAIGIE, *v.*

CADIE, *s.* 1. One who gains a livelihood by running of errands, or delivering messages. In this sense, the term is appropriated to a society in Edinburgh, instituted for this purpose.

"The *cadies* are a fraternity of people who run errands. Individuals must, at their admission, find surety for their good behaviour. They are acquainted with the whole persons and places in Edinburgh; and the moment a stranger comes to town, they get notice of it." Arnot's Hist. Edin. p. 503.

The usefu' *cadie* plies in street,
To bide the profits o' his feet,
For by thir lads Auld Reikie's fock
Ken but a sample o' the stock
O' theives, that nightly wad oppress,
And mak baith goods and gear the less.
Fergusson's Poems, ii. 94.

The term, I suspect, is originally the same with Fr. *cadet*, which, as it strictly denotes a younger son of a family, is also used to signify a young person in general. In families of rank, younger sons being employed in offices that might be reckoned improper for the representative, the term might, by an easy transition, be applied to any young person who was ready to do a piece of service for one of superior station, and particularly to deliver messages for him. For there is no evidence, that it originally had any meaning immediately connected with this kind of employment.

Fr. *cadet* was anciently written *capdet*, and thus pronounced in Gascony. The eldest of the family was called *capmas*, q. *chef de maison*, the chief or head of the family, and the younger *capdet*, from *capitet-um*, q. a little head or chief. Dict. Trev.

2. A boy; one especially who may be employed in running of errands or in any inferior sort of work, S.

3. A young fellow; used in a ludicrous way, S.

'Yon ill-tongu'd tinkler, Charlie Fox,
May taunt you wi' his jeers an' mocks;
But gie him't het, my hearty cocks!
E'en cow the *caddie!*
Burns, iii. 24.

CADGY, CADY, *adj.* Wanton. V. CAIGIE.

CADUC, *adj.* Frail, fleeting.

"Ye have grit occasione to fle thir vardly *caduc*

honouris, the quhilkis can nocht be possesst vitht out vice." Compl. S. p. 267.

Fr. *caduque*, Lat. *caduc-us*.

CAFF, *s.* Chaff, S.

For you I laboured night and day,—
For you on stinking *caff* I lay,
And blankets thin.
Ramsay's Poems, i. 304.

"*Caff* and Draff is good enough for cart avers," S. Prov. "Coarse meat may serve people of coarse conditions." Kelly, p. 82.

A. S. *ceaf*, Germ. Belg. *kaf*, id.

CAFLIS, *s. pl.* Lots. V. CAVEL.

CAHUTE, *s.* 1. The cabin of a ship.

Into the Katherine thou made a foul *cahute*.
Evergreen, ii. 71. st. 26.

Katherine is the name of the ship here referred to. This is probably the primary sense.

2. A small or private apartment, of any kind.

Nyce Lauborynth, quhare Mynotaure the bul
Was kepit, had neuer sa feile *cahutis* and wayis.
Doug. Virgil, 66. 22.

Rudd. renders this "windings and turnings;" although he doubts whether it may not "signify little apartments." The first idea, for which there appears to be no foundation, had occurred from the term being conjoined with *wayis*.

Germ. *kaiute*, *koiute*, the cabin of a ship, Su.G. *kaijuta*, id. Wachter derives the term from *koie*, a place inclosed; Belg. *schaaps-kooi*, a fold for sheep. C. B. *cau*, to shut; Gr. κωε, caverna. He also mentions Gr. κεω cubo, and κοιτη cubile, as probable roots of *koie* and *koiute*. Fr. *cahute*, a hut, a cottage; Ir. *ca*, *cai*, a house.

CAIB, *s.* The iron employed in making a spade, or any such instrument, Sutherl.

"This John Sinclair and his master caused the smith to work it as *(caibs)* edgings for labouring implements." P. Assint, Sutherl. Statist. Acc. xvi. 201. Gael. *ceibe* a spade.

CAICHE, *s.* The game of hand-ball. V. CAITCHE.

CAIF, KAIF, *adj.* Tame, Sibb.

He derives it from Lat. *captivus*. But Sw. *kufwa* signifies to tame; Isl. *kiaef-a*, to suffocate.

To CAIGE, CAIDGE, *v. n.* To wanton, to wax wanton.

Now wallie as the carle he *caiges!*
Philotus, *S. P. R.* iii. p. 6.

This is radically the same with Su.G. *kaett-jas*, lascivire. *Ty naer de begynna kaettjas*; They have begun to wax wanton; 1 Tim. v. 11. The term vulgarly used with respect to a cat, when seeking the male, is from the same origin. She is said to *cate*, or to be *cating*, S. Lat. *catul-ire* has been viewed as a cognate term. V. the *adj.*

CAIGIE, CAIDGY, CADY, *adj.* 1. Wanton.

Than Kittok thair, as *cady* as ane con,
Without regaird outher to sin or schame,
Gaue Lowrie leif, &c.
Lyndsay's Warkis, 1592. p. 75.

i. e. as wanton as a squirrel. *Keady*, Glasg. edit. 1683, and 1712. *Kiddy* is still used in this sense, Ang. *Kittie*, q. v. seems to have the same origin.

2. Cheerful, sportive, having the idea of innocence conjoined. The phrase, *a caidgie carle*, often means merely a cheerful old man, S.

Kind Patie, now fair fa your honest heart,
Ye are sae *cadgy*, and have sic ane art
To hearten ane; for now, as clean's a leek,
Ye've cherish'd me since ye began to speak.
Ramsay's Poems, ii. 72.

On some feast-day, the wee-things buskit braw
Shall heeze her heart up wi' a silent joy,
Fu' *caidgie* that her head was up and saw
Her ain spun cleething on a darling oy,
Careless tho' death shou'd make the feast her foy.
Fergusson's Poems, ii. 58.

Dan. *kaad*, Su.G. *kaat*, salax, lacivus; *kaete*, laetitia, illaque effusa et lasciviae contermina. The Su.G. word, however, like the S., is sometimes used in a good sense as signifying cheerful. Est etiam, ubi demto vitio, hilarem, laetum notat, Ihre. Isl. *kaat-ur* is also rendered hilaris, Ol. Lex. Run. *kiaete*, hilaritas, Sw. *kiaettia*. *Kedge*, brisk, lively, Suffolk, (Ray) is certainly from the same origin.

These terms are perhaps radically allied to Teut. *kets-en*, to follow, to pursue, multum et continuo sequi, Kilian; especially as *kets-merrie* signifies, equa lasciva, and also, mulier lasciva. Hence,

CADGILY, *adv.* Cheerfully, S.

Whan Phebus ligs in Thetis' lap,
Auld Reikie gies them shelter,
Whare *cadgily* they kiss the cap,
An' ca't round helter-skelter.
Fergusson's Poems, ii. 28.

CADGELL, *s.* A wanton fellow.

To tak a young man for his wyfe,
Yon *cadgell* wald be glad.
Philotus, *S. P. R.* iii. 37.

CAIK, *s.* A stitch, a sharp pain in the side.

Teut. *koeck*, obstructio hepatis; Sibb.

CAIK, *s.* A cake. This word, when used without any addition, denotes a cake of oat-meal, S.

"That winter following sa nurturit the Frenche men, that they leirnit to eit, yea, to beg *caikis*, quhilk at their entry they scornit." Knox, p. 42.

CAIK-FUMLER, *s.* Apparently, a covetous wretch, q. one who *fumbles* among the *cakes*, counting them over lest he be cheated by his domestics. "It is also expl. *toad-eater*, synon. with Teut. *koeck-eter*, nastophagus." V. GI. Sibb.

CAIL, *s.* Colewort. V. KAIL.

CAYNE, *s.* An opprobrious term used by Kennedy in his *Flyting*.

Cankert *cayne*, tryd trowane, tutevillous:
Evergreen, ii. 74. st. 34.

It is not probable that he here refers to the first murderer. It may be from C. B. *can*, Ir. *cana*, a dog, Lat. *canis*. *Cayne*, S. is used for a duty paid to a landlord, as part of rent. Hence the term, *cain-fowls*. V. CANE. From the addition of *trowane*, truant, there may be an allusion to a game-cock, who is bitter enough, although he flinches in fight. In edit. 1508, *caym* is the word used.

CAIP, CAPE, *s.* The highest part of any thing, E. *cope*; *caip-stane*, the cope-stone, S.

Teut. *kappe*, culmen. V. next word.

CAIP, *s.* A coffin.

"Kyng Hary seing his infirmite incres ilk day more, causit hym to be brocht to Cornwel, quhare he miserabilly deceassit, and wes brocht in ane *caip* of leid in Ingland." Bellend. Cron. B. xvi. c. 19. Capsa plumbea, Boeth.

And to the dead, to lurk under thy *caip*,
I offer me with hairt richt humily.
Henrysone, Bannatyne Poems, p. 135.

"A coffin is here meant. Knox, in his history, repeatedly uses a *cope of leid* for a lead-coffin;" Lord Hailes.

This seems to confirm Skinner's etymon of E. *coffin*, from A. S. *cofe*, *cofa*, cavea; "a cave, a secret chamber, a vault;" Somner. But it appears doubtful, whether both *cope* and *caip* do not simply signify a covering, from A. S. *coppe*, the top of any thing, Su.G. *kappa*, Germ. *kappe*, tegumentum. V. COPE.

To CAIR, KAIR, *v. a.* To drive backwards and forwards, S. *Care*, Gl. Sibb.

This word is much used, S. B. Children are said to *cair* any kind of food which they take with a spoon, when they toss it to and fro in the dish.

Isl. *keir-a*, Su.G. *koer-a*, vi pellere. Perhaps the following are cognate terms; Belg. *keer-en*, to turn, A. S. *cyr-an*, Germ. *kehr-en*, to turn and wind a thing; *verkehr-en*, to turn outside in, or inside out.

To CAIR, CAYR, *v. n.* 1. To return to a place where one has been before.

Schir Jhone the Grayme, that worthi wes and wicht,
To the Torhed come on the tothir nycht.—
Schyr Jhon the Grayme and gud Wallace couth *cair*
To the Torhed, and lugyt all that nycht.
Wallace, v. 1052. MS.

Thus *retorned* is used as synon. v. 1058.

Thom Haliday agayne retorned rycht
To the Torhall ——

2. Simply, to go.

Rawchlé thai left, and went away be nycht,
Throu out the land to the Lennox thai *cair*
Till Erll Malcom, that welcumyt thaim full fair.
Wallace, ix. 1240. MS.

In Perth. edit. *cayr*; but *cair* in MS. In early edit. it is in this place rendered *fare*. The word seems anciently to have denoted a winding or circuitous course; allied to A. S. *cerre*, flexus, viae flexio, diverticulum; as the *v. cerr-an*, *cyrr-an*, signifies to return, to go back. Belg. *keer-en*, Germ. *ker-en*, to turn, also to turn away; *heim keren*, to return home. Most probably, it is originally the same with the preceding *v.* V. KEIR.

CAIR, CAAR, CARRY, *adj.* Corresponding to E. left; as *cair-handit*, *carry-handit*, left-handed; S. V. KER and CLEUCK.

CAIRD, CARD, KAIRD, *s.* 1. A gipsy, one who lives by stealing, S.

What means that coat ye carry on your back?
Ye maun, I ween, unto the *kairds* belang,
Seeking perhaps to do somebody wrang;
And meet your crew upon the dead of night,
And brak some house, or gee the fouk a fright.—
Hegh, hey, quo Bydby, this is unco hard,
That whan fowk travel, they are ca'd a *kaird*.
Ross's Helenore, p. 66, 67.

2. A travelling tinker, S.

Heh! Sirs! what *eairds* and tinklers,
An' ne'er-do-weel horse-coupers,
An' spae-wives fenyeing to be dumb,
Wi' a' siclike landloupers.
Fergusson's Poems, ii. 27.

— Yill and whisky gie to *cairds*,
Until they sconner.
Burns, iii. 90.

3. A sturdy beggar, S.; synon. with *Sornar*, q. v.

4. A scold, S. B.

From Ir. *ceard*, *ceird*, a tinker, whence *ceird* is used to denote a trade or occupation; unless we should derive it from C. B. *Ceardh*, which is equivalent to *Bardh*, a poet, a bard. As they were wont to travel through the country; when the office fell into contempt, it might become a common designation for one who forced his company on others. *Baird*, in our laws, indeed, frequently occurs as a term of reproach.

CAIRN, *s.* 1. A heap of stones, thrown together in a conical form, S.

"At a small distance farther is a *cairn* of a most stupendous size, formed of great pebbles, which are preserved from being scattered about by a circle of large stones, that surround the whole base.—

"These immense accumulations of stones are the sepulchral protections of the heroes among the ancient natives of our islands: the stone-chests, the repository of the urns and ashes, are lodged in the earth beneath.—The people of a whole district assembled to shew their respect to the deceased, and by an active honoring of his memory, soon accumulated heaps equal to those that astonish us at this time. But these honours were not merely those of the day; as long as the memory of the deceased endured, not a passenger went by without adding a stone to the heap; they supposed it would be an honor to the dead, and acceptable to his *manes*.—

"To this moment there is a proverbial expression among the highlanders allusive to the old practice; a suppliant will tell his patron, *Curri mi cloch er do charne*, I will add a stone to your *cairn*; meaning, when you are no more I will do all possible honor to your memory." Pennant's Voyage to the Hebrides, p. 206. 208. 209.

In Angus, where any person has been murdered, a cairn is erected on the spot.

Gael. Ir. *carn*, C. B. *carneddau*, id.

2. A building of any kind in a ruined state, a heap of rubbish, S.

And tho' wi' crazy eild I'm sair forfairn,
I'll be a Brig, when ye're a shapeless *cairn*.
Burns, iii. 55.

CAIRT, *s.* A chart or map.

Gif that thou culd descryue the *cairt*,
The way thou wald go richt.
Burel's Pilg. Watson's Coll. ii. 40.

Teut. *karte*, Fr. *carte*, id.

CAIRTARIS, *s. pl.* Players at cards.

"Becaus the alteris were not so easilie to be repaired agane, they providit tables, quhairof sum befoir usit to serv for Drunkardis, Dycearis and *Cairtaris*, bot they war holie yneuche for the Preist and his Padgean." Knox's Hist. p. 139.

CAIRWEIDS, *s. pl.* Mourning weeds, q. weeds of care.

Quhen that I go to the kirk, cled in *cairweids*,
As fox in ane lambis flesche feinye I my cheir.
Dunbar, Maitland Poems, p. 60.

To CAIT, *v. n.* V. CATE.

CAITCHE, CAICHE, *s.* A kind of game.

Thocht I preich nocht I can play at the *caiche*,
I wait thair is nocht ane among you all
Mair ferilie can play at the fute ball.
Lyndsay's S. P. Repr. ii. 243.

This language Lyndsay puts in the mouth of a Popish parson. The game seems to be that of ball played with the hand, as distinguished from *foot-ball*. It is merely Teut. *kaetse*, ictus pilae: also, meta sive terminus pilae; *kaets-en*, *kets-en*, sectari pilam, ludere pila palmaria; *kaets-ball*, pila manuaria, a hand-ball; *kaets-spel*, ludus pilae. V. Kilian.

CALCHEN, *s.* (gutt.) A square frame of wood, with ribs across it, in the form of a grid-iron, on which the people in the North of S. dry their *candle-fir*, in the chimney; Aberd.

Isl. *kialke*, *kalke*, a dray, a sledge. The *calchen* may have received its name from its resemblance to a sledge.

To CALL, CA', CAA, CAW, *v. a.* 1. To drive, to impel in any direction, S.

Than Bonnok with the cumpany,
That in his wayne closyt he had,
Went on his way, but mar debaid,
And *callit* his men towart the pele.
And the portar, that saw him wele
Cum ner the yat, it opnyt sone.
And than Bonnok, for owtyn hone,
Gert *call* the wayne deliuerly.
Barbour, x. 223. 227. MS.

In edit. Pink. *men* is substituted for *wayne*, v. 223. apparently from inattention to the sense of *callit*. It is probable that *call*, in the cry *Call all*, used as an *enseinyie* on this occasion, has the same meaning, q. "Drive on, all."

He cryt, "Theyff! Call all! Call all!" ver. 231.
Thir cartaris had schort suerdis, off gud steill,
Wndyr thar weidis, *callyt* furth the cartis weill.
Wallace, ix. 714. MS.

V. *Doug. Virgil*, 258. 16.

We never thought it wrang to *ca'* a prey:
Our auld forbeers practis'd it all their days.
Ross's Helenore, p. 122.

To caw a nail, to drive a nail, S. *To caw a shoe* on a horse. V. NAIG.

2. To strike, with the prep. *at*, S.

His spear before him could he fang,
Suppose it was both great and lang,
And *called* right fast *at* Sir Gray Steel,
Behind of it left never a deel:
And Gray Steel *called at* Sir Grahame;
As wood lyons they wrought that time.
Sir Egeir, p. 45.

"You *caa* hardest *at* the nail that drives fastest." S. Prov. Kelly, p. 371.

The pron. of this word is invariably *caw*. Hence, although more anciently written *call*, it is probable that this may have proceeded from its being pronounced in the same manner with *call*, vocare. For there is no evidence that these verbs have any radical affinity. Our term may be allied to Dan. *kage*, leviter verbero; especially as "to caw," "to caw on," is to drive forward a horse by means of the lash.

To CALL, CA', *v. n.* To move quickly, S.

I mounts, and with them aff what we could *ca'*;
Twa miles, ere we drew bridle, on we past.
Ross's Helenore, p. 70.

Although the language is metaph., it respects walking.

CALL, CAW of the water, the motion of it in consequence of the action of the wind, S. V. the *v.*

CALLER, *s.* One who drives horses or cattle under the yoke.

"Their plough is drawn by four beasts going side for side. The *caller* (driver) goes before the beasts backward with a whip." MS. Adv. Libr. Barry's Orkney, p. 447.

CALD, CAULD, *adj.* 1. Cold.

O stay at hame now, my son Willie,
The wind blaws *cald* and sour;
The nicht will be baith mirk and late,
Before ye reach her bower.
Jamieson's Popular Ball. ii. 185.

MoesG. *kalds*, A. S. *ceald*, Alem. *chalt*, *chalti*, Su.G. *kull*, Germ. Isl. *kalt*, id. V. the *s.*

2. Cool, deliberate, not rash in judgment.

And into counsalis geuing he was hald
Ane man not vndegest, bot wise and *cald*.
Doug. Virgil, 374. 9.

CALD, CAULD, *s.* 1. Cold, the privation of heat, S.

— Sum of thame thare poysownyt ware,
Sum deyd in *cald*, and hungyr sare.
Wyntown, vii. 2. 18.

'Tis not the frost that freezes fell,
Nor blawing snow's inclemency;
'Tis not sic *cauld* that makes me cry,
But my love's heart's grown cauld to me.
Ritson's S. Songs, i. 157.

2. The disease caused by cold, S.

CAULD COAL. It is said of one, whose hopes are very low, in whatever respect, or who has met with some great disappointment or loss; *He has a cauld coal to blaw at*, S.

The phrase seems of Goth. origin. Su.G. *brenna at koldum kolum*; comburere ad frigidos usque carbones.

CALDRIFE, CAULDRIFE, *adj.* 1. Causing the sensation of cold.

Hout ay, poor man, come ben your wa',—
We'll ca' a wedge to make you room,
'Thas been a *cauldriffe* day.
Song, Ross's Helenore, p. 142.

2. Very susceptible of cold, S.

3. Indifferent, cool, not manifesting regard or interest, S.

Wha is't that gars the greedy Banker prieve
The maiden's tocher, but the maiden's leave?
By you when spulyied o' her charming pose,
She tholes in turn the taunt a' *cauldrife* joes.
Fergusson's Poems, ii. 75.

From *cauld*, and *rife*, abundant.

CAULDRIFENESS, COLDRIFENESS, *s.* 1. Susceptibility of cold, chilness, S.

2. Coolness, want of ardour, S.

"At the first we were looked upon for our *coldrifeness*, with a strange eye by many; yet, ere forty-eight hours were passed, we were cried up for wise men." Baillie's Lett. i. 442.

CAULD STEER, sour milk and meal *stirred* together in a *cold* state, S. B.

CALFLEA, *s.* Infield ground, one year under natural grass, Ang. It seems to have received this designation, from the *calves* being turned out on it.

CALFING, *s.* Wadding. V. COLF.

CALICRAT, *s.*

The *Calicrat* that lytle thing,
Bot and the honny bic,
— With mumming and humming
The bee now seiks his byke,
Quhils stinging, quhils flinging,
From hole to hole did fyke.
Burel's Pilg. Watson's Coll. ii. 26.

To CALKIL, *v. a.* To calculate.

"Quha can *calkil* the degreis of kyn and blude of the barrons of Scotland, thai vil conferme this samyn." Compl. S. p. 262. Fr. *calcul-er*, id.

CALLAN, CALLAND, *s.* 1. A stripling, a lad; "a young calland," a boy, S.

The *calland* gap'd and glowr'd about,
But no ae word cou'd he lug out.
Ramsay's Poems, i. 283.

"Principall Baillie, in his letters, speaking of Mr Denniston, says;—He was deposed by the protesters in 1655; for his part he saw nothing evil of the man. The protesters, says he, put in his room Mr John Law, *a poor baxter callan*, who had but lately left his trade, and hardly knew his grammar, but they said he was *gifted*." P. Campsie, Stirlings. Statist. Acc. xv. 366, N.

The able writer must certainly have quoted from memory, and not very accurately. For Mr Law is said "within these three years" to have been "brought from a *pottinger* to be laureate." A Mr Henry Forsyth is indeed mentioned as "lately a *baxter-boy*;" but he had no connexion with Campsie. V. Baillie's Lett. ii. 406.

2. Often used as a familiar term, expressive of affection to one, although considerably advanced in life, S.

It occurs in Hamilton's doggrel.

O fam'd and celebrated Allan!
Renowned Ramsay! canty *callan!*—
Ramsay's Poems, ii. 233.

Sibb. derives it from Fr. *galand*, nebulo. But the Fr. word does not occur in this sense, properly signifying a lover. The term is not, as far as I have observed, used by any of our old writers. But it is most probably ancient, as being generally used by the vulgar; and may be from the same root with Cimb. *kall*, A. S. *calla*, Isl. *kalla*, a man; Su. G. *kull*, which anciently signified a male; *kult*, puer, *kulla*, puella, Hisp. *chula*, puer infans. I have, however, been sometimes disposed to view it as merely, like *can* from *gan*, a corr. of *galand*, a word much used by ancient writers, and often in a familiar way. By this term Douglas renders *juvenes*.

Tharfor haue done, *galandis*, cum on your way,
Enter within our lugeing, we you pray.
Virgil, 32. 50.

Quare agite, O tectis, *juvenes*, succedite nostris.
Virg. i. 631.

And eik ane hundreth followis reddy boun,
Of young *gallandis*, with purpure crestis rede,
Thare giltin gere maid glittering euery stede.
Ibid. 280. 20.

Centeni—*juvenes*. Virg. ix. 163.

CALLOT, *s.* A *mutch* or cap for a woman's head, without a border, Ang.

Fr. *calotte*, a coif; a little light cap, or night-cap.

CALLOUR, CALLER, CAULER, *adj.* 1. Cool, refreshing, S. "A callour day," a cool day.

Wideouhare with fors so Eolus schoutis schill,
In this congelit sesoun scharp and chill,
The *callour* are, penetratiue and pure,
Dasing the blude in euery creature,
Made seik warme stouis and bene fyris hote.
Doug. Virgil, 201. 37.

The rivers fresh, the *callar* streams
Ouer rocks can softlie rin.
Hume, Chron. S. P. iii. 387.

And when the day grows het we'll to the pool,
There wash oursells; 'tis healthfu' now in May,
And sweetly *cauler* on sae warm a day.
Ramsay's Poems, ii. 75.

2. Fresh, in proper season; as opposed to what is beginning to corrupt, in consequence of being too long kept, or is actually in a state of putridity, S.

Thay hant ful oft hunting in woddis at hand;
Euer lykis thame to cache and driue away
The recent spreith and fresche and *callour* pray.
Doug. Virgil, 235. 44.

"Quhen the salmondis faillis thair loup, thay fall *callour* in the said caldrounis, & ar than maist delitius to the mouth." Bellend. Descr. Alb. c. 11.

In the same sense we still speak of *callour meat*, *callour fish*, *callour water*, &c.

But come let's try how tastes your cheese and bread;
And mean time gee's a waught of *caller* whey.
Ross's Helenore, p. 94.

This word, in its primary meaning, does not denote the same degree of frigidity as *cald*; but rather signifies, approaching to cold. We speak of a *callour wind* in a sultry day. In form it nearly resembles Isl. *kalldur*, frigidus.

"*Callar*. Fresh, cool. *The callar air*, the fresh air. North. *Callar ripe grosiers*; ripe gooseberries fresh gathered." Gl. Grose.

CALOO, CALLOO, CALAW, *s.* Anas glacialis, Orkn.

"The pintail duck, (*anas acuta*, Lin. Syst.) which has here got the name of the *caloo*, or *coal and candle light*, from the sound it utters, is often seen in different places through the winter; but on the return of spring it departs for some other country." Barry's Orkney, p. 301.

"Among these we may reckon—the pickternie, the norie, and culterneb, the *calaw*, the scarf, and the seapie or the chaldrick." P. Kirkwall, Orkn. Statist. Acc. viii. 546.

"In Dr Barry's History of Orkney—the *calloo* is by mistake statedto be the Anas acuta, or pintail duck, which is a much rarer bird.—The *calloo*—named from its evening call, which resembles the sound *calloo, calloo*, arrives from the arctic regions in autumn, and spends the winter here." Neill's Tour, p. 79.

Perhaps from Isl. *kall-a* clamare.

CALSAY, *s.* Causeway, street. Acts Ja. VI. Parl. 18. Table of Acts not imprinted.

As our forefathers generally changed *l* or *ll* into *u* or *w*, they often inserted *l* instead of *u* or *w*. V. CAUSEY.

CALSHIE, *adj.* Crabbed, ill-humoured, S.

Gin she but bring a wee bit tocher,
And *calshie* fortune deign to snocher,
But bid her work,—her head it dizzies.
Morison's Poems, p. 82.

Isl. *kals-a*, irridere; *kals* irrisio, *kaulzug-ur*, irrisor, derisor, Verel. Ind. *kollske*, id. G. Andr.

CALM, CAULM, *adj.* pron. *cawm*. Smooth; as *calm* ice, ice that has no inequalities, S. B. an oblique sense of the E. word.

CALMES, CAUMS, pron. *caums*, *s. pl.* 1. A mould, a frame, for whatever purpose, S. Thus it is used for a mould in which bullets are cast.

"Euerie laudit man within the samin, sall haue an hagbute of founde, callit hagbute of crochert, with thair *calmes*, bullettis and pellokis of leid or irne, with pouder conuenient thairto, for euerie hundreth pund of land, that he hes of new extent." Acts Ja. V. 1540. c. 73. Edit. 1566. c. 194, Murray.

2. A name given to the small cords through which the warp is passed in the loom, S. synon. with *Heddles*, q. v.

3. Used metaph. to denote the formation of a plan or model.

"The matter of peace is now in the *caulms*;" i. e. They are attempting to model it. Baillie's Lett. ii. 197.

Caum, sing. is sometimes used, but more rarely. Any thing neat is said to look as if it had been "casten in a *caum*," S.

Germ. *quem-en*, *bequem-en*, quadrare, congruere; *bequem*, Franc. *biquam*, Su.G. *bequaem*, Belg. *bequaam*, fit, meet, congruous. Su.G. *quaemelig*, id.; Belg. *bequaam maaken*, to fit. Ihre and Wachter derive these terms from MoesG. *quim-an*, Germ. *quem-en*, to come, in the same manner as Lat. *conveniens* a *veniendo*, quia congrua sunt similia eorum, quae apposite in rem veniunt.

CALSUTERD, *adj.* "Perhaps *caulked*, or having the seams done over with some unctuous substance, Lat." Gl. Sibb.

Sa sall be sèen the figures of the flòts,
With fearful flags and weill *calsuterd* bots.
Hume, Chron. S. P. iii. 381.

But it certainly ought to be *calfuterd*; Fr. *calfeutr-er* un navire, stypare, oblinere, to caulk a ship; Thierry. Dan. *kalfatr-er*, to caulk.

CALVER, *s.* A cow with calf, S.

Teut. *kalver-koe*, id.

CAMBIE LEAF, *s.* The water-lily, S. B. also called *Bobbins*, S. Nymphaea alba et lutea, Linn. In Scania, the N. lutea is called *Aekanna*.

CAMDUI, *s.*

Piscis in Lacu Levino (Lochlevin), saporis delicatissimi. Sibb. Scot. p. 28.

Can this resemble the crooked trout mentioned by Penn., as an inhabitant of some of the lakes in Wales? Zool. iii. 252. Gael. *cam* crooked, *dubh* black.

CAMY, CAMOK, *adj.* Crooked; metaph. used for what is rugged and unequal.

Thay that with scharp cultir toile or schere
Of Rutuly the hylly knollis hye,
Or *camy* ege, and holtis fare to se,
That Circeus to surname clepit ar.
Doug. Virgil, 237. b. 1.

My bak, that sumtyme brent hes bene
Now cruikis lyk ane *camok* tre.
Maitland Poems, p. 193.

Ir. Gael. *cam*, C. B. *kam*; L. B. *cam-us*, id. Gr. καμπ-τω, incurvo. V. CAMMOCK and CAMSCHO.

CAMLA-LIKE, *adj.* Sullen, surly; Aberd.

"I was anes gain to speer fat was the matter, bat I saw a curn o' *camla-like* fallows wi' them, an' I thought they were a' fremit to me, an' sae they might eat ither as Towy's hawks did, for ony thing that I car'd." Journal from London, p. 8.

CAMBLE, to prate saucily; A. Bor. V. CAMPY.

CAMMERAIGE, CAMROCHE, *s.* Cambrick.

In this sense *cammeraige* is used, Acts Ja. VI. 1581. c. 113.

Of fynest *camroche* thair fuk saillis;
And all for newfangilnes of geir.
Maitland Poems, p. 326.

CAMMOCK, *s.* A crooked stick, S.

Lord Hailes mentions *cammock* as bearing this sense. Spec. of a Gloss. This must be the meaning of the S. prov. "Airly crooks the tree, that good *cammock* should be." Ferguson, p. 7. It seems corruptly given by Kelly, p. 97. "Early crooks the tree that *in* good *cammon* will be." He renders the word, "a crooked stick with which boys play at Cammon, Shinny [Shinty?], or Side ye."

Bullet gives Celt. *cambaca* as signifying a crooked stick. Gael. *caman*, a hurling club, Shaw.

CAM-NOSED, CAMOW-NOSED, *adj.* Hook-nosed.

The *cam-nosed* cocatrice they quite with them carry. *Polwart, Watson's Coll.* iii. 20.

The pastor quits the sloithfull sleepe,
And passes furth with speede,
His little *camow-nosed* sheepe,
And rowtting kie to feede.
Hume, Chron. S. P. iii. 386.

CAMOVYNE, CAMOWYNE, *s.* Camomile, S.

Thro' bonny yards to walk, and apples pu',—

Or on the *camoxyne* to lean you down,
With roses red and white all busked round,
Sall be the hight of what ye'll hae to do.
Ross's Helenore, p. 112.

CAMPERLECKS, *s. pl.* Magical tricks, Buchan; expl. as synon. with *cantraips*.

This sense is probably a deviation from what was the original one. It may have signified athletic sports, from Teut. *kaemper*, Su.G. *kämpe*, athleta, a wrestler, a warrior, and *lek* play; q. jousts, tournaments.

CAMPY, *adj.* 1. "Bold, brave, heroical." Gl. Sibb.

2. Ill-natured, contentious, Loth. *To cample*, to scold, or talk impertinently, A. Bor.

Germ. *kamp-en*, to strive, to contend, to fight.

CAMPIOUN, *s.* A champion.

"Quhen dangeir occurrit, thay refusit na maner of besines nor laubour that mycht pertene to forsy *campionis*." Bellend. Descr. Alb. c. 16.

Ital. *campione*, id. A. S. *camp-ian*, Germ. Belg. *kamp-en*, *kemp-en*, to fight; A. S. *cempa*, a soldier, *camp*, Belg. *kamp*, a battle, also, a camp. It is not improbable that Lat. *camp-us* had a common origin, as originally applied to a plain fit for the use of arms, or for martial exercise.

CAMPRULY, *adj.* Contentious, S. A.

This may be from Su.G. *kampe* certamen, and Isl. *rugla* effutire, q. to babble strife. Or perhaps, q. *rule* the *camp*.

CAMSCHO, CAMSCHOL, *adj.* Crooked.

The hornyt byrd quhilk we clepe the nicht oule,
Within hir cauerne hard I schoute and youle,
Laithely of forme, with crukit *camscho* beik;
Ugsum to here was hir wyld elrische skreik.
Doug. Virgil, 202. 2.

Thay elriche brethir, with thair lukis thrawin,
Thocht nocht awalit, thare standing haue we knawin;
An horribil sorte, wyth mony *camschol* beik.
Ibid. 91. 18.

2. This term is expl. by Rudd. as also signifying "a stern, grim, or distorted countenance."

Sae with consent away they trudge,
And laid the cheese before a judge:
A monkey with a *campsho* face,
Clerk to a justice of the peace.
Ramsay's Poems, ii. 478.

3. Ill-humoured, contentious, crabbed; denoting crookedness or perverseness of temper; Ang.

Rudd. views this word as formed of Ir. *ciame* (cam) and Fr. *joue*, the cheek, S. *joll*. The origin of the last syllable is, however, uncertain. The derivation of the constituent parts of one word from different languages, is generally to be suspected. Teut. *kamus*, *kamuyse*, Fr. *camus*, Ital. *camuse*, signify flat-nosed, cui nares sunt depressae superius, Kilian. *Camuse*, flat, Chaucer. Gael. *camshuileah* signifies squint-eyed.

CAMSHAUCHEL'D, *adj.* 1. Distorted, awry, S.; expl. "crooklegged."

Nae auld *camshauchel'd* warlock loun,
Nor black, wanchauncie carline,
Sall cross ae threshald o' the town
Till ilk lass gets her darlin,
To kiss that night.
Rev. J. Nicol's Poems, i. 33.

2. It is also expl. "angry, cross, quarrelsome," Gl. ibid. It seems to be used in the first sense, in the passage quoted. The word is formed from *camy* or Gael. *cam*, crooked, and *shachled*, distorted. V. SHACHLE, *v.*

CAMSTERIE, CAMSTAIRIE, *adj.* Froward, perverse, unmanageable, S.; "riotous, quarrelsome," Sibb.

A pint wi' her cummers I wad her allow;
But when she sits down, she gets hersel fu',
And when she is fu' she is unco *camstairie*.
Ritson's S. Songs, i. 230.

— Nor wist the poor wicht how to tame her,
She was sae *camsterie* and skeich.
Jamieson's Popular Ball. i. 297.

It has been derived, "q. *gram-sterrigh*, from Teut. *gram*, asper, iratus; and *stieren*, instigare." In Belg. indeed, *gramsteurig* is stomachful, wrathful. But there seems no reason for supposing so great a change. I have sometimes thought that it might be from Germ. *kamm-en* to comb, and *starrig*, *sterrig*, stiff; as we say of one who cannot easily be managed, that he must not be "kaimed against the hair." But it is more probably from *kamp*, battle, and *starrig*, q. obstinate in fight, one who scorns to yield.

The Goth. dialects exhibit several words of a similar formation; as Su.G. Germ. *halsstarrig*, stiff-necked; Su.G. *bangstyrig*, from *bang*, tumult; Isl. *baldstirrugr* reluctant, from *bald* vis, and *styr*, ferox, as denoting one who struggles with firmness and force.

CAMSTONE, *s.* 1. Common compact limestone, probably of a white colour.

"At the base of the hill, immediately after the coal is cut off, you meet with several layers of *camstone* (as it is termed with us), which is easy [easily] burned into a heavy limestone." P. Campsie, Stirlings. Statist. Acc. xv. 327.

2. This name is given to white clay, somewhat indurated, Loth.

CAMSTROUDGEOUS, *adj.* The same with *camsterie*, Fife.

To CAN, *v. a.* To know.

This Cok desyring moir the symple corne
Than ony Jasp, onto the fule is peir,
Makand at science bot a knak and scorne,
Quhilk *can* no gud, and als littill will *leir*.
Henrysone, *Bannatyne Poems*, p. 126.

CAN, CANN, *s.* Skill, knowledge.

On haste then Nory for the stanch girss yeed;
For thae auld warld foulks had wondrous *cann*
Of herbs that were baith good for beast and man.
Ross's Helenore, p. 15.

While thro' their teens the youth and maid advance,
Their kindling eyes with keener transport glance,
But wi' mair wyles and *cann* they bet the flame.
Ibid. p. 17.

2. Ability, S. B. Perhaps this is the sense in the following passage.

But if my new rock were cutted and dry,
I'll all Maggie's *can* and her cantraps defy.
Song, Ross's Helenore, p. 134.

Thus *can* denotes both power and skill. This corresponds to the use of the *v.* in various languages. A. S. *cunn-an*, Isl. *kunn-a*, Teut. *konn-en*, *kunn-en*, signify both *noscere* and *posse*, valere. The primary idea is evidently that of knowledge. For what is skill, but mental ability? and the influence of this in human affairs is far more extensive than that of mere corporeal power.

CAN, *pret.* for *gan*, began.

The wemen alss he wysyt at the last,
And so on ane hys eyne he *can* to cast.
Wallace, iv. 398. MS.

The use of the particle *to* shews that it is not meant to denote power to execute a business, but merely the commencement of it. Accordingly, in Ed. 1648 it is rendered,

And so on one his eyes *began* to cast.

Thus it is often used by Douglas.

CANALYIE, CANNAILYIE, *s.* The rabble, S.; from Fr. *canaille*, id.

The hale *cannailyie*, risin, tried
In vain to end their gabblin;
Till in a carline cam, and cried,
'What's a' this wickit squabblin?'
Rev. J. Nicol's Poems, i. 37.

CANDAVAIG, *s.* 1. A salmon that lies in the fresh water till summer, without going to the sea; and, of consequence, is reckoned very foul, Ang. Gael. *ceann*, head, and *dubhach*, a black dye; foul salmon being called *black fish?*

2. Used as denoting a peculiar species of salmon.

"We have—a species of salmon, called by the country people *candavaigs*, that frequently do not spawn before the month of April or May. These therefore are in perfection when the rest are not. They are grosser for their length than the common salmon, and often (of a large size) upwards of 20 or 30 pounds weight. They are said to come from the coasts of Norway." P. Birse, Aberd. Statist. Acc. ix. 109, N.

CANE, KAIN, CANAGE, *s.* A duty paid by a tenant to his landlord, S. "Cane cheese," "cane aits," or oats, &c.

——But last owk, nae farder gane,
The laird got a' to pay his *kain*.
Ramsay's Poems, ii. 525.

This phrase sometimes signifies to suffer severely in any cause.

For Campbell rade, but Myrie staid,
And sair he *paid the kain*, man;
Fell skelps he got, was war than shot,
Frae the sharp-edg'd claymore, man.
Ritson's S. Songs, ii. 78.

"This word, *cane*, signifies the head, or rather tribute or dewtie, as *cane fowles*, *cane cheis*, *cane aites*, quhilk is paid be the tennent to the maister as ane duty of the land, especially to kirkmen & prelats.—*Canage* of woll or hides is taken for the custome theirof." Skene, De Verb. Sign. vo. *Canum*. L. B. *can-um*, *can-a*. This Skene derives from Gael. *ceann*, the head, which, he says, also signifies tribute. He apprehends that this was originally a capitation tax.

CANDLEMAS CROWN, *s.* A badge of distinction, for it can scarcely be called an honour, conferred, at some grammar-schools, on him who gives the highest gratuity to the rector, at the term of Candlemas, S.

"The scholars—pay—a Candlemas gratuity, according to their rank and fortune, from 5s. even as far as 5 guineas, when there is a keen competition *for the Candlemas crown*. The king, i. e. he who pays most, reigns for six weeks, during which period he is not only entitled to demand an afternoon's play for the scholars once a week, but he has also the royal privilege of remitting punishments." P. St Andrews, Fife, Statist. Acc. xiii. 211.

To CANGLE, *v. n.* To quarrel, to be in a state of altercation, S.

"Ye *cangle* about uncoft kids;" Ramsay's S. Prov. p. 81. Hence,

CANGLING, *s.* Altercation, S.

"At last all commeth to this, that wee are in end found to haue beene neither in moode nor figure, but only jangling and *cangling*, and at last returning to that where once wee beganne." Z. Boyd's Last Battell, p. 530.

CANGLER, *s.* A jangler, S.

"Fye!" said ae *cangler*, "what d'ye mean?
I'll lay my lugs on't that he's green."
Ramsay's Poems, ii. 482.

CANKERT, CANKERRIT, *adj.* "Cross, ill-conditioned, S." Rudd. A. Bor. id.

——Saturnus get Juno,
That can of wraith and malice neuer ho,
Nor satisfyit of hir auld furie nor wroik,
Rolling in mynd full mony *cankerrit* bloik.—
Doug. Virgil, 148. 4.

CANNA DOWN, CANNACH, Cotton grass, Eriophorum vaginatum, Linn.

"*Cannach* is the Gaelic name of a plant common in moory ground, without leaf or lateral outshoot of any kind, consisting merely of a slender stem supporting a silky tuft, beautifully white, and of glossy brightness." Mrs Grant's Poems, N. p. 115.

My amiable and ingenious friend, in the poem itself, has beautifully marked the use made of this as a figure by the Highland poet, when describing his mistress.

The downy *cannach* of the wat'ry moors,
Whose shining tufts the shepherd-boy allures;
Which, when the Summer's sultry heats prevail,
Sheds its light plumage on th' inconstant gale:
Even such, so silky soft, so dazzling white,
Her modest bosom seems, retir'd from sight.
Ibid. p. 42.

"This is 'the down of *Cana*,' of Ossian, and forms a beautiful similie in his justly-celebrated poems." P. Clunie, Perths. Statist. Acc. ix. 238.

This in Ang. is called *the canna down*. It is often used, by the common people, instead of feathers, for stuffing their pillows.

CANNA, CANNAE. Cannot, compounded of *can* v., and *na*, or *nae*, not, S.

Dinna, do not, *Sanna*, shall not, *Winna*, will not, *Downa*, am, or is, not able, are used in the same manner, S.

This form seems to be comparatively modern. It is not used by Dunbar, Douglas, and other classical writers. It indeed occurs in *The Jew's Daughter*, a pretty old Scottish ballad.

I *winnae* cum in, I *cannae* cum in,
Without my play-feres nine.
Percy's Reliques, i. 30.

Also in Adam o' Gordon.

I *winna* cum doun, ye fause Gordon,
I *winna* cum doun to thee,
I *winna* forsake my ain deir lord,
Thouch he is far frae me.
—Busk and boun, my mirry men a',
For ill doom I do guess:
I *canna* luik on that bonnie face,
As it lyes on the grass.
Pinkerton's Select S. Ballads, i. 46. 49.

CANNAS, CANNES, *s.* 1. Any coarse cloth, like that of which sails are made, S. B.

2. It often denotes a coarse sheet used for keeping grain from falling on the ground, when it is winnowed by means of a *wecht*, S. B. Hence, a *canness-braid*, as broad as, or, the breadth of such a sheet.

The shade beneath a *canness-braid* out throw
Held aff the sun beams frae a bonny how.
Ross's Helenore, p. 27.

3. Metaph. the sails of a ship, S. B.

A puff o' wind ye cudna get,
To gar your *cannas* wag.
Poems in the Buchan Dialect, p. 10.

E. *canvas*, Fr. *canevas*, Sw. *kanfass*, Dan. *canefas*; from Lat. *cannabis*, q. cloth made of *hemp*.

CANNEL, *s.* Cinnamon.

"That George Hetherwick have in readiness of fine flour, some great bunns, and other wheat bread of the best order, baken with sugar, *cannel*, and other spices fitting." Rec. Pittenweem, 1651. Statist. Acc. iv. 376, 377.

Fr. *cannelle*, cinnamon, Teut. Dan. *kaneel*, Ital. *canella*, Hisp. *canela*, id. Chauc. *canelle*. This word may be derived from Lat. *canna*, a cane or reed, in the form of which the cinnamon is brought to Europe. But the authors of Dict. Trev. prefer deriving it from Heb. *cane*, which has the same meaning with *calamus aromaticus* among the Latins.

CANNEL-WATERS, *s. pl.* Cinnamon waters, S.

CANNELL BAYNE, *s.* Collar-bone.

Wallace retorned besyd a burly ayk,
And on him set a fellone sekyr straik;
Baith *cannell bayne* and schuldir blaid in twa,
Throuch the mid cost the gud suerd gart he ga.
Wallace, v. 823. MS.

Fr. *canneau du col*, the nape of the neck, Cotgr.

To CANNEL, *v. a.* To channel, to chamfer, S. Fr. *cannel-er*, id.

CANNY, KANNIE, *adj.* 1. Cautious, prudent, S.

"The Parliament is wise, to make in a *canny* and safe way, a wholesome purgation, that it may be timeous." Baillie's Lett. ii. 138.

2. Artful, crafty, S.

"Mr Marshall, the chairman, by *canny* conveyance, got a sub-committee nominate according to his mind.—Vines, Herle, &c. of our mind were named; but seeing us excluded by Marshal's *cunning*, would not join." Baillie's Lett. ii. 67.

"I trust in God, to use the world, as a *canny* or cunning master doth a knave-servant;—he giveth him no handling or credit, only he instructeth [intrusteth?] him with common errands, wherein he cannot play the knave." Rutherford's Lett. P. I. ep. 11.

The carling brought her kebbuck ben,
With girdle-cakes well toasted brown;
Well does the *canny* kimmer ken,
They gar the scuds gae glibber down.
Ritson's S. Songs, i. 269.

He expl. it in Gl. "knowing." But it properly denotes that species of knowledge which implies artfulness.

3. Attentive, wary, watchful, S.

Ye gales that gently wave the sea,
And please the *canny* boatman,
Bear me frae hence, or bring to me
My brave, my bonny Scotman.
Ramsay's Poems, ii. 256.

That this is the meaning here, appears from the change of the term to *tenty*, in a following stanza.

Fair winds, and *tenty* boatman,
Waft o'er, waft o'er,
Frae yonder shore,
My blyth, my bonny Scot-man.

4. Frugal, not given to expence, S.

Wherefore nocht sall be wanting on my part,
To gather wealth to raise my shepherd's heart.
Whate'er he wins, I'll guide with *canny* care.
Ramsay's Poems, ii. 82.

My riches a's my penny-fee,
An' I maun guide it *cannie*, O.
Burns, iii. 280.

5. Moderate in charges, reasonable in demands, S.

6. Useful, beneficial, S.

— Thae auld warld foulks had wondrous cann
Of herbs that were baith good for beast and man;
And did with care the *canny* knack impart
Unto their bairns, and teach the useful art.
Ross's Helenore, p. 15.

7. Handy, expert at any business, S.; hence used as an epithet to denote women who, from experience, are qualified to assist at child birth.

The *canny* wives came there conveen'd,
All in a whirl.
Forbes's Dominie Depos'd, p. 36.

In dust here lies auld Nanny Gowdy,
A skilly wife, our parish howdy;
Wha did her jobs sae freely *canny*,
That mony ane laments poor Nanny.
Shirrefs' Poems, p. 266.

8. Gentle, so as not to hurt a sore. In this sense one is said to be very *canny* about a sick person, S.

9. Soft, easy; as applied to a state of rest, S.

There's up into a pleasant glen,
A wee piece frae my father's tower,
A *canny*, soft, and flow'ry den,
Which circling birks has form'd a bower.
Ramsay's Poems, ii. 227.

10. Slow in motion. "To gang canny," or "cannily," to move slowly, S.

The wife slade *cannie* to her bed,
But ne'er spak mair.
Burns, iii. 48.

Here used for the adv.

"To caw canny," to drive softly; a phrase also used metaph. to denote frugal management, S.

11. Soft and easy in motion, S. A horse is said to have a *canny step*, when he is not hard in the seat.

12. Safe, not dangerous; not difficult to manage. Thus, "a canny horse," is one that may be rode with safety, that is not too spirited, or given to stumbling, S.

Ye ne'er was donsie,
But hamely, tawie, quiet an' *cannie*,
An' unco sonsie.
Burns, iii. 141.

No canny is used in a sense directly opposite; not safe, dangerous, S.

Her brother beat her cruellie,
Till his straiks they were *na canny;*
He brak her back, and he beat her sides,
For the sake o' Andrew Lammie.
Jamieson's Popul. Ball. i. 132.

13. Composed, deliberate, as opposed to *flochtry*, *throwther*, S.

14. Not hard, not difficult of execution.

Belyve the elder bairns come drapping in,
At service out, amang the farmers roun';
Some ca' the pleugh, some herd, some tentie rin
A *cannie* errand to a neebor town.
Burns, iii. 175.

15. Easy in situation, snug; comfortable. It is said of one who is in easy circumstances, who is not subjected to the toils of others; He, or she, "sits very canny;" or, "has a braw canny seat," S.

Syne, for amends for what I've lost,
Edge me into some *canny* post.
Ramsay's Poems, i. 44.

16. Fortunate, lucky, S.

Farewel, old Calins, *kannie* all thy life,
By birth, by issue, and a vertuous wife;
By gifts of mind and fortune from above,
The fruits of Ceres and the country's love.
Pennecuik's Poems, 1715. p. 62.

And ithers, who last year their garrets kept,
——— now, by a *kanny* gale,
In the o'erflowing ocean spread their sail.
Ramsay's Poems, i. 324.

Whaever by his *canny* fate,
Is master of a good estate,—
Let him enjoy't withoutten care.
Ibid. i. 83.

17. Fortunate, used in a superstitious sense, S.

They say, if she haud hail and tight,
That she will ha'e the second sight.—
Her *canny* hand will scarcely fail,
Whate'er she tries, to help or heal,
She'll seldom blunder.
On the birth of a Seventh Daughter. R. Galloway's Poems, p. 121.

In this sense it is often used negatively. *It's no canny*, it is not fortunate; a phrase applied to any thing, which is opposed to a *freit* or vulgar superstition, S.

An odd-like wife, they said, that saw,
A moupin runkled granny:
She fley'd the kimmers ane and a',
Word gae'd she was *na canny;*
Nor wad they let Lucky awa,
Till she was fou wi' branny.
Ramsay's Poems, i. 272.

18. Good, worthy, S.

"The word *canny* is much in use here, as well as on the other side the border, and denotes praise. *A canny person*, or *thing*, a good sort of person." P. Canoby, Dumfr. Statist. Acc. xiv. 429.

This sense is not unknown even in the North of S. *A braw canny man*, a pleasant, good-conditioned, or worthy man.

Many of these are evidently oblique senses. In senses first and second, it is nearly allied to Isl. *kiuen*, rendered, sciens, prudens; also, callidus, astutus, Verel. Ind. *Kaeni*, fortis et prudens, ibid.; *kindug-ur* vafer et technis scatens, G. Andr. p. 144. Su.G. *kunnog*, sciens, peritus. The Isl. term is also frequently used with respect to those supposed to be versant in magical arts. *Kunnog* occurs in the same sense. *Harald K. baud cunnugum mannum;* Haraldus Rex rogavit hariolos; Knytl. S. p. 4. Ihre, vo. *Kunna*. The general origin is MoesG. *kunn-an*, pres. *kann*, A. S. *cenn-an*, Somn. *conn-an*, *cunnan;* Su.G. *kaenn-a*, Isl. *kenn-a*, Teut. *kenn-en*, noscere.

"*Canny*. Nice, neat, housewively, handsome. Newcastle, Northumb. and North." Gl. Grose. It is also used as a designation for Cumberland, by the inhabitants of it; perhaps as equivalent to, comfortable. But the word, it may be suspected, has been imported from S. into the North of E. For the only classical E. word, corresponding to *canny*, is *cunning* adj., especially in the sense of knowing, skilful: and this is from the A. S. v. signifying to know, as *canny* is more immediately allied to Isl. *kunne*, *kenn-a*. For *kiaen*, sciens, &c. mentioned above, is obviously the part. pr. of this v. It seems to demonstrate the radical affinity of our term to the Scandinavian verbs of this signification, that there is no evidence that the A. S. v. had any relation to magical arts.

CANNILY, *adv.* 1. Cautiously, prudently, S.

"He has lurked since, and carried himself far more *cannily* than any of that side; yet without any remorse for any error."—Baillie's Lett. i. 147.

Then neither, as I ken, ye will,
With idle fears your pleasures spill;
Nor with neglecting prudent care,
Do skaith to your succeeding heir;
Thus steering *cannily* thro' life,

Your joys shall lasting be and rife.
Ramsay's Poems, ii. 386.

2. Moderately, not violently, S.

"A thorny business came in, which the moderator, by great wisdom, got *cannily* convoyed." Ibid. p. 382.

3. It seems to signify, easily, so as not to hurt or gall.

"Those who can take that crabbed tree [the cross] handsomely upon their back, and fasten it on *cannily*, shall find it such a burden as wings unto a bird, or sails to a ship." Rutherford's Lett. P. I. ep. 5.

CANNINESS, *s.* 1. Caution, forbearance, moderation in conduct, S.

"He is not likely to carry himself with any *canniness* in time coming." Baillie's Lett. i. 66.

2. Apparently as signifying crafty management.

"When the *canniness* of Rothes had brought in Montrose to our party, his more than ordinary and civil pride made him very hard to be guided." Baillie's Lett. ii. 92.

CANOIS, CANOS, CANOUS, *adj.* Gray, hoary, from Lat. *canus*.

——Vnfrendlye eild has thus bysprent
My hede and haffettis baith with *canous* hair.
Doug. Virgil, 141. 29.

To CANT, *v. n.* To sing in speaking, to repeat after the manner of recitative, S. This term is generally applied to preachers, who deliver their discourses in this manner.

Cant is also used as a *s.* denoting this kind of modulation.

It has been whimsically supposed, that the term had its origin from Mr Andrew Cant, a famous preacher among the Presbyterians, during the wars of Charles I., with whom, it is pretended, this custom originated. V. Spectator, No. 147, and Blount. But there is reason to suppose that this ungraceful mode of speaking is much more ancient; and that it was imported by our Reformers from the Church of Rome; as it undoubtedly bears the greatest resemblance to the *chanting* of the service. The word may have had its origin immediately from Lat. *canto*,—*are*, to sing, to chant.

Some even go so far as to assert, that Cicero, and the other Roman orators, delivered all their orations in recitative.

To CANT, *v. a.* To set a stone on its edge; a term used in masonry, S.

Germ. *kant-en*, to set a thing on end; and this from *kante*, a corner, edge or extremity. Ital. *canto*, lapis angularis; Du Cange. *Cant*, a corner of a field, A. Bor. Gl. Grose.

CANT, *s.* 1. The act of turning any body on its edge or side with dexterity, S. B.

2. Slight, S. B.

Wi' water kelpies me ye taunt,
On icy boards ye say they rant;
An' Williy's wisp wi' whirlin' *cant*
Their blazes ca',
That's nought but vapours frae a stank,
Yet fears ye a'.
Morison's Poems, p. 38.

Williy's wisp is meant for the pl.

This seems only an oblique sense of the *s.* as defined above.

To CANT, CANTER, *v. n.* To ride at a hand-gallop, S. B.

I know not if this be an oblique use of the preceding *v.*, from the circumstance of a horse, when *cantering*, seeming to rise on end; as he moves in a manner quite different from that which he uses when trotting.

CANT, *adj.* Lively, merry, brisk.

Schyr Aymer the King has sene,
With his men, that war *cant* and kene,
Come to the playne, doune fra the hill.
Barbour, viii. 280. MS.

——You worthis on neid
For to assege yone castel
With *cant* men and cruel,
Durandly for to duel,
Ever quhill you speid.
Gawan and Gol. ii. 2.

Ane young man stert in to that steid
Als *cant* as ony colt.
Peblis to the Play, st. 6.

The cageare callis furth his capyl wyth crakkis *wele cant*,
Calland the colyeare ane knaif and culroun full quere.
Doug. Virgil, 238. a. 50.

In modern S. *fell canty*. The term is also in O. E.

The king of Beme was *cant* and kene;
Bot thare he left both play and pride.
Minot's Poems, p. 30.

Knoute com with his kythe, that *kant* was & kene, & chaced him out of Norweie quyt & clene.
R. Brunne, p. 50.

The phrase *cant men*, as applied to soldiers, seems exactly analogous to *merry men* used by later writers. Rudd. derives the word from Lat. *canto*.

It can scarcely be from Gael. *caintach*, talkative, malicious, Shaw.

It might be suspected that it were rather allied to Su.G. *gante*, facetiae, *gant-a*, ludificare, were not the form and sense of these terms more strictly retained in *Gend*, q. v.

CANTY, *adj.* Lively, cheerful; applied both to persons and things, S.

——I— bought a winsome flute,—
I'll be mair *canty* wi't, and ne'er cry dool!
Than you with all your cash, ye dowie fool.
Ramsay's Poems, ii. 67.

O rivers, forests, hills and plains!
Oft have ye heard my *canty* strains:
But now, what else for me remains
But tales of woe!
Burns, iii. 389.

"*Canty*, cheerful and talkative. North." Gl. Grose.

This word is more modern than *cant*, and evidently a derivative from it.

CANTEL, CANTIL, *s.* A fragment.

Then I him hit upon the croun;
A *cantil* of his helm dang doun.
Sir Egeir, p. 6.

Fr. *chantel*, a piece broken off from the corner or edge of a thing; Teut. *kanteel*, pinna, mina, spicula; *kant-en*, to cut off the extremity; *kant*, a corner. O. E. *cantle*, a piece of any thing; Phillips. V. CANT, *v.* 2.

CANTEL, *s.* The crown of the head, Loth.; perhaps from Teut. *kanteel*, a battlement, used metaph.

CANTEL, *s.* A juggling trick.

In come japane the *Ja*, as a Jugloure,
With castis, and with *cantelis*, a quynt caryare.
Houlate, iii. 2.

This must be originally from *canto*,—*are*, to sing. For L. B. *cantellator* signifies, praestigiator, magus. Raymundus de Agiles in Hist. Hierosol. *Cantellatores* etiam eorum, et augures, ut fertur, dixerant, ut non moverent castella sua usque ad 7. feriam; Du Cange. The same writer adds, that Ital. *cantell-are* is "to sing with a low voice, or to mumble with the lips, as magicians and jugglers do, who are wont to murmur and sing in magical whispers." Of the same class is,

CANTELEIN, *s.* Properly an incantation; used to denote a trick. Lat. *cantilena*, a song.

I knaw fals shipherdis fifty fuder,
War all thair *canteleinis* kend.
Lyndsay, S. P. R. ii. 194.

O. E. *cantilene*, "a common speech or tale, a song;" Blount.

CANTY, *adj.* Cheerful. V. under CANT, *adj.*

CANTRAIP, CANTRAP, *s.* A charm, a spell, an incantation, S.

Here Mauzy lives, a witch that for sma' price
Can cast her *cantraips*, and give me advice.
Ramsay's Poems, ii. 95.

But if my new rock were anes cutted and dry,
I'll all Maggie's can and her *cantraps* defy.
Song, Ross's Helenore, p. 134.

Isl. *gandreid* is a magical journey or flight through the air; from *gan*, *gand*, witchcraft, necromancy; and *reid*, equitatio. V. Landnam. Gl. Olai Lex. Fancy might suggest that our word were from the same *gan*, and *trip*. But it does not appear that *trip* is an old word. It rather seems allied to Lat. *canto*; especially as O. E. *cantion* denotes "a song or enchantment, a sorcery or charm;" Blount.

To CAP, *v. n.* To uncover the head, as a token of obeisance, to salute.

"This done, he [Strafford] makes through a number of people towards his coach, all gazing, no man *capping* to him, before whom, that morning, the greatest of England would have stood discovered [uncovered]." Baillie's Lett. i. 217.

"The Bishops will go through Westminster-hall, as they say, and no man *cap* to them." Ibid. p. 228.

i. e. to take off one's *cap*, or the covering of the head.

To CAP, *v. a.* To excel, Loth.; allied perhaps to Teut. *kappe*, the summit, culmen, supremum sive summum cujusque rei.

"*Capt*, or *Capp'd*. Overcome in argument. Cumb." Gl. Grose.

CAP, *s.* A wooden bowl, for containing food, whether solid or fluid, S.

"Meikle may fa' between the *cap* and the lip;" Ramsay's S. Prov. p. 53.

Su.G. *koppa*, cyaphus, scyphus. Ihre mentions, as cognates, Pers. *cub*, *cobba*, *cupa*, C. B. *cupa*, Alem. *cuph*, Isl. *kopp*, &c. Heb. כּד *caph*, primarily any thing hollow; hence transferred to the hollow of the hand; also, a censer, a saucer, or little dish; from כּפף, *caphaph*, curvavit. To these may be added Arab. *kab*, a cup, Gr. κύπη, scyphus, Lat. *capis*, a cup used in sacrifices. Hence, perhaps,

CAPS, *s. pl.* The combs of wild bees, S. q. their *cups*.

To CAP, *v. a.* 1. To seize by violence, to lay hold of what is not one's own; a word much used by children at play, S.

2. To seize vessels in a privateering way.

"In Scotland some private persons made themselves rich by *caping* or privateering upon the Dutch, but the publick had no great cause of boasting." Wodrow's Hist. I. 220. V. CAPPER.

"The late author of Jus Maritimum, c. 4. of Piracy, shows that the buyers of *caped* goods in England are not liable in restitution; but our countryman Welwood in his Sea-Laws, c. 25. *Of things taken on the Sea*, shows a decision to the contrary; but it is in 1487, near 200 years old." Fountainhall's Decisions, I. 80.

3. *Capped*, used by K. James as apparently signifying, entrapped, caught in a snare beyond the possibility of recovery.

"Yet to these *capped* creatures, he [the devil] appeares as hee pleases, and as he finds meetest for their humours." Daemonology. Works, p. 120.

Lat. *cap-io*, Su.G. *kipp-a*, attrahere violenter, rapere, vellere.

CAPER, *s.* A privateer.

—States and princes pitching quarrels,
Wars, Rebels, Horse races,
Proclaim'd at several mercat-places:
Capers bringing in their prizes,
Commons cursing new excises.
Colvil's Mock Poem, p. 34.

That this is the meaning of the term appears from that of the *v. Capper*, q. v.

To CAP, *v. a.* To direct one's course.

The port to quham we *cappit* was full large.
Doug. Virgil, 87. 36.

Thair may cum stormes, and caus a lek,
That ye man *cap* be wind and waw.
Dunbar, Maitland Poems, p. 133.

Teut. *kape* is a beacon, signum litorale, Kilian. The word, as used by Dunbar, seems to have the same sense with E. *chop about*; which may be derived from Su.G. *kop-a*, Isl. *kaup-a*, permutare.

CAPER, *s.* A piece of oat-cake and butter, with a slice of cheese on it; Perths. Gael. *ceapaire*, "a piece of bread and butter," Shaw. Here, I suspect, part of the necessary description is omitted.

CAPERCAILYE, CAPERCALYEANE, *s.* The mountain-cock, S. Tetrao urogallus, Linn.

"Money vthir fowlis ar in Scotland, quhilkis ar sene in na vthir partis of the warld, as *capercailye*, ane fowl mair than ane rauin, quhilk leiffis allanerlie of barkis of treis." Bellend. Descr. Alb. c. 11.

Boece is mistaken here, as in many other assertions. The mountain-cock is found in Sweden and several other countries.

In Everg. II. 20. it is *capercalyeane*. But this is evidently a corr. For the termination does not correspond with that of the last component word, as found in all the Celtic dialects. Gael. *caoloch*, C. B. *kelliog*, Corn. *kylliog*, Arm. *kiliog*, Ir. *kyliach*, a cock. The origin of *caper* seems uncertain. Gael. *cabhar*, according to Shaw, signifies any old bird; and *cubare*, a black cock. He gives *capullcoille*, however, as the Gael. word; explaining it "the mountain cock." Dr Stuart renders the Black Cock, *Coileach dubh*. P. Luss, Dunbartons. Statist. Acc. xvii. 249.

But *capul* seems to mean only a horse or mare. This perhaps may account for the translation, given by Boece, of the word which he writes *Avercalye*; Silvestres *equi* appellati. Why he has substituted *aver* for *caper* or *capul*, it is not easy to imagine, unless we admit Mr Pennant's testimony, that "in the Highlands of Scotland, North of Inverness," it is known by both names. Zool. I. 263. Lesly follows Boece in his translation, although he gives the name differently:—Avis quaedam rarissima *Capercalye*, id est silvester equus vulgo dicta.—Scot. Descr. p. 24.

The English translator, in the Description of Britain published by Hollinshed, while he borrows the name *Capercailye* from Bellenden, retains the translation given by Boece, which Bellenden had rejected. "There are other kindes of birdes also in this country, the like of which is no where else to be seene, as the *Capercailye* or wilde horse, greater in body than the raven, and living only by the rindes and barkes of the pine trees."

Pennant says that *capercally* signifies "the horse of the wood; this species being, in comparison of others of the genus, pre-eminently large." He subjoins, in a Note; "For the same reason the Germans call it *Aur-han*, or the *Urus* or wild ox cock." But to support a ridiculous designation, he commits an error in etymology. For *aur-han* does not signify "the *Urus* or wild ox cock;" but simply, the wild cock. It is compounded of *aur* wild, and *han* cock, gallus silvestris; in the very same manner with the original word, rendered *Urus* by the Latins, which is Germ. *aur-ochs*, the wild ox, bos silvestris. V. Wachter. *Aur* is sometimes written *auer*. Thus the mountain cock is called *auer-hahn* by Frisch, I. 107, 108., although Wachter says erroneously. Shall we suppose, that some of the Northern inhabitants of Scotland, who spake Gothic, knowing that *cailoch* with their Celtic neighbours signified a cock, conjoined with it their own word *aur* or *auer*?

It is also written *caper coille*.

"The *caper coille*, or wild turkey, was seen in Glenmoriston, and in the neighbouring district of Strathglass, about 40 years ago, and it is not known that this bird has appeared since, or that it now exists in Britain." P. Urquhart, Inverness, Statist. Acc. xx. 307.

Our wise prince, James VI., after his accession to the throne of England, gave this substantial proof of his regard for the honour of his native kingdom, that he wrote very urgently to the Earl of Tullibardine, A. 1617, to send him some *capercallies* now and then *by way of present*.

"Which consideration [i. e. our love and care of that our native kingdom,] and the known commoditie yee have to provide *capercallies* and termigantis, have moved Us very *earnestlie* to request you, to employ both your oune paines and the travelles of your friendis for provision of each kind of the saidis foules, to be now and then sent to Us *be way of present*, be meanes of Our deputy-thesaurer; and so as the first sent thereof may meet Us on the 19th of April, at Durham, and the rest as we shall happen to meet and rencounter them in other places, on our way from thence to Berwick. The raritie of these foules will both make their estimation the more pretious, and confirm the good opinion conceaved of the *good cheare to be had there*." Statist. Acc. xx. 473, N.

CAPERNOITIE, CAPERNOITED, *adj.* Crabbed, irritable, peevish, S.

I thought I shou'd turn *capernoited*,
For wi' a gird,
Upon my bum I fairly cloited
On the cald eard.
Hamilton, Ramsay's Poems, ii. 336.

V. OGERTFUL.

Fergusson uses this term, when giving a pretty just picture of the general prevalence of dissipation in Edinburgh at the New-year.

And thou, great god of *Aqua Vitae!*
Wha sways the empire of this city,
When fou we're sometimes *capernoity*;
Be thou prepar'd
To hedge us frae that black banditti
The City-Guard.
Poems, ii. 13.

Isl. *kappe*, fervor et certamen in agendo; *keppe*, certo; *keppsamr*, certabundus; Su.G. *kif*, rixa; *Nyt-a*, to use, Germ. *not-en*, to invite, to urge; q. one who invites strife.

CAPES, *s. pl.* Flakes of meal, which come from the mill, when the grain has not been thoroughly dried, S. B. They are generally mixed with the seeds for the purpose of making *sowens* or flummery.

Wi' *capes*, the mill she gard them ring,
Which i' the nook became a bing;
Then Goodie wi' her tentie paw,
Did *capes* an' seeds the gether ca';
A pockfu' niest was fatten'd weel,
Half seeds, an' *capes*, the other meal.
Morison's Poems, p. 110.

This is evidently the same with "*Capes*, ears of corn broken off in threshing. North." Gl. Grose.

CAPYL, CAPUL, *s.* A horse or mare.

The cagcare callis furth his *capyl* with crakkis wele cant. *Doug. Virgil*, 238. a. 50.

"And hark! what *capul* nicker'd proud?
Whase bugil gae that blast?"
Jamieson's Popular Ball. i. 233.

For he seeth me that am Samaritan sue faieth and his felow,
On my *caple* that hyght *Caro*, of mankynd I toke it.
Pierce Ploughman, F. 92. b.

It is also written *capul*. V. NICHER, *v.*

Capell, *caple*, id. Chaucer.

Gael. *capull*, a horse or mare, C. B. *keffyl*; Ital. Hisp. *cavallo*, Fr. *cheval*, Germ. *gaul*, Belg. *guyl*, a horse: Ir. *kappal*, a mare, Ital. *cavalla*, Fr. *cavale*; Sclav. *kobila*, Pol. *kobela*, Bohem. *kobyla*, Hung. *kabalalo*, id. These seem all derived from Gr. κα-βαλλης, Lat. *caballus*, a sumpter-horse.

CAPITANE, *s.* Caption, captivity.

"Sone efter the faderis [the Senate] convenit, and fell in syndry communicationis concernyng the *capitane* of Caratak." Bellend. Cron. B. iii. c. 16. *Captivitate*, Boeth.

CAPLEYNE, *s.* "A steylle *capleyne*," a small helmet.

A habergione vndyr his gowne he war,
A steylle *capleyne* in his bonet but mar.
Wallace, iii. 88. MS.

Wachter mentions Germ. *kaeplein* as a dimin. from *kappe*, tegumentum capitis.

To CAPPER, *v. a.* To catch, to seize, to lay hold of, in general; particularly applied to the capture of a ship, Ang.

Belg. *kaper*, Su.G. *kapare*, a pirate, are evidently allied. The latter, rendered by Ihre, pirata, latro navalis, is now the term used in Sw. for a privateer. But this is only a secondary sense; and indeed, the idea of privateering would almost seem to have been borrowed from that of piratical roving.

CAPPIT, *adj.* Crabbed, ill-humoured, peevish, S.

Quha ever saw, in all their life,
Twa *cappit* cairlis mak sik ane stryfe!
Philotus, *S. P. R.* iii. 37.

——Fight your fill, sin ye are grown
Sae unco' crous and *cappit*.
Poems in the Buchan Dialect, p. 9.

A. Bor. *coppet*, "saucy, malapert, peremptory," Ray. Isl. *keppin*, contentious, from *kapp*, contention, *kepp-ast* to contend.

CAPREL, *s.* A caper.

Sik a mirthless musick their minstrels did make,
While ky cast *caprels* behind with their heels;
Little rent to their tyme the town let them take
But ay tammeist redwood, & raveld in their reels.
Polwart Flyting, *Watson's Coll.* iii. 22.

To "cast *caprels* behind," evidently means, to fling; Fr. *capriole*, "a caper in dancing; also, the sault, or goat's leap, done by a horse," Cotgr. Both the alliteration and the sense require, that *rent* and *tammeist* should be read, *tent* and *rammeist*.

CAPROWSY, *s.*

Thou held a burch lang with a borrowit gown,
And an *caprowsy* barkit all with sweit.
Evergreen, ii. 58. st. 20.

This Ramsay renders, "an upper garment." But it has been expl. with more propriety, "a short cloak furnished with a hood," Gl. Sibb.

"From Fr. *cappe-rosin*, a red-coloured short cloak, with a cowl or hood, occasionally to cover the head." Chron. S. P. ii. 29, N. Or perhaps from *cape*, id. and *rouge* red. Su.G. *karpus*, a cowl.

To CAPSTRIDE, *v. a.* To drink in place of another, to take the vessel containing liquor, when it is going round, instead of him to whom it belongs, S. from *Cap*, q. v. and E. *stride*.

CAPUL, *s.* A horse. V. CAPYL.

CAR, *adj.* *Car gate.* V. KER.

CAR, CAAR, *s.* A sledge, a hurdle, S.

Scho tuk him wp with outyn wordis mo,
And on a *caar* wnlikly thai him cast.
Wallace, ii. 260. MS. Ir. *carr*, id.

CARAGE. V. ARAGE.

CARALYNGIS, *s. pl.* Dancings.

Fair ladyis in ringis,
Knychtis in *caralyngis*,
Bayth dansis and singis;
It semyt as sa.
Houlate, iii. 12. MS.

Or, perhaps it includes both singing and dancing by the same persons, which seems to have been anciently in use. It is sometimes written *karrellyng*.

Your hartis likis best, so I deuyne,
In ydilnes to rest aboue al thyng,
To tak your lust, and go in *karrellyng*.
Doug. Virgil, 299. 36. V. CAROL-EWYN.

It is surprising that Mr Pinkerton should give this word as not understood; especially as it is evidently the same used by Chaucer.

Was never non, that list better to sing,
Ne lady lustier in *caroling*.
Chan. Yem. T. v. 16813.

Fr. *caroll-er*, to dance, to revel; *carolle*, a kind of dance, wherein many dance together, Cotgr. Ital. *carola*, a ball. The original word is Arm. *corol*, a dance, danse publique, danse en rond; Ballet.

CARAMEILE, *s.* The name of an edible root. V. CARMELE.

CARCAT, CARKAT, CARCANT, *s.* 1. A necklace, E. *carcanet*.

Thair collars, *carcats*, and hals beids.—
Maitland Poems, p. 327.

2. It is also used for a pendant ornament of the head.

Vpon thair forebrows thay did beir
Targats and tablets of trim warks,
Pendants and *carcants* shining cleir,
With plumagis of gitie sparks.
Watson's Coll. ii. 10.

CARDINAL, *s.* A long cloak, or mantle, worn by women, S.

"Wearied of barred plaids, they betook themselves to Stirling ones, and now duffle *cardinals* begin to have the ascendant." P. Kirkmichael, Banffs. Statist. Acc. xii. 468.

This, I suppose, has been originally confined to one of scarlet, and received its name from the dress worn by the *Cardinals* of Rome. Thus Fr. *cardi-*

nalisé, red; in a red or scarlet habit, such as Cardinals wear, Cotgr.

To CARE. V. GAIR.

CARE BED LAIR, a disconsolate situation; q. "lying in the bed of care."

Her heart was like to loup out at her mou',
In *care-bed lair* for three lang hours she lay.
Ross's Helenore, p. 56.

Care bed is a phrase of considerable antiquity, being used by Thomas of Ercildoune.

Thre yer in *care bed* lay
Tristrem the trewe he hight.
Sir Tristrem, p. 73.

Perhaps it deserves to be mentioned, that Isl. *koer* is thus defined by Olaus; Cum aliquis ex diuturno morbo in lecto detinetur et tabescit; Lex. Run.

CARECAKE, *s.* A kind of small cake baken with eggs, and eaten on *Yule-day* in the North of S. *Ker-caik*, Gl. Sibb. Some retain this custom, apparently from superstition; others, especially young people, merely from the love of frolic.

Bourne observes, that cakes were baked in honour of the Virgin's lying-in; but that there is a canon of the Council of Trullus, prohibiting the use of any such ceremony; "because it was otherwise with her at the birth of our Saviour, than with all other women." Brand's Popul. Antiq. p. 204. V. next word.

CARE SONDAY, according to Bellenden, that immediately preceding Good Friday; but generally used to signify the fifth in Lent; S.

"Thus entrit prince James in Scotland, & come on *Care Sonday* in Lentern to Edinburgh." Bellend. Cron. B. xvii. c. 1. Dominicae passionis obviam, Boeth.

Marshall takes notice of the use of this designation among the English, the old people at least who reside in the country; observing also, that the name of *Karr Friday* is given in Germany to Good Friday, from the word *karr* which denotes satisfaction for a crime. Memini me dudum legisse alicubi in Alstedii operibus, —— diem illam Veneris, in qua passus est Christus, Germanice dici ut *Gute Freytag*, ita *Karr Freytag* quae satisfactionem pro mulcta significat. Certe *Care* vel *Carr Sunday* non prorsus inauditum est hodiernis Anglis ruri saltem inter senes degentibus. Observ. in Vers. Anglo-Sax. p. 536.

Su.G. *kaerusannadag* is used in the same sense; dominica quinta jejunii magni; Ihre.

This name may have been imposed, in reference to the satisfaction made by our Saviour. Some, however, understand it as referring to the accusations brought against him on this day, from Su.G. *kaera*, to complain. V. *Kaera*, Ihre.

It is probable that the name of the bread called *carcakes*, still used by the vulgar in Ang. has had the same origin, although the use of it is now transferred to Christmas. V. CARLINGS.

CARGE. *To carge*, in charge, in possession.

For worthi Bruce his hart was wondyr sar,
He had leuer haiff had him at his large,
Fre till our croun, than off fyne gold *to carge*,
Mar than in Troy was fund at Grekis wan.
Wallace, viii. 396. MS.

O. Fr. *carguer* is used in the same sense as *charger*.

CARIE, *adj.* Expl. "soft like flummery."

"He's of a *carie* temper;" S. Prov., "spoken of those who are soft and lazy." Kelly, p. 173.

Perhaps originally the same with E. *chary*, cautious.

CARYBALD, *s.*

Quhen kissis me that *carybald*,
Kyndillis all my sorow.
Maitland Poems, p. 48.

Dunbar uses a variety of words ending in *ald*; which I am inclined to consider as a corr. of the Fr. termination *eau*, instead of which *el* was anciently used. Thus *carybald* may be from Fr. *charavel*, or *charaveau*, a beetle; especially as the person is previously compared to a bum-bee, a drone, a scorpion, &c.

CARKINING, *s.* A collar.

A college of Cardinallis come syne in a ling,
That war *crannis* of kynd gif I rycht compt;
With ride [reid] hattis on heid in hale *carkining*.
Houlate, i. 13. MS. V. CARCAT.

CARL, CAIRLE, CARLE, CARLL, *s.* 1. A man.

It is used in this general sense, S. B. Thus they not only say, "a big carl," but "a little carl," "a rich carl," &c. Hence the phrase "a carl-cat," a male cat. A. Bor, id.

We find the childish idea, that the man who gathered sticks on the sabbath-day was sentenced to be imprisoned in the moon, as old as the age of Henrysone. Speaking of the moon, he says:

Her gite was gray and full of spottis blak,
And on her breist ane *cairle* paintit ful even,
Bering a bushe of thornis on his bak,
Quhich for his theft micht clime no ner the heaven.
Test. Creseide, *Chron. S. P.* i. 165.

A.S. *carl*, masculus, Isl. *karl*, O. Teut. *kaerle*, id.

2. Man as distinguished from a boy.

Mr Macpherson gives this as one sense of the word in Wyntown. But if thus used, I have overlooked it, unless the passage, quoted sense 6, should be thus understood.

3. A clown, a boor, a person of low extraction, S. A. Bor.

Warnyd be the way wes he,
That the *carlis* ras agayne the Kyng.
Wyntown, ix. 4. 11.

This refers to the insurrection of Wat Tyler and Jack Straw, during the reign of Rich. II. of England.

"Kiss a *carle*, and clap a *carle*; and that's the way to tine a *carle*. Knock a *carle*, and ding a *carle*; and that's the way to win a *carle*." Kelly's Prov. p. 228.

A. S. *ceorl*, a countryman, Isl. *karl*, Belg. *kaerle*, Germ. *kerl*, rusticus, Su.G. *kerl oc konung*, plebs et princeps.

4. Hence, by a slight transition, it is used to denote one who has the manners of a boor.

"Give a *carle* your finger, and he'll take your whole hand."—i. e. "Suffer an unmannerly fellow to intrude upon you, and he will intrude more and more." Kelly, p. 118.

We learn from Kilian, that in O. Sax. *kaerle* had a similar sense: Parum favens, parumque propitius Saxonum genti;—q. d. Carolus, nempe Magnus ille Saxonum domitor acerrimus; qui Saxones subjugatos omni ratione Christianos facere conatus est.

E. *carle*, "a mean, rude, rough, brutal man. We now use churl." Johns.

5. A strong man. In this sense it is used in Wallace, as synon. with *churl*.

A *Churll* thai had that felloune byrdyngis bar;
Excedandlye he wald lyft mekill mar
Than ony twa that thai amang thaim fand.—
Wallace, with that, apon the bak him gaif,
Till his ryg bayne he all in sondyr draif.
The *Carll* was dede. Of him I speke no mar.
B. ii. 29. 45. MS.

"Ane of thir clannis wantit ane man to perfurnis furth the nowmer, & wagit ane *carll* for money to debait thair actioun, howbeit this man pertenit na thyng to thaym in blud nor kyndnes." Bellend. Cron. B. xvi. c. 9. Immani corpore rusticus, Boeth.

I gaed into the Trojan ha',
E'en ben to their fireside;
To help your common cause, O Greeks!
Sic cheils wad made you fleid.
Far there was mony a sturdy *carl*,
Wi' bairds as stiff as bent.
Poems in the Buchan Dialect, p. 11.

Here, however, the meaning is perhaps determined by the epithet.

Germ. *kerl* has not only the sense of rusticus, paganus, but is also rendered by Wachter, fortis, corpore robusto et animo virili praeditus. The name *Charles*, or as it appears on his coins, *Karl*, as given to Charlemagne, is supposed to refer to his great size and strength. These, at least, seem to be viewed as having given occasion for this secondary use of the term. Hence Kilian thus defines it: Vir fortis et strenuus: Vir procerae staturae et grandis corporis: *Qualem fuisse Carolum primum scribunt*. Sibb. says; "Hence he was called Karle magnus, latinized to Carolus." But although "he was seven, or, as some say, eight feet high," and "exceeding strong," according to Savage, "he had the title of *Great* from his august and noble actions." Hist. Germany, p. 56. And this is undoubtedly the truth: for otherwise *Carolus magnus* would be a gross tautology.

6. An old man, S. "*Carle*, an old man. North." Gl. Grose.

Bath awld and yhoung, men and wywys,
And sowkand barnys thar tynt thare lyvys.
Thai sparyt nowther *carl* na page.
Wyntown, viii. 11. 90.

This, however, may be equivalent to,

Bathe yhoung and awld, *man* and page.
Ibid. 142.

"The term *carl*, Sibb. says, "always implies an advanced period of life." But from what has been already observed, it will appear that this assertion is unfounded.

Although we have no evidence that the word was early used in this sense in S., Ihre shews that it is of considerable antiquity among the Goths. As Su.G. Isl. *karl* denotes an old man in general, it is used for a grandfather in the laws of Gothland.

CARE-CRAB, the male of the Black-clawed crab, Cancer pagurus, Linn.

"Cancer marinus vulgaris, the common sea-crab; our fishers call it a Partan; the male they call the *Carle crab*, and the female the Baulster crab." Sibb. Fife, p. 132.

CARL-HEMP, *s.* 1. "The largest stalk of hemp," S. A. Bor.; that hemp which bears the seed, Gl. Grose.

2. Used metaph. for firmness of mind, S.

Come, *Firm Resolve*, take thou the van;
Thou stalk o' *carl-hemp* in man!
And let us mind, faint heart ne'er wan
A lady fair,
Wha does the utmost that he can,
Will whyles do mair.
Burns, iii. 371.

This alludes to the S. Prov. "You have a stalk of *carle hemp* in you;—spoken to sturdy and stubborn boys;" Kelly, p. 373. "Male-hemp," ibid. N.

CARL-AGAIN. *To play carl-again*, to return a stroke, to give as much as one receives, Ang. From *carl* a strong man, and the adv. *again*.

CARL and CAVEL. V. KAVEL.

CARL-DODDIE, *s.* A stalk of ribgrass, Ribwort plantain, S. Plantago lanceolata, Linn.

If this be the true pronunciation, the plant may have received its name from *carl* an old man, and *doddie*, or *doddell*, bald; as denoting its resemblance to a bald head. In Evergreen it is *Curldoddy*, q. v.

CARLIE, *s.* 1. A little man; a diminutive from *carle*, S.

I knew some peevish clownish *carlie*
Would make some noise & hurly burlie.
Cleland's Poems, p. 68.

"Yet he was a fine, gabby, auld-farren *carly*." Journal from London, p. 2.

CARLISH, CARLITCH, *adj.* Coarse, vulgar.

The pyet, with hir pretty cot,
Fenyeis to sing the nychtingalis not;
Bot scho can nevir the corchat cleif,
For harshnes of hir *carlich* throt.
Dunbar, Bannatyne Poems, p. 64.

The morn I wad a *carlish* knicht,
Or a holy cell maun drie.
Jamieson's Popular Ball. i. 236.

Literally, one who, notwithstanding his rank, has the manners of a boor, a churl.

A. S. *ceorlic*, vulgaris. *Carlish*, is used in O. E. poetry, and in that beautiful poem, *The Child of Elle*, which has been claimed as S., in the sense of churlish, discourteous.

Her fathir hath brought her a *carlish* knight,
Sir John of the north countraye.——
Trust me, but for the *carlish* knyght,

I ne'er had fled from thee.
Percy's Reliques, i. 79. 84.

CARLIN, CARLING, *s.* An old woman, S.

Now sie the trottibus and trowane,
Sa busilie as scho is wowane,
Sie as the *carling* craks:
Begyle the barne sho is bot young.—
Philotus, S. P. *Repr.* iii. p. 15. 16.

Then Colin said, The *carline* made it nice,
But well I kent she cud it rightly dice.
Ross's Helenore, p. 119.

"Crooked *carlin*, quoth the cripple to his wife;" S. Prov. Kelly, p. 78.

2. A contemptuous term for a woman, although not far advanced in life, S.

And for hir wordis was sa apirsmart,
Unto the *nymphe* I maid a busteous braid:
Carline, (quod I) quhat was yone that thou said? *Palice of Honour*, iii. 73.

Mr Pinkerton renders this "*rogue*;" but evidently from inadvertency.

3. The name given to the last handful of corn which is cut down in the harvest-field, when it is not shorn before Hallowmas; S. B. When the harvest is finished about the ordinary time, it is called the *Maiden*. The allusion is to age; as the term evidently respects the lateness of the harvest.

G. Andr. renders Isl. *karlinna*, vira, as simply signifying a woman. In Edd. Saemund. *kaerling* occurs in the sense of foemina plebeia. Su.G. *kaering*, alias *kaerling*, denotes an old woman, anus. Ihre admits, however, that by ancient writers it is used for a wife, or a woman of whatsoever age. It is evidently a dimin. from *carl*, formed by the termination *in*, q. v. used for this purpose.

CARLIN-HEATHER, *s.* Fine-leaved heath, Erica cinerea, Linn.; also called *Bell-heather*.

CARLINSPURS, *s. pl.* Needle furze or petty whin, Genista Anglica, Linn., S. B. q. the spurs of an old woman.

CARLIN-TEUCH, *adj.* As hardy as an old woman, S. B.; from *carlin*, and *teuch*, tough.

CARLING, *s.* The name of a fish, Fife; supposed to be the Pogge, Cottus Cataphractus, Linn.

"Cataphractus Shonfeldii, Anglis Septentrionalibus, a Pogge: I take it to be the fish the fishers call a *carling*." Sibb. Fife, p. 126.

CARLINGS, *s. pl.* Pease *birsled* or broiled, Ang.; according to Sibb. "pease broiled on *Care*-Sunday."

There'll be all the lads and the lasses,
Set down in the midst of the ha,
With sybows, and ryfarts, and *carlings*,
That are both sodden and ra.
Ritson's S. Songs, i. 211.

He expl. it, "large grey pease," Gl.

They seem to have received this designation from *Care* in the term *Care-Sunday*. The same custom prevails in Newcastle upon Tyne, and other places in the North of England. Mr Brand has a curious paper on this custom, Popular Antiq. p. 325—330.

CARMELE, CARMYLIE, CARAMEIL, *s.* Heath Pease, a root; S. Orobus tuberosus, Linn.

"We have one root I cannot but take notice of, which we call *carmele*: it is a root that grows in heaths and birch woods to the bigness of a large nut, and sometimes four or five roots joined by fibres; it bears a green stalk, and a small red flower. *Dio*, speaking of the Caledonians, says: Certum cibi genus parant ad omnia, quem si ceperint quantum est unius fabae magnitudo, minime esurire aut sitire solent. *Cesar* de Bel. Civ. lib. 3tio writes, that Valerius's soldiers found a root called *Chara*, quod admistum lacte multam inopiam levabat, id ad similitudinem panis efficiebant. I am inclined to think that our *Carmele* (i. e. sweet root) is Dio's *cibi genus*, and Cesar's *Chara*. I have often seen it dried, and kept for journeys through hills where no provisions could be had. I have likewise seen it pounded and infused, and when yest or barm is put to it, it ferments, and makes a liquor more agreeable and wholesome than mead. It grows so plentifully, that a cart-load of it can easily be gathered, and the drink of it is very balsamic." Shaw, App. Pennant's Tour in S. 1769. p. 310, 311.

"*Carameile* or *Caperciles*, the Orobus tuberosus, being the root so much used in diet by the ancient Caledonians." Statist. Acc. (Lanark.) xv. 8, N.

Gael. *cairmeal*, Heath pease; Shaw. V. KNAPPARTS.

CARNAILL, *adj.* Putrid.

Na thing he had at suld haiff doyn him gud,
Bot Inglissmen him seruit off *carnaill* fud.
Hys warldly lyff desyrd the sustenance,
Thocht he it gat in contrar off plesance.
Wallace, xi. 1348. MS.

Former editors, not understanding the term, have made it *careful*. It is evidently from Fr. *charognaux*, "stinking, putrified, full of carrion;" Cotgr. For the Fr. termination *eau*, or *eux*, is often changed into *aill* or *ell* by our old writers.

CARNELL, *s.* A heap; a dimin. from *cairn*.

"In this regioun [Gareoch] is ane *carnell* of stanis, liand togiddir in maner of ane croun; and ryngis (quhen thay ar doung) as ane bell.—Ane temple wes biggit (as sum men beleuis) in the said place, quhare mony auld ritis and superstitionis wer made to euill spretis." Bellend. Descr. Alb. c. 10.

To CARP, CARPE, *v. a.* 1. To speak, to talk; to relate, whether verbally, or in writing.

Oure Eldrys we sulde folowe of det,
That thare tyme in wertu set:
Of thame, that lyvyd wityously,
Carpe we bot lityl, and that warly.
Wyntown, iii. *Prol.* 26.

Storyss to rede are delitabill,
Supposs that thai be nocht bot fabill;
Than suld storyss that suthfast wer,
And thai war said on gud maner,
Haue doubill plesance in heryng.
The first plesance is the *carping*,
And the tothir the suthfastnes,
That schawys the thing rycht as it wes.
Barbour, i. 6. MS.

In this sense it is used in O. E.

——— For profit and for health
Carpe I wold with contrition, and therfore I cam hither. *P. Ploughman*, I i 2. a.

It is only in later times that the term has been used as denoting satyrical speech or composition.

2. To sing.

Then aye he harped, and aye he *carped*,
Till a' the lordlings footed the floor;
But an' the music was sae sweet,
The groom had nae mind of the stable door.
Minstrelsy Border, i. 84.

"*Carped*, sung." N. It most probably denotes that modulated recitation, with which the minstrel was wont to accompany the tones of his harp.

This word seems to have no other origin than Lat. *carpo*, to cull; most probably introduced by monkish writers.

CARPING, *s.* Narration. O. E. id. V. the *v.*

CARRALLES, *s. pl.* Carols, or songs, sung within and about kirks, on certain days; prohibited by act of Parliament.

"The dregges of idolatrie yit remaines in divers pairtes of the realme, using of pilgrimages to some chapelles, welles, croces, and sik uther monuments of Idolatrie: as also be observing of the festival dayes of the Sanctes, sumtime named their Patrones, in setting furth of bane-fyers, singing of *Carralles*, within and about kirkes, at certaine seasons of the yeir, and observing of sik uthers superstitious and Papistical rites." Ja. VI. 1581. c. 104. Murray. V. CARALYNGIS and GYSAR.

CAROL-EWYN, *s.* The name given, Perths., to the last night of the year; because young people go from door to door singing *carols*. In return for their services they get small cakes baked on purpose.

CARRITCH, CARITCH, *s.* The vulgar name for a catechism; more commonly in pl. *carritches*, S.

"A *blind* woman, who kept a school in the next village,—taught him the A, B, C, and the Mother's *Carritch*, and the Proverbs." Mem. of Magopico, p. 5, 6.

2. Used somewhat metaph.

Ye mak my Muse a dautit pet;
But gin she cou'd like *Allan's* met,
Or couthy cracks and hamely get
Upo' her *caritch*,
Eithly wad I be in your debt
A pint o' paritch.
Fergusson's Poems, ii. 112.

The only word I have met with, to which this bears any resemblance, is Isl. *kuer*, libellus. But it may be merely a corr. of the E. word.

CARRY, *s.* A term used to express the motion of the clouds. They are said to have *a great carry*, when they move with velocity before the wind, S. B.

CARSE, KERSS, *s.* Low and fertile land; generally, that which is adjacent to a river, S.

Tharfor thai herberyd thaim that nycht
Doune in the *Kers*.—
And, for in the *Kers* pulis war,

Houssis thai brak, and thak bar,
To mak bryggis, quhar thai mycht pass.
Barbour, xii. 392. 395. MS.

Our thwort the *Kerss* to the Torwode he yeide.
Wallace, v. 319. MS.

In edit. 1648, this is strangely rendered,

Ouerthart *he cast*, to the Torwood he geed.

The term is often used to denote the whole of a valley, that is watered by a river, as distinguished from the higher grounds. Thus, all the flat lands, on the north side of Tay, between Perth and Dundee, are called *the Carse of Gowrie*, whence the unfortunate family of Ruthven had their title; those on the Forth, *the Carse of Stirling*; and those in the vicinity of Carron, *the Carse of Falkirk*.

"The smallest, but richest part of the parish lies in the *Carse* of Gowrie, well known for the strength and fertility of its soil." P. Kinnaird, Perths. Statist. Acc. vi. 234.

In relation to the *Carse* of Falkirk, Trivet, describing one of the invasions of Edw. I. says, Causantibus majoribus *loca palustria*, propter brumalem intemperiem, *immeabilia* esse, p. 316. On this passage Lord Hailes observes; "The meaning seems to be, that the English army could not arrive at Stirling, without passing through some of the *carse grounds*; and that they were impracticable for cavalry at that season of the year." Ann. i. 266.

This connexion would almost indicate some affinity between our *carse*, and C. B. *kors*, palus, a marsh; only, no similar term occurs in Gael. or Ir. Bullet, indeed, mentions Celt. *ceirs* and *cyrs* as used in the same sense. Su.G. *kaerr* and Isl. *kiar*, *kaer*, both signify a marsh. *Kaer* is thus defined by G. Andr.; Caries et valliculae, inter virgulta vel saxa convalliculae; Lex. p. 143.

"Etymologists, it has been observed, explain this word [*Carse*], as signifying rich or fertile. This account is justified by fact; for such lands, when properly cultivated, produce luxuriant crops." P. Gargunnock, Stirl. Statist. Acc. xviii. 101.

I have not been able to discover any authority for this explanation.

It has also been remarked that *Carse* is "probably from the word *carrs*, used in the North of England, for level land on the banks of a river or arm of the sea." P. Longforgan, Perths. Ibid. xix. 498. N.

Carre is defined by Grose, "a hollow place in which water stands. North." Also, "a wood of alder or other trees, in a moist, boggy place."

Carse is sometimes used as an adj. as appears from the expression used by Lord Hailes, which is very common.

CARTAGE, *s.* "A cartful, as much as a cart will hold." Rudd.

Ful mony *cartage* of thare oxin grete
About the fyris war britnit and doun bet,
And bustuous *boukis* of the birsit swine.
Doug. Virgil, 367. 53.

But it seems doubtful, if *cartage* be not used as synon. with *bouk*, carcase, whole bulk of an animal.

CARTE, *s.* A chariot, epecially one used in war.

Law from his breist murnaud he gaif ane yell,
Seand the wod *carte* and spulye of the knycht,
And the corps of his derest freynd sa dycht.
Doug. Virgil, 28. 12. Currus, Virg.

Chaucer, *carte*, id.

Ir. *cairt*, C. B. *kertuyn*, A. S. *cract*, Su.G. *kaerra*, Germ. Belg. *carre*, id.

CARTIL, *s.* A cart-load, Ang.; perhaps contr. from *cart* and *fill* or *full*.

CARUEL, KERVEL, *s.* A kind of ship.

Our *caruellis* howis ladnis and prymys he,
Wyth huge charge of siluer in quantité.
Doug. Virgil, 83. 46.

"*Caravel*, or *Carvel*, a kind of light round ship with a square poop rigg'd and fitted out like a galley, holding about six score or seven score tun: These are counted the best sailers on the sea, and much used by the Portuguese." Phillips.

Rudd. views this word as derived from Ir. *carbh*, a ship, or rather from Fr. *caravelle*, which Menage deduces from *carabus*. The latter is described by Isidore, as a little skiff, made of twigs, which, being bound together by a rough hide, form a sort of vessel. This, as Rudd. observes, much resembles both in name and kind the Irish *curroughs*, which our antiquaries so often mention.

But the term has more extensive affinities than this learned writer has observed. As in Teut. it is *kareveel*, *korveel*, *krevel*, in Hisp. *caravela*, in Ital. *caravella*; the ancient Swedish Goths gave the name *karf* to a kind of ship, much in use among them. The same term was used by the Icelanders. The Finns call it *carvas* and *carpan*.

Aulus Gellius, when giving the various names of ships, mentions *corvita* as one. This by Plautus is written *corbita*. As *caruel* seems to have originally signified a vessel made of *twigs*, what if our *creel* or basket, be merely a corr. of the word? For, indeed, *cog*, a pail, appears to be the same term with that changed into *cock* in *cock-boat*, Su.G. *kogg*, navigii genus apud veteres, Ihre; Chaucer, *cogge*.

CASCHET, CASHET, *s.* The king's privy seal.

"Our Soveraigne Lord, and Estaites of this present Parliament,—ordeins all and whatsomever Resignations made sen the date of the said commission,—and all infeftments proceeding thereupon, orderlie past his Heighnes *cashet*, Register and ordinare seales,—to be hereafter past and exped upon the lyke resignations in the hands of the Lords of his Majesties Secreet Councel," &c. Ja. VI. Parl. 1609. c. 14. Murray.

—"Lanerk had sent letters under the *cashet* to many noblemen and burghs, declaring the King's mind to keep what was promised us, but withal running out in bitter invectives against the Parliament of England." Baillie's Lett. i. 364.

This may either be from Fr. *cassette*, a casket, or *cachet*, a seal; *cachet du Roi*, the king's signet.

CASEABLE, *adj.* Naturally belonging to a particular situation, or *case*.

"Some convulsions he had, where in the opening of his mouth with his own hand, his teeth were somewhat hurt. Of this symptom, very *caseable*, more din was made by our people than I could have wished of so meek and learned a person." Baillie's Lett. i. 185.

The meaning is, that in his disorder, this was a natural enough symptom; although some rashly spoke of it as a divine judgment.

To CASS, *v. a.* To make void, to annul.

"We reuoke, and *cassis* all tailyeis maid fra tha airis generall to the airis maill of ony landis in our realme." Ja. IV. 1493. c. 83, Edit. 1566. c. 51. Murray.

Fr. *cass-er*, id. L. B. *cass-are*, irritum reddere, Du Cange.

CASS, *s.* 1. Chance, accident; O. E. id,

He tald his modyr of his sodane *cass*.
Than wepyt scho, and said full oft, Allas!
Wallace, i. 263. MS.

2. Work, business.

—— Thai that *cass* has made.
Barbour.

Fr. *cas*, matter, fact, deed, business.

CASSIE, CAZZIE, *s.* A sort of basket made of straw, S. B.

"Neither do they use pocks or sacks as we do; but carries and keeps their corns and meal in a sort of vessels made of straw, called *Cassies*." Brand's Orknéy, p. 28.

"They carry their victual in straw creels called *cassies*, made very compactly of long oat straw woven with small twisted ropes of rushes, and fixed over straw flets on the horses backs with a clubber and straw ropes." P. Wick, Caithn. Statist. Acc. x. 23.

It is also written *cosie*; and used in Orkney instead of a corn riddle.

"The seed-oats never enter into a riddle, but are held up to the wind either in a man's hands, or in a creel, called a *cosie*, made of straw." P. S. Ronaldsay, Statist. Acc. xv. 301.

Perhaps this should be read *easie*, which occurs, p. 302.

From the account given of these vessels, they seem to resemble our *skepps* or *ruskies* made for bees.

Teut. *kasse* capsa, cista, arca, theca. Fr. *casse*, Ital. *cassa*, Hisp. *caxa*, L. B. *cassa*, id. Lat. *cassis*, a net. But we find the analogy still greater in Su.G. *kasse*, reticulum, in quo pisces, carnes, et aliae res edules portantur; Isl. *braudkass*, reticulum pane plenum. Fenn. *cassi*, pera reticulata. Hung. *cass* signifies a casket.

CAST, *s.* 1. A twist, a contortion; as, *His neck has gotten a cast*, or *a wrang cast*, S.

2. Opportunity, chance, S. It is said that one has got a *cast* of any thing when one has had an unexpected opportunity of purchasing it, especially if at a low price.

3. A turn, an event of any kind, S.

What *cast* has fashen you sae far frae towns?
I'm sure to you thir canna be kent bounds.
Ross's Helenore, p. 77.

4. Lot, fate.

Black be their *cast!* great rogues, to say no more;
Their generation all I do abhore.
Yea, for my country, since I went away,

I did expect my dearest blood should pay.
Hamilton's Wallace, p. 323.

5. Aim, object in view.

Thare is na sege for na schame that schrynkis at schorte,
May he cum to hys *cast* be clokyng but coist,
He rekkys nowthir the richt, nor rekles report.
Doug. Virgil, 238, a. 26.

6. Subtile contrivance, wile, stratagem.

— He a wys man wes of *cast*,
And in hys deyd wes rycht wyly.
Wyntown, vi. 18. 168.

Ane Clyffurd come, was Emys sone to the lord,—
Quha awcht thai horss, in gret heithing he ast;
He was full sle, and ek had mony *cast*.
Wallace, v. 740. MS.

It is used in the same sense by Chaucer.

And she was ware, and knew it bet than he,
What all this queinte *cast* was for to sey.
Miller's Tale, ver. 3605.

7. Facility in performing any manual work, such especially as requires ingenuity or expertness; a term applied to artificers or tradesmen, S.

—— He went diuers thingis to se,—
The mony werkmen, and thare *castis* sle
In dew proporcioun, as he wounderit for ioy,
He saw *per* ordoure al the sege of Troy.
Doug. Virgil, 27. 14.

8. Legerdemain, sleight of hand.

In come japand the Ja, as a Jugloure.
With *castis*, and with cantelis, a quynt caryare.
Houlate, iii. 11.

9. The effect of ingenuity, as manifested in literary works.

So thocht in my translatioun eloquence skant is,
Na lusty *cast* of oratry Virgill wantis.
Doug. Virgil, 8. 37.

In the same sense he speaks of

— Quent and curious *castis* poetical,
Perfyte similitudes and examplis all
Quharin Virgil beris the palme and lawde.

Continuing to speak of these, he gives a humourous account of the reason why a famous old E. writer would not meddle with them:

Caxtoun, for dreid thay suld his lippis skaude,
Durst neuer twiche this vark for laike of knawlage,
Becaus he onderstude not Virgilis langage.
Ibid. 7. 39.

C. B. *cast*, signifies a trick, techna; Richardi Thes. ap. Ihre, vo. *Kast*. Isl. *kostr*, facultas, Edda Saemund. Su.G. *kost*, modus agendi.

CAST, *s.* 1. A district, a tract of country, S.

2. That particular course in which one travels, S.

Gang east, but ay some northward had your *cast*,
Till ye a bonny water see at last.
Ross's Helenore, p. 79.

Nae airths I kent, nor what was east by west,
But took the road as it lay in my *cast*.
Ibid. p. 87.

CAST, *s.* *A cast* of herrings, haddocks, oysters, &c.; four in number, S.

Warp is used by the herring-fishers as synon. They count *casts* or *warps*, till they come to thirty-two of these, which make their *lang hunder*, i. e. long hundred. Both terms literally signify, as many as in counting are *thrown* into a vessel, at a time; from Su.G. *kast-a* and *warp-a*, to cast, to throw.

The term is used in the very same manner in Su.G. in which it is said to be the mark of the fourth number. Est numeri quaternarii nota. *Ett kast sill*, quaternio halecum, (a cast of herrings), quantum simul in vas sale condiendum mittebant; Ihre, vo. *Kast*.

To CAST, *v. a.* To use, to propose, to bring forth. "To cast essonyies," LL. S. to exhibit excuses.

Su.G. *kast-a*, mittere.

To CAST *a clod between persons*, to widen the breach between them, S. B.

This pleas'd the squire, and made him think that he
At least frae Lindy wad keep Nory free;
And for himsell to mak the plainer road,
Betweesh them sae by *casting of a clod*.
Ross's Helenore, p. 105.

To CAST *a stone at* one, to renounce all connexion with one, S.

This phrase probably refers to some ancient custom, the memory of which is now lost. A singular phrase occurs in Isl., although different in signification: *Kasta steine um megn sier*, Majora viribus aggredi; Ol. Lex. Run.

To CAST OUT, *v. n.* To quarrel, S.

The gods *coost out*, as story gaes,
Some being friends, some being faes,
To men in a besieged city.
Ramsay's Poems, ii. 487.

"*To cast out with a person*; to fall out with a person." Sir J. Sinclair's Observ. p. 22.

"Better kiss a knave than *cast out wi'* him."—Ramsay's S. Prov. V. Chap, *s.*

To CAST UP, *v. a.* To throw any thing in one's teeth, to upbraid one with a thing, S.

For what between you twa has ever been,
Nane to the other will *cast up*, I ween.
Ross's Helenore, p. 115.

V. Set, *v.* to become.

Su.G. *foercasta*, id. exprobare. Ihre says that this is in imitation of the Lat. idiom, *objicere* from *jacere*. This analogy may also be traced in Germ. *vorwerff-en*, id.

To CAST UP, *v. n.* V. Upcasting.

To CAST WORDS, to quarrel, S. B.

Kest thai na mar *words*. *Wyntown*.

There is a similar phrase in Su.G. *Gifwa ord*, opprobrio lacessere; also, *ordkasta*, to quarrel.

CASTELWART, *s.* The keeper of a castle.

The *Castlewartis* on the Marche herde say,
How ryddand in thaire land war thai.
Wyntown, viii. 38. 129.

From *castle* and *ward*.

CASTOCK, Castack, Custoc, *s.* The core or pith of a stalk of colewort or cabbage; often *kail-castock*, S.

"The swingle-trees flew in flinders, as gin they had been as freugh as *kail-castacks*." Journal from London, p. 5.

"Every day's no Yule-day, cast the cat a *castock*." Ramsay's S. Prov. p. 24. Kelly observes on this; "Signifying that upon jovial occasions, people should be more free and liberal than ordinary, because they return not often;" p. 94. It seems rather meant to ridicule the semblance of liberality on great occasions, in one who is niggardly; as a cat does not eat vegetables.

The very wee things, todlin, rin
Wi' stocks out-owre their shouther.
An gif the *custoc's* sweet or sour,
Wi' jocteleges they taste them.
Halloween, *Burns*, iii. 127.

This, however, is rather the pron. of Clydes. and Ayrsh. Q. *kale-stalk*, according to Sibb.

Kelly seems to view it as a corr. of *kailstock*.

I have been sometimes inclined to derive it from Alem. *quest*, Su.G. *quist*, a branch; or Germ. *quast*, a knot in wood, *quastig* knotty. From attending to the precise sense of our term, I am satisfied that it is radically the same with Belg. *keest*, medulla, cor, matrix arboris, Kilian; the pith; also, a little sprout, Sewel.

CAT AND CLAY, the materials of which a mud-wall is constructed, in many parts of S. Straw and clay are well wrought together, and being formed into pretty large rolls, are laid between the different wooden posts by means of which the wall is formed, and carefully pressed down so as to incorporate with each other, or with the twigs that are sometimes plaited from one post to another, S.

Some say, that the roll of clay and straw intermixed is called the *cat*, from its supposed resemblance to that animal; others, that the term *cat* is properly applied to the wisp of straw, before it is conjoined with the clay. The word *cat* may itself refer to the clay: for this is the sense of Teut. *kaet*, limus, lutum, Kilian.

I have heard it conjectured, that *cat* is from *kett*, (the name given S. A. to the quick grass gathered from the fields,) on the supposition that this may have been mixed, instead of straw, with clay. The soil when matted with this noxious weed, is also said to be *ketty*.

CAT AND DOG, the name of an ancient sport, Ang.; also used in Loth.

The following account is given of it.

Three play at this game, who are provided with clubs. They cut out two holes, each about a foot in diameter, and seven inches in depth. The distance between them is about twenty-six feet. One stands at each hole with a club. These clubs are called *dogs*. A piece of wood of about four inches long, and one inch in diameter, called a *cat*, is thrown from the one hole towards the other, by a third person. The object is, to prevent the *cat* from getting into the hole. Every time that it enters the hole, he who has the club, at that hole, loses the club, and he who threw the *cat* gets possession both of the club and of the hole, while the former possessor is obliged to take charge of the *cat*. If the *cat* be struck, he who strikes it changes place with the person who holds the other club; and as often as these positions are changed, one is counted as won in the game, by the two who hold the clubs, and who are viewed as partners.

This is not unlike the *Stool-ball* described by Strutt, Sports and Pastimes, p. 76. But it more nearly resembles *Club-ball*, an ancient E. game, Ibid. p. 83. It seems to be an early form of *Cricket*.

CATBAND, *s.* A bar of iron for securing a door. This name is given to the strong hook, used on the inside of a door or gate, which being fixed to the wall, keeps it shut.

"The Lords declares, that they will find Magistrates of burghs lyable for the debts of rebells, who shall escape furthe of prisone in all time hereafter, in case they have not sufficient *catbands* upon the doors of their prisons, and lock the same ilk night, least the rebells pyke or break up the locks." Act Sedt. 11th Feb. 1671.

This is most probably from Germ. *kette*, a chain, and *band*: Su.G. *ked*, *kaedia*, *kedia*; Alem. *ketin*; Belg. *ketten*, *keting*; C. B. *cadwyn*, *chaden*; Ir. *kaddan*; Lat. *catena*. Wachter renders *kette*, vinculum annulatum; and derives it from Celt. *kutt-en*, claudere. Fr. *cadenat*, a padlock, seems to have the same origin with the terms already mentioned.

CATCHY, *adj.* Disposed to take the advantage of another, S. It is sometimes applied to language; but more commonly to conduct, as denoting one who is ready to circumvent; from the E. *v. catch*.

CATCHROGUE, *s.* Cleavers or goose-grass, an herb, S. Galium aparine, Linn.

It is said to receive its name, because, generally growing in hedges, it tears the clothes of one who attempts to break through, and at any rate the seeds adhere to them.

Its Sw. name conveys a similar idea. *Snaerie-gras*, q. grass that entraps or acts as a *snare*.

CATCLUKE, CATLUKE, *s.* Trefoil; an herb, S. "Trifolium siliquosum minus Gerardi," Rudd. Lotus corniculatus, Linn.

In battil gers burgeouns, the banwart wyld,
The clauir, *catcluke*, and the cammomylde.
Doug. Virgil, 401. 11.

Scho had ane hat upon hir heid,
Of claver cleir, baith quhyte and reid,
With *catlukes* strynklit in that steid,
And fynkill grein.
Chron. S. P. iii. 203.

Catlukes is probably an error.

"Named from some fanciful resemblance it has to a *cat* [cat's] or a *bird's foot*;" Rudd. Perhaps from the appearance of the seed-pods, which may be supposed to resemble a cat's toes with the talons.

Dan. *katte-cloe* is a cat's claw or *clutch*. Did an etymologist incline to indulge fancy a little, he might suppose that this designation contained an allusion to the power ascribed to this plant in preventing the influence of magic; from *kette*, Su.G. *ked*, a chain, and *klok*, magus. For he who is in possession of a *four-leaved* blade of trefoil is believed to be able to see those things clearly, which others, from the influence of *glamer*, see in a false light.

To CATE, CAIT, *v. n.* To desire the male or female; a term used only of cats.

—Of the language used by cats,
When in the night they go a *cating*,
And fall a scolding and a prating;—
Perhaps ye'll hear another time,
When I want money and get rhyme.
Colvil's Mock Poem, P. 2. p. 66.

This word might at first view seem formed from the name of the animal. But it certainly has a common origin with Su.G. *kaat*, salax, lascivus, *kaettias*, lascivire. V. CAIGE, CAIGIE.

CATECHIS, *s.* A catechism.

"And of thir wellis of grace ye haue large declaratioun maid to yow in the third part of this *catechis*, quhilk intraittis of the seuin sacramentis." Abp. Hamiltoun's Catechisme, 1551. Fol. 79, b.

CATER, *s.* Money, S. B.

He ne'er wad drink her health in water,
But porter guid;
And yet he's left a fouth o' *cater*,
Now that he's dead.
Shirrefs' Poems, p. 240.

q. What is *catered*. V. CATOUR.

CATERANES, KATHERANES, *s. pl.* Bands of robbers, especially such as came down from the Highlands to the low country, and carried off cattle, corn, or whatever pleased them, from those who were not able to make resistance, S. *kettrin*.

"Among the ancient Scots, the common soldiers were called *Catherni*, or fighting bands. The Kerns of the English, the *Kaitrine* of the Scots Lowlanders, and the *Caterva* of the Romans, are all derived from the Celtic word. The Gauls had a word of much the same sound and meaning. We learn from tradition, that those Catherni were generally armed with darts and *skians*, or durks.—Those who were armed with such axes [*Lochaber axes*], and with helmets, coats of mail, and swords, went under the name of *Galloglaich* (by the English called *Galloglasses.)*" Jo. Macpherson's Crit. Dissert. xi.

Bower, the continuator of Fordun, calls them *Caterani*. A. 1396, magna pars borealis Scotiae, trans Alpes, inquietata fuit per duos pestiferos *Cateranos*, et eorum sequaces, viz. Scheabeg et suos consanguinarios, qui Clankay; et Christi-Johnson, ac suos, qui Clanquhele dicebantur. Scotichron. Lib. xv. c. 3. Here he evidently gives the name of *Cateranes* to the chieftains of these marauding clans. Elsewhere he applies it to the people in general, who lived in this predatory way; calling them *Catervani* seu *Caterarii*. Ibid. Lib. viii. c. 21.

In the inscription of c. 12. Stat. Rob. II. this term is used as synon. with *Sorners*. "Of *Ketharines*, or Sorneris." There "it is ordained, that na man sall travell throw the cuntrie, in anie part of the realme, as *ketharans*. And they quha travells as *ketharans*," are described as "eatand the cuntrie, and consumand the gudes of the inhabitants, takand their gudes be force and violence."

Mean while he says to stalvart Aikenhill,
'Till we be ready you step forward will,
With your habiliments and armour sheen;
And ask yon highland *kettrin* what they mean?
Ross's Helenore, p. 120.

Gael. Ir. *ceatharnach*, a soldier, *ceatharb*, a troop; Ir. *cath*, C. B. *kad*, *katorvod*, a battle. Bullet traces *cadȝ* a combat, to Arab. *cahad*, id. and Heb. *chatyr*, *chad*, to kill, which I have not met with. Had he referred to כדור, *cadur*, acies militum, as the origin of Ir. *ceatharb*, a troop; we might have admitted a considerable resemblance.

CAT-FISH, SEA-CAT, *s.* The Sea-wolf, S. Anarhicas Lupus, Linn.

"Lupus marinus Schonfeldii et nostras: our fishers call it the *sea-cat*, or *cat-fish*." Sibb. Fife, p. 121.

Sw. *haf-kat*, i. e. sea-cat. Kilian gives *see-katte* as the Teut. name of the Lolligo.

CAT-HARROW, *s.*

For every Lord, as he thocht best
Brocht in ane bird to fill the nest;
To be ane watcheman to his marrow,
They gan to draw at the *cat-harrow*.
Lyndsay's Warkis, 1592. p. 269.

S. Prov. "*They draw the Cat Harrow;* that is, they thwart one another." S. Prov. Kelly, p. 329. Ramsay gives the term in pl. This game, I am informed, is the same with Cat and Dog, q. v. The name *Cat-harrow* is retained, both in Loth., and in Ang.

CATHEL-NAIL, *s.* The nail by which the body of a cart is fastened to the axletree, Fife.

Isl. *kadall* denotes a strong rope or cable. Shall we suppose that the cart was originally fastened by a rope; and that the nail received its name, as being substituted for this?

CATINE.

Thir venerable virgins, whom the warld call witches,
In the time of their triumph, tirr'd me the tade;
Some backward raid on brodsows, and some black-bitches;
Some instead of a staig over a stark Monk straid.
Fra the how the hight some hobbles, some hatches;
With their mouths to the moon, murgeons they made;
Some be force in effect the four winds fetches,
And nine times withershins about the throne raid:
Some glowring to the ground, some grievouslie gaips;
Be craft conjure, and fiends perforce,
Furth of a *catine* beside a cross,
Thir ladies lighted from their horse,
And band thaim with raips.
Polwart's Flyting, *Watson's Coll.* iii. 17.

CATMAW, *s.* "To tumble the *catmaw*," to go topsy-turvy, to tumble, S. B.

Although the meaning of the last syllable is obscure, that the first refers to the domestic animal thus named, appears from the analogous phrase in Fr. *sault du chat*, "the cat-leape, a certain tricke done by Tumblers," Cotgr. This in Clydes. is also called *tumbling the wullcat*, i. e. wild cat. The allusion undoubtedly is, to the great agility of this animal; and particularly to the circumstance of its almost invariably falling on its feet.

CATOUR, *s.* A caterer, a provider.

Catour sen syne he wäs, but weyr, no mar.
Wallace, ii. 101. MS.

i. e. "without doubt he never since acted as caterer for his master." In Perth edit. it is erroneously printed *Tatour*.

Skene uses *catours* as synon. with purveyors, provisours, to the King, Chalmerlan Aire c. 17. s. 1.

O. Teut. *kater*, oeconomus. V. KATOURIS.

CAT-SILLER, *s.* The mica of mineralogists, S.; the *katzen silber* of the vulgar in Germany.

CATTER, CATERR, *s.* Catarrh.

"In the nixt winter Julius Frontynus fell in gret infirmité be imoderat flux of *catter*, generit of wak humouris." Bellend. Cron. F. 46. a. *Caterr*, Compl. S. p. 56.

The ingenious editor of the Compl. expl. this word as also signifying "an imaginary disease, supposed, by the peasants, to be caught by *handling* cats; and similar to another distemper termed *weazle-blawing*, which gives the skins of dogs a cadaverous yellow hue, and makes their hair bristle on end, and is supposed to be caused by the breath of the weazle."

I will not say, that the account here given of the supposed cause of the *catter*, is not accurate; as it undoubtedly respects the belief of the peasants on the Border. But that in the North of S. is widely different. The disease itself is there called *catrick*; and from the account given of it, appears to be the same which physicians call a *cataract*. But a most absurd theory is received as to the cause of this disease. If a *cat* pass over a corpse, it is believed that the person, whom it first leaps over after this, will be deprived of sight. The distemper is supposed to have its name from the unlucky animal. So far does this ridiculous opinion prevail among the vulgar, S. B. that as soon as a person dies, if there be a cat in the house, it is locked up or put under a tub, to prevent its approaching the corpse. If the poor creature has passed over the dead body, its life is forfeited. Sometimes, this is carried so far, that if it be found in the same apartment, or in that above it, so as to have had it in its power to walk over the corpse, it is irremediably devoted to death.

CATTLE-RAIK, *s.* A common, or extensive pasture, where cattle feed at large, S.

From *cattle* and *raik* to go, because they have liberty to range. V. RAIK.

CATWITTIT, *adj.* Harebrained, unsettled, q. having the *wits* of a *cat*, S.

This seems formed in the same manner with E. *harebrained*; which undoubtedly contains an allusion to the timid and startled appearance of the animal, when disturbed; although Johns. derives it from E. *hare*, to fright.

To CAUCHT, *v. a.* To catch, to grasp.

And sum tyme wald scho Ascaneus the page
Caucht in the fygure of his faderis ymage,
And in hir bosum brace——
Doug. Virgil, 102. 36.

Turnus at this time waxis bauld and blyth,
Wenyng to *caucht* ane stound his strenth to kyith.
Ibid. 438. 20.

i. e. to lay hold of a favourable moment for manifesting his strength: formed from the pret. of *catch*.

To CAVE, KEVE, *v. a.* 1. To push, to drive backward and forward, S.

2. To toss. "*To cave the head*," to toss it in a haughty or aukward way, S.

Up starts a priest, and his hug head claws,
Whose conscience was but yet in dead thraws,
And did not cease to *cave*, and paut,
While clyred back was prickt and gald.
Cleland's Poems, p. 66.

The allusion is to a horse tossing and pawing.

CAVE, *s.* 1. A stroke, a push, S.

2. A toss.

Isl. *akafr*, cum impetu, vehementer.

To CAVE, *v. a.* To separate grain from the broken straw, after threshing, S. B.

It has nearly the same sense S. A., being defined by Sibb., "to separate corn from the chaff." This indeed seems the original idea; Teut. *kav-en*, ventilare paleas; and this from *kaf*, *kave*, chaff.

CAVEL, CAUIL, CAFLE, KAVEL, KEVIL, *s.* 1. Expl. "a rod, a pole, a long staff."

The Kenyie cleikit to a *cavel*.
Chr. Kirk, st. 7.

Callander says that it should be written *kevel* or *gevel*; erroneously deriving it from Goth. *gafflack*, a kind of javelin among the ancient Goths; A. S. *gafelucas*; whence S. *gavelok*, an iron crow. Tytler says; "Probably a cudgel or rung." If this be the sense, it is unquestionably the same word with Su.G. *kafle*, pertica, bacillus, rotundus, cujuscunque usus, Ihre; Germ. *keule*, a club. But as in other copies it is, *the cavel*, it may perhaps denote "a sorry fellow," as expl. by Mr Chalmers. V. KAVEL.

2. A lot, S. *keul*, S. A. Hence, "to cast cavels," to cast lots. *Cavel*, id. Northumb. Gl. Grose.

Lat ws cheyss v off this gud cumpany,
Syne *caflis* cast quha sall our master be.
Wallace, vii. 378. MS.

And they cast *kevils* them amang,
And *kevils* them between,
And they cast *kevils* them amang,
Wha suld gae kill the king.
Minstrelsy Border, ii. 81.

Sometimes, by our writers, the phrase, to *cast in cavyll*, is used.

"Thir prudent men returnit the fourt moneth efter to Argyle, quhare kyng Fergus was resydent for the tyme. In quhais presence all the landis of Scotland war *cassin in cavyll* amang the nobyllis thairof." Bellend. Cron. F. 9. b.

3. By Rudd. *cavillis* is not only translated lots, but "responses of oracles."

And quhilis, he says, the *cauillis* of Licia,
And quhilis fra Jupiter sent doun alsua
The messingere of goddis bryngis throw the skyis
Sa fereful charge and command on thys wise.
Doug. Virgil, 112. 55.

4. State appointed, allotment in Providence, S. B.

"Let ilka ane be content with his ain *kavel*;" Ramsay's S. Prov. p. 50.

——I should be right content
For the kind *cavel* that to me was lent.
Ross's Helenore, p. 128.

I dacker'd wi' him by mysel',
Ye wish't it to my *kavel*.
Poems in the Buchan Dialect, p. 10.

5. A division or share of property; which has received this denomination from its being originally determined by lot, S. B.

"The Town and Bishop feued out this fishing in shares, six of them called *the King's cavil*, and the other six *the Bishop's cavil*. State, Leslie of Powis, &c. vers. Fraser of Fraserfield, p. 17.

E. *lot* is used in the same sense.

"This then was the *lot* of the tribe of the children of Judah," &c. Judges xv. 1.

It is surprising that the true origin of this word should hitherto have been overlooked; especially as it occurs both in its primary, and in its metaph. sense in our old writings. Rudd. thinks that it may be from A. S. *cavel*, calathus, because lots might be thrown into a basket, as among the Greeks and Romans into an urn. But he considers, as its most natural origin, L. B. *cavilla*, talus, the joint by which the leg is united to the foot; as bones of this description seem to have been anciently used for lots. Sibb. gives no other derivation. Lye refers to C. B. *kyvlwr* as also denoting lots, Jun. Etym.

But *cavel*, is merely Su.G. Isl. *kafle*, which primarily means a rod, and is transferred to a lot in general. Verelius gives the following definition of pl. *Kaflar*, which points out the reason of the transition. "Small sticks or rods, on each of which the lot of an heir, in the division of an inheritance, is inscribed. These rods are thrown together into a lap or vessel, and afterwards drawn out by the heirs, that each may take that lot for his inheritance which is inscribed on the rod." Hence this phrase is used both by the Isl. and Sw. *Skipta med lut oc kafle*; Tactu bacilli et sortitione hereditatem dividere. In Sw. this transaction is denominated *luttkaflar*.

The language of our old laws is quite analogous.

—"Ane stallanger at na time may haue *lot*, *cutt*, nor *cavel*, anent merchandice with ane Burges, but only within time of ane fair." Burrow Lawes, c. 59.

Ihre views *kafle* as a dimin. from *kaepp*, a rod. This is undoubtedly the origin of Teut. *kavel*, a lot, *kavel-en*, to cast lots; although Kilian considers it as a secondary sense of *kabel*, a rope, q. funis sortis, funiculus distributionis.

To CAVELL, *v. a.* To divide by lot, S. B.

"That the heritors of Don met every fortnight after the *cavelling* of the water in April, in the house of John Dow, at the bridge." State, Leslie of Powis, &c. 1805. p. 123. V. the *s.*

CAVIE, *s.* A hencoop, S.

—Truth maun own that mony a tod—
To roost o' hen-house never ventur'd,
Nor duck, nor turkie-*cavie* enter'd.
Rev. J. Nicol's Poems, ii. 90.

Teut. *kevie*, id. aviarium, Lat. *cavea.*

CAUIS.

——Eumenius, that was ane
Son to Clytius, quhais brode breist bane
With ane lang stalwart spere of the fyr tre
Throw smytin tyte and peirsit sone has sche;
He *cauis* ouer, furth bokkand stremes of blude.
Doug. Virgil, 388. 24. Virg. *cadit.*

Although Rudd. seems inclined to derive this from Lat. *cado*, or Teut. *kauch-en*, anhelare; it is certainly the same verb with *Cave*, to drive, to toss, used in a neuter sense.

CAUITS.

And in a roaid quhair he was wont to rin,
With raips rude frae trie to trie it band,
Syne custe a raing on raw the wude within,
With blasts of horns and *cauits* fast calland.
Henrysone, Evergreen, i. 194. st. 29.

This term seems to signify *cat-calls;* used for rousing game; from S. *caw*, to call. This is confirmed by the addition, *fast calland.*

CAULD, *s.* A dam-head, S. A.

"Michael Scott was, once upon a time, much embarrassed by a spirit, for whom he was under the necessity of finding constant employment. He commanded him to build a *cauld*, or dam-head, across the Tweed at Kelso: it was accomplished in one night, and still does honour to the infernal architect." Lay of the Last Minstrel, N. p. 251.

This seems originally the same with Teut. *kade*, a small bank, and even with Fr. *chaussée*, "the *causey*, banke, or damme, of a pond, or of a river;" Cotgr. L. B. *calecia*, agger, moles. Quadraginta solidos ab eo qui molendinum seu caleciam haberet, requiret. Conventio A. 1230, ap. Du Cange. The Teut. name for a causey is *kautsijd*, *kautsije*. It may, however, be an inversion of Gael. *clad*, a bank, a dyke.

CAULD BARK, "To lie in the cauld bark," to be dead, S. B.

Alas! poor man, for aught that I can see,
This day thou lying in *cauld bark* may'st be.
Ross's Helenore, p. 26.

Shall we suppose that *bark* is a corr. of A. S. *beorg*, sepulchre, q. cold grave? V. CALD.

CAULER, *adj.* Cool. V. CALLOUR.

CAULMES. V. CALMES.

CAUTIONER, *s.* A surety, a sponsor, S. forensic term.

"All bandes, acts and obligationes maid or to be maid, be quhat-sum-ever persons, for quhat-sum-ever broken men, pleges, or utherwaies received for the gude rule, quietnesse of the Bordoures and *Hielandes*,—sall be extended against the aires and successoures, of their soverties and *cautioners*." Acts Ja. V. Parl. 1587. c. 98. Murray.

"Oft times the *cautioner* pays the debt;" S. Prov. Kelly, p. 272.

CAUPE, CAUPIS, CAULPES, CALPEIS, *s.* An exaction made by a superior, especially by the Head of a clan, on his tenants and other dependants, for maintenance and protection. This was generally the best horse, ox or cow the retainer had in his possession. This custom prevailed not only in the Highlands and Islands, but in Galloway and Carrick.

"It was menit and complenit be our souerane Lordis liegis dwelland in the boundis of Galloway, that certane gentilmen, heidis of kin in Galloway hes vsit to tak *Caupis*, of the quhilk tak thair, and exaction thairof, our Soferane Lord and his thre Estatis knew na perfite nor ressonabill cause."—Acts Ja. IV. 1489. c. 65. also c. 36. edit. 1566. *Caupes*, c. 18, 19. Murray.

From a posterior act, it appears that this exaction was of the same kind with the *Herreyelde*, the *best aucht* being claimed; and that it was always made at the death of the retainer. But, there is no evidence that it was confined to this time.

His Majesties lieges, it is said, have sustained "great hurt and skaith, these many years by-gone, by the chiefs of clans within the Highlands and isles of this kingdome, by the unlawful taking from them, their children and executors, *after their decease*, under the name of *Caulpes*, of their best aught, whether it be oxe, mear, horse, or cow, alledgeing their predecessours to have been in possession thereof, for maintaining and defending of them against their enemies and evil-willers of old: And not only one of the saids Chiefs of clans will be content to uplift his *Caulpe*, but also three or four more, every one of them will alleadge better right then other." Acts Ja. VI. 1617. c. 21. Murray.

Skene also uses *caupe* and *calpe* in sing.

The term in like manner occurs in a deed of sale, dated Aug. 19. 1564, the original of which is in the possession of Campbell of Ashnish.

In this Archebald Erle of Ergyll disponeis to Ewer Mackewer of Largachome, "our ry^t tytill and kyndnes quhatsumeiver——to all maner of *calpis* quhatsumeiver aucht and vynt (i. e. wont) to cum to our hous of the surname of Mackewer, &c.——transferrand fra ws,—all ry^t,—kyndnes, & possessioune quhatsumeiver of the *calpeis* of the foirnameit surname of Clanewer, &c.——with power to uptak the *calpis* of the foirnameit surname quhen thay sall happin to vaick, &c.——as ony uther friehalder vithein our erledoume of Ergyll, &c.—provyding that we haif the said Eweris *calpe* & his airis & successors quhatsumewer.

Sibb. says, "Perhaps it has some affinity with the Gael. *calpach*, [*colpach*] a young cow, which may have been a common assessment, or rate of assurance."

But this limits the origin of the term too much; as it has been seen that the best aucht of the deceased was claimed, whether it was horse, ox, or cow.

Isl. *kaup* denotes a gift. *Gaf honom mykit kaup*, He heaped great gifts on him, Ol. Trygg. S. ap. Ihre; corresponding in signification to Su.G. *koep-a*, dare.

The latter etymon is consonant to the sense given of *caupes* by Mr Pinkerton;—"pretended *benevolences* of horses, cattle, or the like, accustomed to be wrested from the poor by the landlords in Galloway and Carric." Hist. II. 391.

CAUPONA, expl. "a sailor's cheer in heaving the anchor."

"Quhen the ankyr vas halit vp abufe the vattir, ane marynel cryit, and al the laif follouit in that same tune, *Caupon*, *caupona*." Compl. S. p. 62.

"The radical term is probably *coup*, to overturn." Gl. Perhaps rather allied to Fr. *à un coup*, at once, all together, q. at one stroke; or *coup-er unie*, to strike united.

CAUSEY, CAUSAY, *s.* A street, S.

The dew droppis congelit on stibbil and rynd,
And scharp hailstanys mortfundyit of kynd,
Hoppand on the thak and the *causay*.
Doug. Virgil, 202. 32.

Teut. *kautsije*, *kautsijde*, *kassije*, Fr. *chaussée*. V. CAULD, a bank. Hence the phrase,

To keep the crown of the causey, to appear openly, to appear with credit and respectability, q. to be under no necessity of lurking or taking obscure alleys, S.

"Truth in Scotland shall *keep the crown of the causeway* yet; the saints shall see religion go naked at noon-day, free from shame and fear of men." Rutherford's Lett. P. II. ep. 24.

The idea is evidently borrowed from the situation of one who, from loss of character, is ashamed to appear, or afraid to do so, least he should be arrested by his creditors. It occurs in the latter sense.

"Balmerino, suddenly dead, and his son, for publick debt, comprisings, and captions, *keeps not the causey*." Baillie's Lett. ii. 376.

CAUSEY-CLOATHS, *s. pl.* Dress in which one may appear in public, S.

"From that day [17th November] to Monday, I think the 20th, we kept in, providing for *causey-cloaths*." Baillie's Lett. i. 398.

CAUSEY-FACED, *adj.* One who may appear on the street without blushing, or has no reason for shame before others, S. B.

CALSAY-PAIKER, *s.* A street walk. V. PAIKER.

CAUSEY-TALES, *s. pl.* Common news, q. street news, S. *Ye needna mak causey-tales o't;* Do not publish it.

CAURE, calves; the pl. of *cauf*, a calf. It is commonly used in the West of S.

Syne tornand till the flourie how;—
The *caure* did haig, the queis low,
And ilka bull has got his cow,
And staggis all ther meiris.
Jamieson's Popular Ball. i. 286.

I am assured that the word is the same in Norway. A. S. *cealfru*, id.

To CAW, *v. a.* To drive. V. CALL.

CAWK, *s.* Chalk, S. *caulk*, A. Bor.

Wallace commaunde a burgess for to get
Fyne *cawk* eneuch, that his der nece mycht set
On ilk yeit,—quhar Sotheroun wer on raw.
Wallace, vii. 408. MS.

A. S. *cealc*, Alem. *calc*, Dan. Belg. *kalck*, Isl. *kalk*, C. B. *calch*, Lat. *calx*.

CAWKER, *s.* 1. A frost nail, for the shoe of a horse, S.

2. A dram, a glass of ardent spirits, S.

I can form no conjecture as to the origin, if it be not Isl. *keikr*, recurvus, *keik-a*, recurvi; as referring to the form of the *caulker*, or as analogous to the Sw. term for a horse-nail, *ishake*, i. e. an *ice-hook*. It seems to admit the second sense metaph.; because a dram is falsely supposed to fortify against the effects of intense cold. It confirms this, that the term *frost-nail* is used in the same figurative sense.

Could we view what is given as the secondary sense, as the primary one, the term might seem allied to Lat. *calix*, Su.G. *kalk*, Isl. *kaleikr*, a cup.

CAWLIE, *s.* A contemptuous name for a man.

Our Glasgow Provost, its told to us,
With his new acts will quite undo us.

That hagish-headed *Cawlie* sure
Hath done to break us, to his power.
Cleland's Poems, p. 41.

This is undoubtedly the same with *Coulie*, q. v.

CAZARD, *s.* Apparently, an emperor, or Caesar; as the latter is sometimes written *Caser*.

Of Fortune, Montgomerie says;
Sho counts not Kings nor *Cazards* mair nor cuiks. *Chron. S. P.* iii. 499.

CAZZIE, *s.* A sort of sack or net made of straw, S. B. V. CASSIE.

To CEIRS, SERS, *v. a.* To search.
—The reuthful Eneas—
Dressit him furth to spy and haue ane sicht
Of new placis, for till *ceirs* and knaw
To quhatkin coistis he with the wind wes blaw.
Doug. Virgil, 22. 36.

Fr. *cherch-er*, Ital. *cerc-are*, id.

CELICALL, *adj.* Heavenly, celestial.
Furth of his palice riall ischit Phebus,—
Defoundand from his *sege* etheriall
Glade influent aspectis *celicall*.
Doug. Virgil, Prol. 399. 47.

CENCRASTUS, *s.* A serpent of a greenish colour, having its speckled belly covered with spots resembling millet-seeds.
Thair wes the serpent *cencrastus*,
A beist of filthy braith.
Watson's Coll. ii. 21.

Fr. *cenchrite*, Lat. *cenchrus*, id. from Gr. κεγχρος, milium, millet.

CEST, CESSIT, *pret.* Seized.
Lord Persye said, Quhat nedis wordis mor?
Bot he be *cest* he sall do gret merwaill.
Wallace, iii. 29. MS. In edit. 1648.

But he be *fast*, &c. *Cess* is also used Wallace xi. 1371. for *cease*; as *ceis* by Doug. V. GRETE, 2.

CH. Words, of Goth. origin, whether S. or E., beginning with *ch*, sounded hard, are to be traced to those in the Germ. or Northern languages that have *k*, and in A. S. *c*, which has the same power with *k*.

To CHACK, *v. n.* To clack, to make a clinking noise, S.
Some's teeth for cold did *chack* and chatter,
Some from plaids were wringing water.
Cleland's Poems, p. 35.

To CHACK, *v. a.* To cut or bruise any part of the body by a sudden stroke; as when the sash of a window falls on the fingers, S.

This seems to be the same with E. *check*. Teut. *kack-en*, *kek-en*, increpare; synon. S. B. *Chat*, q. v. V. also CHAK.

CHACK, CHATT, *s.* A slight repast, taken hastily, S.

The latter may be allied to Teut. *schoft*, a meal taken four times a day; pastio diurna quatuor vicibus, Kilian.

The former seems to be merely the E. *s.*, q. a *check* for hunger, something that restrains it.

CHACK, CHECK, *s.* The Wheat-ear, a bird, Orkn. Motacilla oenanthe, Linn.

"The White Ear,—here denominated the *chack*, is a migratory bird, remaining with us through the summer and harvest, in the end of which it departs." Barry's Orkney, p. 308.

"To this list must be added,—the snow flake, the rail or corn-crake, the wren, the *check*, the linnet, and the sparrow." P. Kirkwall, Statist. Acc. vii. 547.

This is nearly the same with the last part of its Germ. name, *stein schwaker*, Penn. Zool. p. 383. V. STANE-CHACKER.

CHACKARALLY, *s.* Apparently, some kind of checkered or variegated cloth.
—No proud Pyropus, Paragon,
Or *Chackarally*, there was none.
Watson's Coll. i. 28. V. DRAP-DE-BERRY.

Fr. *eschecquer*, Belg. *schaakeer-en*, Ital. *scaccare*, to checker. A species of cotton cloth, imported from India, is in Fr. called *chacart*. Espece de toile de coton à carreaux, de differentes couleures. Elles viennent des Indes Orientales, particulierement de Surate. Dict. Trev.

CHACKE-BLYND-MAN, *s.* Blind man's buff.

"He will haue us to seeke after the church, as children, at *Chacke-blynd-man*, groape after their fellowes. For, first, hee would picke out our eyes, or syle us from seeing: and, then, forsooth, set vs a-searching." Bp. Forbes's Eubulus, p. 37.

It seems equivalent to, *buffet*, or *strike* the blind-man, perhaps from the v. *chack* used somewhat obliquely. For it can hardly be viewed as a corr. of the ancient Goth. name of this game still retained in Iceland, *krackis blinda*. This game, in Angus, is known by no other name than that of *Jockie-blind-man*, which seems merely a corr. of this.

CHACKLOWRIE, *s.* Mashed cabbage, mixed amongst barley-broth, Aberd.

CHAD, *s.* Gravel, such small stones as form the bed of rivers, S. B.

Teut. *schadde*, cespes, gleba; or rather, *kade*, litus, ora, Kilian; q. the beach which generally consists of gravel. Belg. *kaade*, a small bank. Hence,

CHADDY, *adj.* Gravelly; as, *chaddy ground*, that which chiefly consists of gravel, S.

CHAFTIS, CHAFTS, *s. pl.* Chops, S. A. Bor. - *chafts*.
Thair men micht heir schriken of *chaftis*,
Quhen that thai went thair way.
Peblis to the Play, st. 26.

"Within few dayis efter ane immoderat flux of caterre fel in his throte & *chaftis*, and causit hym to resigne the governance of his realm to Aidane." Bellend. Chron. B. ix. c. 15.

"Notwithstanding of this gret variance of opinioun quhilk euir hes bene amangis al heretykis in all aegis, yeris, & tymes: yit thair is ane graceles grace quhilk followis thaim al, quhilk is, that thay aggre vniuersalie in ane opinioun, to cry out with oppin *chaftes* on the halie consales, euin as the Jowis cryit al with ane voce to crucifie Christ." Kennedy (of Crosraguell) Confpend. Tractiue, p. 93.

"The piper wants nikle, that wants his nether *chafts*;" Ferguson's S. Prov. p. 30.

Su.G. *kiaeft*, *kaeft*, Isl. *kiaft-ur*, the jaw-bone. A. Bor. *chafts*, *chefts*, id. Hence also E. *chops*.

CHAFT-BLADE, *s.* The jaw-bone, S.

CHAFT-TALK, *s.* Talking, prattling, Aberd. from *chaft* and *talk*.

For as far as I him excell
In toulyies fierce an' strong,
As far in *chaft-taak* he exceeds
Me wi' his sleeked tongue.
Poems in the Buchan Dialect, p. 2.

To CHAIPE, *v. n.* To escape.

We haiff the rycht, the happyar may it be
That we sall *chaipe* with grace out of this land.
Wallace, iv. 595. MS.

Of trew Scottis *chapyt* na creatur.
Ibid. i. 96. MS.

Fr. *eschapp-er*, Ital. *scapp-are*, id.

CHAIPES, CHAPIS, *s. pl.* Price, rate, established value of goods.

"The *chaipes* of the country," the ordinary rate, the average price; erroneously expl. "*shapes*, customs, fashions, forms—of the country," Gl. Sibb.

"It is ordanit,—that thair be ordanit hostillaris—and that men find with thame bread and aill, and all vther fude, alsweill to hors as men, for resonable price, efter the *chapis* of the countrie." Acts Ja. I. 1424. c. 26. Edit. 1566. *Chaipes*, c. 24. Murray.

A. S. *ceap*, price; from *ceap-an*, to buy.

To CHAISTIFIE, *v. a.* To chastise.

"Heirfor to dant thir attemptatis of Inglismen, I find na thing sa expedient as to be considerat with the pepil that may *chaistifie* thame maist esaly." Bellend. Cron. B. x. c. 3. *Castigare*, Boeth.

To CHAK, *v. a.* To check.

To *chack* the wach Wallace and x had beyn
Rydand about, and has thair cummyng seyn.
Wallace, viii. 816. MS.

CHAK, *s.* The act of checking, stop. V. CHAR.

To CHAK, *v. n.* 1. To gnash, to snatch at an object with the chops, as a dog does, S. Properly it expresses the sound made, "when he misses his aim," Rudd.

The rynnyng hound dois hym assale in threte,—
With hys wyde chaftis at hym makis ane snak;
The bit oft failyeis for ocht he do mycht,
And *chakkis* waist togiddir his wappynnis wycht.
Doug. Virgil, 439. 35.

2. It expresses the sharp sound made by any iron substance, when entering into its socket; as of the latch of a door, when it is shut; to click, S.

3. *To chak to*, to shut with a sharp sound.

"The cais *chakkit to* suddenlie but ony motion or werk of mortall creaturis." Bellend. Cron. B. xiv. c. 11.

CHAKIL, *s.* The wrist.

Gold bracelets on thair *chakils* hings,
Thair fingers full of costly rings.
Watson's Coll. ii. 10. V. SHACKLE-BONE.

CHALANDRIE, *s.*

In tapestries ye micht persaue
Young ramel, wrocht like lawrell treis;
With syndrie sorts of *chalandrie*,
In curious forms of carpentrie.
Burel's Entry Quene, *Watson's Coll.* ii. 2.

This probably means, imitations of singing birds, from Fr. *calandre*, a species of lark; calandrus dulci-sonans in myrica, Dict. Trev. Teut. *kalander*.

CHALDRICK, CHALDER, *s.* The name given in the Orkney Islands to the Sea-pie, Hoematopus ostralegus, Linn.

"The wild fowl of these islands are very numerous. Among these we may reckon—the scarf, and the scapie or *chaldrick*." P. Kirkwall, Stat. Acc. vii. 546.

Called *kielder*, Feroe Isles; Isl. *tialldur*, Pennant's Zool. II. 482.

According to G. Andr. *tialldr* is the sea-thrush, Turdus marinus, p. 238. Elsewhere he says that the sea-pie (pica marina) is vulgarly called *ritskegla*, vo. *Ritur*, p. 200.

This is evidently the same with the *chalder* of Shetland. The description of the sea-pie answers exactly; for "it lives on lempots, which it separates from the rock very dexterously with its long red bill." P. Northmaven, Shetl. Ibid. xii. 365. N.

CHALMER, *s.* Chamber.

——To me is displesant
Genyus *chalmer*, or matrymonye to hant.
Doug. Virgil, 93. 63.

CHALMER-GLEW, *s.* "Chambering, secret wantonness," Gl. Sibb. V. GLEW.

CHALOUS, Sir Gawan and Sir Gal. i. 11. V. CHOLLE.

CHAMBERERE, *s.* A chamberlain; Fr. *chambrier*, id.

Stude at the dure Fair calling hir vschere,
That coude his office doon in conyng vise,
And Secretee hir thrifty *chamberere*,
That besy was in tyme to do seruyse.
King's Quair, iii. 24.

CHAMBRADEESE, *s.* A parlour; a name still used by some old people, Fife.

I am informed that the designation is used in some parts of France. It is supposed to be q. Fr. *chambre ou ils disent*, the chamber in which conversation is held; as *parlour*, for the same reason, from *parler* to speak. Perhaps rather *chambre au dais*, a chamber with a canopy, q. the room of state. V. DEIS.

To CHAMP, *v. a.* To chop, to mash, S. *Chomp*, Lancash. to cut things small.

"As for truth, clip not, nor *champ* not my words (as some have done elsewhere) and I beleeve the worst affected will not charge me with lying." Hume's Hist. Doug. *To the Reader*, p. 2.

Germ. Belg. *kapp-en*, id. By the insertion of *m*, it differs from all the other dialects.

CHAMPIT, *adj.* Having raised figures, imbossed, diapered.

I saw all claith of gold men might deuise,
—Satine figures *champit* with flouris and bewis.
Palice of Honour, i. 46.

Teut. *schamp-en*, radere, scalpere.

CHANCY, *adj.* Fortunate, happy, S.

Desyre to be *chancy* and fortunate,
As vthir princis quhilkis mare happy bene.
Doug. Virgil, 425. 25.

Before the altaris he slew in sacrifice,
——To the God of tempestis ane blak beist,

And to the *chancy* windis ane mylk quhite.
Doug. Virgil, 71. 22.

i. e. the favourable winds, *felicibus*, Virg.

"There were many that refused, because they knew Sir Andrew Wood to be such a captain upon the sea, and so *chancy* in battle, that he oft times gained the victory." Pitscottie, p. 100.

Fr. *chanceaux*, id.

2. Forboding good fortune, S. Any person or thing viewed as inauspicious, is said to be *no chancy*, S.

Now when I mind me, I met Maggy Grim,
This morning just at the beginning o't;
She was never ca'd *chancy*, but canny and slim,
And sae it has fared with my spinning o't.
Song, Ross's Helenore, p. 134.

This refers to the absurd idea entertained by superstitious people, that their fortune in a journey, or in any undertaking, will be good or bad, as the *first fit*, or first person they meet with, is supposed to be lucky or unlucky.

Sin' that I thrave sae ill,—I fancy,
Some fiend or fairy, nae sae very *chancy*,
Has driven me, by pawky wiles uncommon,
To wed this fliting fury of a woman.
Fergusson's Poems, ii. 2.

CHANDLER, CHANLER, *s.* A candlestick, S. Fr. *chandelier*, a branch for holding candles, used obliquely. Grose mentions *chaundler*, id. Gl.

Have you any pots or pans,
Or any broken *chandlers*?
Ramsay's Poems, ii. 286. V. RAXES.

CHANLER-CHAFTED, *adj.* Lantern-jawed; having chops like a *chandler* or candlestick, S. B.

"Bot the thing that anger'd me warst awa was, to be sae sair gnidg'd by a *chanler-chafted* auld runk carlen." Journal from London, p. 4.

CHANNEL, *s.* Gravel, S. (synon. *chad*) perhaps from *channel*, the bed of a river; this being generally composed of gravel. V. CHINGLE.

CHANNELLY, *adj.* Gravelly, S.

"In some farms, they sow a good deal of what goes by the name of grey oats, which are only valuable, because they yield a pretty good crop upon our *channelly* ground, where hardly any other grain will grow." P. Blackford, Perths. Statist. Acc. iii. 207.

To CHANNER, *v. n.* To fret, to be in a chiding humour, S.

The cock doth craw, the day doth daw,
The *channerin* worm doth chide;
Gin we be mist out o' our place,
A sair pain we maun bide.
Minstrelsy Border, ii. 125.

To chunter, to grumble, mutter, or complain; A. Bor.

CHANOS, *adj.* Gray.

—Apoun his chin feill *chanos* haris gray.—
Doug. Virgil, 173. 44. V. CANOIS.

CHANTERIS, *s. pl.*

For sum ar sene at sermonis seme sa halye,
Singand Sanct Davidis psalter on thair bukis,
And ar bot biblistis fairsing full thair bellie,
Backbytand nychtbours, noyand thame in nuikis,
Rugging and raifand up kirk-rentis lyke ruikis;

As werrie waspis aganis Godeis word makis weir:
Sic Christianis to kiss with *chanteris* kuiks;
God gif thé grace aganis this gude new-yeir.
Bannatyne Poems, p. 198. st. 16.

Lord Hailes gives this passage as not understood. *Chanterie*, as Tyrwhitt expl. it, is "an endowment for the payment of a priest, to sing mass agreeably to the appointment of the founder;" from Fr. *chanter*, to sing. By *chanteris* those lay-persons seem to be meant, who, after the Reformation in S., got the gift of livings formerly enjoyed by priests endowed as mentioned above. *Cuiks* does not seem to denote the cooks who made provision for chanters. The *Christianis* described *cooked*, or, as the term is still applied, used every art, to kiss with chanters, i. e. to live in the greatest intimacy with them, if not, to get possession of such livings. This agrees with the rest of the stanza. Though in general backbiters of their neighbours, they lived on the best terms with chanters, that they might get their *bellies* stuffed. A full point seems requisite at *kuiks*.

CHAP, *s.* A fellow; a contemptuous term, applied either to a man or a stripling. Sometimes, as denoting a boy, the dimin. *chappie*, or "little chap," is used, S.

—I muckle doubt, my Sire,
Ye've trusted ministration
To *chaps*, wha, in a barn or byre,
Wad better fill'd their station
Than courts that days.
Burns, iii. 94.

Grose gives it in the same sense, Class. Dict. of the vulgar language.

2. Like *chield*, it is also applied to a female, S. B.

And for her temper maik she cou'd hae nane,
She'd gar twa paps cast out on ae breast-bane:
And yet, say what I liked, nought would do,
But I maun gang, that bonny *chap* to woo.
Ross's Helenore, p. 35.

This seems radically the same with Su.G. *kaeps*, *kieps*, *kaebs*, homo servilis conditionis, Isl. *kieps-ir*, Edd. Saemund. *A aekki kiaepsir i barnum;* A servant hath no part with the children; S. "A chap has nae aucht with the bairns;" Leg. WestG. ap. Ihre. This learned writer mentions Germ. *kebe*, *kebs*, A. S. *cyfece*, as signifying a concubine. It may be supposed, that *kaeps* was originally applied to an illegitimate son. Hence *kebs-kind*, A. S. *cyfeceboren*, a bastard. Ihre hesitates, however, as to this origin; because, in the Edda, *kiepsir* is given as a designation of servants.

To CHAP, *v. a.* 1. To strike with a hammer, or any instrument of similar use, S.

Teut. *kapp-en*, incidere; Belg. *schopp-en*, to strike, Sewel.

To *chap hands*, to strike hands, especially in concluding a bargain, S.

2. To chop, to cut into small pieces, S. Teut. *kapp-en*, conscindere minutim.

To chap aff, to strike off. Su.G. *kapp-a* to amputate; *Kappa aff togen*, to cut the cables; S. "to *chap aff* the tows."

To CHAP, *v. n.* 1. To strike; "The knock's chappin," the clock strikes, S.

2. *To chap at a door*, to knock, to rap, S.

The doors were closed, and put to;
The lady *chapped*, and made undo.
Sir Egeir, p. 31.

And when he came to Barnard's ha',
Would neither *chap* nor ca';
Bot set his bent bow to his breist,
And lichtly lap the wa'.
Gil Morrice, *Ritson's S. Songs*, i. 160.

She had na been i' that bigly bower,
Na not a night, but barely ane,
Till there was Willie, her ain true love,
Chapp'd at the door, crying, "Peace within."
Erlinton, *Minstrelsy Border*, iii. 235.

CHAP, CHAUP, CHOPPE, *s.* A stroke of any kind, a blow, S.

Then *Burnewin* comes on like death
At ev'ry *chaup*.
Burns, iii. 15.

Chop is used for a blow, in the language of pugilists, E. Grose's Class. Dict.

Teut. *kip*, ictus; Dan. *kiep*, a stick, *kieppe slag*, a cudgelling; MoesG. *kaupat-jan*, colaphos ingerere, Mar. xiv. 65.

2. A tap or rap, S.

——Lie still, ye skrae,
There's Water-Kelpie's *chap*.
Minstrelsy Border, iii. 363.

Z. Boyd uses *choppe* in the same sense.

"O what a cry is in the dumb *choppe* of the conscience!" Last Battell, p. 181.

"At preaching, the word without, and the dumbe *choppes* of his conscience within could not moue him to do well." Ibid. p. 1203.

CHAPPING-STICKS, *s.* Any instrument which one uses for striking with, S.

"Fools should not have *chapping sticks*," S. Prov.; "spoken when we take a stick from a child, or when others are doing harm with what they have taken up;" Kelly, p. 104. It is also often used metaph.

To CHAP, CHAUP *out*, CHAUPS, *v. a.* 1. To fix upon any person or thing by selection; a term frequently used, especially among children, when one wishes to prevent another from claiming what he has chosen, S. Hence the phrase, *Chap ye, chuse ye.*

You's hae at will to *chap and chuse*,
For few things am I scant in.
Ramsay's Poems, i. 48.

Chaup out as mony younkers frae the glen,
As ilka horn and hoof of yours may ken;
And we sall them a ready taiken gee,
That sall frae us let all their gueeds gae free.
Accordingly the lads were wiled and sent.
Ross's Helenore, p. 124.

2. Suddenly to embrace a proposal made in order to a bargain; to hold one at the terms mentioned, S.

And belly-flaught o'er the bed lap she,
And claucht Hab wi' might and main:
"Hech, husto!" quo' Habbie, "I *chaps* ye;
I thocht whare your tantrums wad en'."
Jamieson's Popular Ball. i. 299.

Belg. *kipp-en*, to choose. This seems only a secondary sense of Teut. *kipp-en*, as signifying to lay hold of; capere, excipere, excerpere, eximere, intercipere, Kilian.

It may have the same origin with *Cheips*, q. v.

CHAP, *s.* The act of choosing, *chap and choice*, great variety, S. B.

——Spare no pains nor care;
For *chap and choice* of suits ye hae them there.
Ross's Helenore, p. 114.

CHAP, *s.* A shop.

Truth followed Vanity and bled him,
When he was in the Taylor's *chap*.
Many's Truth's Travels, *Pennecuik*, p. 94.

Chop is the general pronounciation. Teut. *schop*, promptuarium.

CHAPIN, *s.* Chopin, a quart, S.

Gin he likes drink, 'twad alter soon the case,
And drunken *chapins* bluther a' his face.
Shirrefs' Poems, p. 42.

CHAPYT. V. CHAIPE.

CHAPMAN, *s.* A pedlar, a hawker, S. a merchant, O. E.

"*Chapmen.*—The word is used, in the Scotch sense of it, for an itinerant seller of wares." P. Preston-pans, East Loth. Statist. Acc. xvii. 78.

From the severe exercise of a pedlar who travels on foot, *the chapman's drouth* is a prov. phrase for hunger, S.

A. S. *ceapman*, Sw. *kaepman*, a merchant. Hence the name of Copenhagen, anciently *Coupmanhouin; Capmunhoven*, Knox's Hist. p. 20. i. e. The merchant's or *Chapman's Haven.*

CHAR, *s.* Carriages.

Thai war sa fele quhar that thai raid,
And thair bataillis war sa braid,
And swa gret rowme held thair *char*,
— — — — — — — — —
Than men that meikill ost mycht se,
Ner by quha sa wald be,
Ourtak the landis largely.
Barbour, xi. 123. MS.

Mr Pinkerton has observed that "the MS. is here corrupt," and that after *char*, a blank space is left for a line. This is true; but the transcript he has received has made it more corrupt, entirely leaving out the line here printed in *italics*, which is in MS.

Fr. *char*, a waggon, a car.

To CHAR, *v. a.* 1. To stop.

Now hand to hand the dynt lichtis with ane swak,
Now bendis he vp his burdoun with ane mynt,
On syde *he* bradis for to eschew the dynt;
He ettlis younder his awantage to tak,
He metis him thare, and *charris* him with ane chak;
He watis to spy, and strikis in all his micht,
The tothir keppis him on his burdoun wicht.
Doug. Virgil, 142. 5.

It sufficis us, to se the palice blume;
And stand on rowme quhair better folk bene *charrit.*
Palice of Honour, i. 19.

2. *To char by*, to turn aside.

Lyke as ane bull dois rummesing and rare,

Quhen he escapis hurt one the altare,
And *charris by* the axe with his nek wycht,
Gif one the forhede the dynt hittis not richt.
Doug. Virgil, 46. 15.

A. Bor. "char the cow," stop or turn her, Ray; from A. S. *cerr-an*, to turn, to turn from, divertere; Isl. *keir-a*, Su.G. *koer-a*, vi pellere.

CHAR. *On char*, to a side.

——The day was dawing wele I knew,—
Ane schot wyndo unschet ane litel *on char*,
Persauyt the mornyng bla, wan and har.
Doug. Virgil, 202. 24.

——Pallas than throw gird Rheteus the king,
As he on cace glaid by *on char* fleing.
Ibid. 330. 31.

This is certainly the same with E. *ajar*. A. S. *cerre*, turning, bending, winding; a bending of the road, a side-way.

To CHAR. *Char doute.*

Thynkis quhat gladschip ws abidis,
Giff that we may, as weil betydis,
Haiff wictour of our fayis her.
For thar is nane than, fer na ner,
In all thys land that ws *char doute.*
Barbour, viii. 257. MS.

i. e. "There is none who in this case will dare to utter a complaint, or murmur distrust concerning us. A. S. *ceur-ian*, to complain, to murmur; Su.G. *kaer-a*, id., also, to accuse. In editions *gar doubt.*

CHARBUKILL, *s.* 1. A carbuncle.

—Chosin *charbukill*, cheif floure, and cedir tre.—
Doug. Virgil, 3. 10.

2. An ulcer.

—The Kinkhost, the *Charbucle*, and worms in the chicks.
Polwart's Flyting, p. 13. V. CLEIKS.

Lat. *carbunculus*, id.; Fr. *escarboucle*, *carboucle*," the pestilent botch or sore, termed a carbuncle," Cotgr.

CHARD, *pret.* V. CHIER.

CHARE, *s.* A Chariot; Fr. *char*, id.

Ane rial *chare* richely arrayit he sent,
With twa sterne stedis therin yokit yfere.
Doug. Virgil, 215. 29. Currus, Virg.

CHARE, *s.* Care, charge.

Was Colin, say you, the auld shepherd's name?
Had he of what's befallen you ony blame?
Heard ye nae word, gin he had chiel or *chare?*
Or he a jo that had the yellow hair?
Ross's Helenore, p. 73.

i. e. "Had he any son or ward of his own, any one under his care?" formed like E. *charie*, from A. S. *car*, cura, or *cearig*, solicitus.

E. *char* signifies a turn, a job; and is, by Mr Tooke, derived from A. S. *cyr-an*, vertere. He views it as equivalent to *turn*. Divers. Purley, II. 192.

CHARGES, *s. pl.*

"Thir twa sortes of men, that is to say, ministers of the word, and the poore, together with the schooles, when order shall be taken thereanent, must be susteyned upon the *charges* of the kirk; and therefore provision must be made how, and by whom such summes must be lifted." First Buik of Discipline, c. 8. § 1.

"Rents," Marg. Fr. *charge*, pension, rente; Dict. Trev.

CHARLE WAN, CHARLEWAYNE, *s.* The constellation *Ursa Major*, also called the Plough, S.

— The Pleuch, and the poles, the planettis began,
The Son, the seuin sternes, and the *Charle wane.*
Doug. Virgil, 239. b. 2.

Rudd. thinks that it was so called, "q. *Caroli plaustrum*, in honour perhaps of *Charlemagne*, who first began the friendship and league, which continued so long between the *French* and *Scots.*"

But this designation is by no means peculiar to S., nor is there any reason to suppose that it originated here. In A. S. this constellation was called *carleaswagn*, whence E. *Charlswain*, *Charles's wain*; Su.G. *karlwagn*, Dan. *karlvogn*. Foreign writers have also supposed that the name was given in honour of Charlemagne, as the Romans had their *Julium Sidus*. But this opinion, as Ihre has observed, is not supported by any ancient authority. Rudbeck pretends, that, in an early age, the Northern deity *Thor* was called *Karl*; and that, as he was represented as sitting in a chariot, and exercising his empire over the stars and thunder, this constellation was his symbol. Atlantic. ap. Ihre, vo. *Karl.*

It seems scarcely probable that it was denominated from Charles the great; as the name *Charlewain* appears to have been unknown to the ancient Germans. They simply called this constellation, the *wain*; Alem. *uuagan*, Germ. *wagen*; or according to Luther, *wagenstern*, Amos, v. 8. Teut. *waegen*, arctos, plaustrum, sydus simile plaustro; Kilian.

CHARNAILL BANDIS, *s. pl.* Strong hinges used for massy doors or gates, riveted, and often having a plate, on each side of the gate; E. *centre-hinges.* They are still called *charnell-bands*, S., although the word is now nearly obsolete.

A wricht he tuk, the suttellast at thar was,
And ordand him to saw the burd in twa,
Be the myd streit, that nane mycht our it ga;
On *charnaill bandis* nald it full fast and sone,
Syne fyld with clay as na thing had beyne done.
Wallace, vii. 1152. MS.

Edit. 1648 and 1673, *cornell* bands. Fr. *charniere*, "a hinge, a turning joint; also, a certain device or engine, whereby a wooden leg or arm is made to move;" Cotgr. *Chardonnereau*, "the barre of a doore; the peece, band, or plate, that runnes along on the hindge-side of some doors; ibid."

CHARRIS. V. CHAR, *v.*

CHASBOL, CHESBOL, CHESBOWE, *s.* Poppy; pl. *chasbollis.*

"Ald Tarquine gef nay ansuer to the messanger, bot tuike his staf, and syne past throcht his gardin, and quhar that he gat ony *chasbollis* that greu hie, he straik the heidis fra them viith his staf, and did no thyng to the lftil *chasbollis.*" Compl. S. p. 146.

This word is spelled *chesbollis* "in the parallel passage of Ballentine's Livy, MS." Gl. Compl.

— To the walkryf dragoun mete gaif sche,
That keping the goldyn appillis in the tre,
Strynkland to him the wak hony swete,
And sleperye *chesbowe* sede to walkin his sprete.
Doug. Virgil, 117. 7.

— The *chesbow* hedes oft we se
Bow down thare knoppis, sowpit in thar grane.
Quhen thay are chargit with the heuy rane.
Ibid. 292. 7.

In both places Virg. uses *papaver*. Rudd. entirely overlooks this word.

E. *cheese bowls*, papavera hort. according to Skinner, from some supposed resemblance to the vessels used by those who make cheeses.

In Gloss. Compl. Fr. *ciboule*, Ital. *cipolla*, are mentioned as of the same meaning. But by mistake; for these words signify "a hollow leek, a chiboll." V. Cotgr. The poppy is denominated in Belg. *slaap-boll*, from its resemblance of a bowl, q. the bowl causing sleep.

It is not improbable, however, that *chesbol* is formed from Fr. *chasse poulx*, wild black hellebore or bears-foot; from *chasser* and *poulx* or *pouls*, to drive away the pulse; as being accounted a poisonous herb. This being the meaning of the Fr. name of hellebore, our forefathers might transfer it to poppy, because of the similarity of its effects. How Doug. mentions it as given to *walkin* the dragon's *sprete*, is not easily conceivable; as the design was to lull him.

CHASE, *s.*

"The Lord Seytoun, without ony occasioun offered unto him, brak a *chase* upoun Alexander Quhytlaw, as they came from Prestoun,—and ceissit not to persew him till he came to the toun of Ormistouu." Knox, p. 159.

Perhaps a shaft, or handle, as of a whip; or the barrel of a gun: for Fr. *chasse* is used in both senses; *chasse-messe*, a firelock.

CHASS, *s.* Case, condition.

The lordis was blyth, and welcummyt weill Wallace,
Thankand gret God off this fair happy *chass*.
Wallace, viii. 414. MS.

To CHASTY, *v. a.* To chastise, to correct.

Bot sen thow spekys sa rudly,
It is gret skyll men *chasty*
Thai proud wordis, till that thou knaw
The rycht, and bow it as thow aw.
Barbour, ix. 751. MS.

Fr. *chasti-er*, Teut. *kastij-en*, id.

To CHAT, *v. a.* To bruise slightly, S.; synon. *chack*.

CHAT THE.

Quod I, Churle, ga *chat the*, and chide with ane vthir. *Doug. Virgil*, 239, a. 30.

He wald haif lufit, scho wald not lat him,
For all his yellow lokkis;
He chereist hir, scho bad gae *chat him*,
Scho compt him not twa clokkis.
Chr. Kirk, st. 4.

This has been rendered, to go about his business, to take care of himself, from Goth. *skot-a* curare; Callander. But perhaps the sense given by Rudd. is more natural; "hang thyself." He adds from Coles; "*Chat* signifies the gallows in the canting language." Grose writes *chates*, Class. Dict. As A. Bor. *chat* signifies a small twig, (Grose's Gl.) it may be equivalent to S. *widdie*, a halter, properly a withe or twig.

CHAUDMELLE', *s.* A sudden broil or quarrel.

It is thus expl. by Skene; "In Latine *Rixa*; ane hoat suddaine tuilyie, or debaite, quhilk is opponed as contrair to fore-thoucht fellonie." De Verb. Sign.

Fr. *chaude* hot, and *meslée*, *melée*, broil; q. a broil arising from the heat of passion; L. B. *chaudimelia*, *Calida Melleia*, Du Cange. V. MELLE.

CHAUD-PEECE, *s.* Gonorrhoea.

—The snuff and the snout, the *chaudpeece*.
Polwart's Flyting. V. CLEIKS.

Fr. *chaude-pisse* is thus defined, Dict. Trev. Espece de maladie qu'on appelle autrement gonorrhée. Le mot de *chaude-pisse* a quelque chose d'obscene.

To CHAW, *v. a.* To fret, to gnaw.

I am God Tybris, wattry hewit and haw,
Quhilk, as thou seis, with mony iawp and iaw
Bettis thir brayis, *chawing* the bankis doun.
Doug. Virgil, 241. 50.

2. To provoke, to vex, S.

Rudd. derives this from E. *chaw*, *chew*. But it is probably allied to O. F. *chaloir*, to put in pain. Ne m'en chault; it does not vex me. Rom. de la Rose.

CHEATS, CHITS, *s.* The sweet-bread. *Chits and nears*, a common dish in S. i. e. Kidneys and sweet-breads.

—— Further more I have expended
Vast sums, to wit, for washing, lodging, diet,—
For panches, saucers, sheepheads, *cheats*, plackpyes. *Watson's Coll.* i. 22.

V. FOURHOURS.

CHECK, *s.* A bird. V. CHACK.

CHEEK-BLADE, *s.* The cheek-bone, S.

Some hungry tykes falls by the ears,
From others *cheekblades* collops tears;
About the licking of the looms,
Before the beast to shambles comes.
Cleland's Poems, p. 77.

CHEESEHAKE, *s.* A frame for drying cheeses when newly made, S. V. HAKE.

CHEESE-RACK, *s.* The same with *Cheesehake*, S.

My kirnstaff now stands gizzen'd at the door,
My *cheese-rack* toom that ne'er was toom before.
Fergusson's Poems, ii. 3.

To CHEIM, *v. a.* To divide equally; especially in cutting down the backbone of an animal, S. B.

This, I suspect, is merely a corr. of the E. *v. chine*, used in the same sense, from *chine*, the backbone. Fr. *eschin-er*.

To CHEIP, CHEPE, *v. n.* 1. To peep, to chirp, as young birds in the nest, S. *Cheepe*, O. E.

"The garruling of the stirlene gart the sparrou *chcip*." Compl. S. p. 60.

Als fele, wrinkis and turnys can sche mak,

As dois the swallo with hir plumes blak,—
Gadderand the small morsellis est and west,
To bere hir birdis *chepand* in thare nest.
Doug. Virgil, 427. 5.

"There is life in a mussel as lang as she *cheeps*." Ramsay's S. Prov. p. 71.

Johnson defines *chirp*, as if it invariably denoted a cheerful sound, q. *cheer up*. This idea, however, is not suggested by *cheip*.

2. To squeak with a shrill and feeble voice, S.

"To themselves (the Scottish) the woods and hills of their country were pointed out by the great Bruce as their safest bulwarks; and the maxim of the Douglasses, that it was 'better to hear the lark sing, than the mouse *cheep*,' was adopted by every border chief." Minstrelsy Border, Pref. LXXVI. V. also Hume's Hist. Douglas, p. 259.

3. To mutter; applied metaph. to man, S.

— Thair wyfis hes maistery,
That thay dar nawayis *cheip*.
Bannatyne Poems, p. 179. st. 7.

4. To creak. In this sense shoes are said to *cheip*, when they retain the music of the last. A door is also said to *cheip*, when the sound, occasioned by its motion, grates the ear, S.

According to Sibb. this word is formed from the sound. But I would rather refer it to Belg. *tjilpen*, to chirp; *'T getjilp van musschen*, the chirping of sparrows. Isl. *keip-ar*, used to denote the causeless murmurs of children, has considerable resemblance; Puerorum vagitus et querelae sine causa, G. Andr. p. 142.

CHEIP, *s.* This admits of the same various significations as the *v.*

It is also used, in a general sense, to denote noise of any kind. "I did not hear a *cheip*;" i.e. There was not the least noise, S.

CHEIPER, *s.* The cricket, an insect; denominated from the noise it makes, Loth.

To CHEIPS, *v. a.* To buy or sell.

The lairds that drank guid wyn, and ale,
Ar now faine to drink smattis;
Thay top the beir, and *cheips* the meil,
The ladie sawis the aittis.
Maitland Poems, p. 189.

A. S. *ceap-an*, emere, vendere; whence E. *cheapen*. It is not improbable that this may be the origin of the *v. chaups*. V. CHAP, v. 3.

To CHEIS, CHEISS, CHES, CHESE. 1. To choose.

Y brought him ther *he ches*,
He gave me ten schilling.
Sir Tristrem, p. 36. st. 55.

Bower gives the following advice, as expressed by one in the vulgar language, concerning the conduct of Rehoboam, king of Israel.

Kyngis state giff you will lede,
Till ald mennis consall tak gude hede:
Roboam his kyngdam lesit,
Yonge mennis consall for he *chesit*.
Scotichron. Lib. xiv. c. 4.

2. To appoint; used in an oblique sense.

A tournament thai *ches*. *Sir Tristrem.*

i. e. "They appointed a tournay," Gl.

It is used in sense 1. by R. Brunne, p. 66.

After Saynt Edward, Harald kyng thei *ches*.

MoesG. *kes-an*, A. S. *ceos-an*, *cys-an*, Alem. Belg. *kies-en*, Su.G. *kes-a*, id. Chauc. *chese*.

CHEITRES, Dunbar, Maitland Poems, p. 48. read *chekis*.

CHEK, *s.* 1. Cheek. *Douglas.*

2. The post of a gate.

Oft with the ram the porte is schaik and duschyt,
Doun bet yet *chekis*, and bandis all to fruschyt.
Doug. Virgil, 55. 27.

i. e. gate-posts. In the same sense the posts of a door are still called the *door-cheeks*, S.

CHEKER, CHECKER, *s.* The exchequer.

"All schirefs sould compeir yearlie in the *cheker*: or ane sufficient depute for him: haueand power to sweare for him: and in his saull: vnder the paine of ten punds, and tynsell of his office at the kings will." Stat. Rob. III. c. 26. Norm. Fr. *eschequier*.

CHELIDERECT, *s.* A kind of serpent.

Thair wes the Viper, and th' Aspect,
With the serpent *Chelidérect*,
Quhois stink is felt afar.
Burel's Pilg. Watson's Coll. ii. 21.

The account given by Cotgr. of *Chelydre*, Fr. corresponds with that of Burel: "A most venomous and stinking snake, or serpent; rough-skaled, broad-headed, and of a darke tawny colour." Lat. *chelydrus*, Gr. χελυδρος, testudo marina; item venenatus serpens; ex χελως, testudo, et υδωρ, aqua.

CHEMAGE', *Wallace*, ix. 14.

Sobyr Luna, in flowyng off the se,
When brycht Phoebus is in his *chemagé*,
The bulys courss so takin had his place,
And Jupiter was in the crabbis face.

In edit. 1648, 1673, *chemes hie*, i. e. high dwelling. This seems the true reading, although in MS. as given above. The whole passage is obscure. V. CHEMYS.

CHEMER, *s.* A loose upper garment.

A *chemer* for till hele his wed,
Apon his armour had he then;
And armyt weill, als war his men.
— With that he kest of his *chemer*,
And hynt in hand a stalwart sper.
Barbour, xvi. 580. 601. MS.

Edit. 1620, *chimmer*. V. CHYMOUR.

CHEMYS, CHYMES, CHYMMES, CHYMIS, *s.* A chief dwelling; as the manor-house of a landed proprietor, or the palace of a prince.

It is enjoined that Baron-courts should be held at the *Chemys*, as the residence of the Baron himself.

"First and formest, quhere court sould be halden, their aucht to compeir at ane certaine place, within the Baronie (the quhilk place is called the *Chemys*) the Baillie of the Baronie, with sufficient power, be letter and seale of the Baron, with his Clerks, his Serjand, and lawfull and sufficient soytours."—Baron Courts, c. 1. s. 1.

—— The mychty grete Enée
Within his narrow *chymmes* ledis he.
Doug. Virgil, 254. 54. *Tectum*, Virg.

When the phrase, *tecta pauperis Evandri*, occurs a few lines before, it is rendered "Evandrus pure lugeyng."

But this was owing to the poverty of the prince himself. It was still the best residence he had.

It denotes the palace of the Latin kyng; who

— Callis the cheif ledaris of his menye,
Chargeand thay suld in his *palice* conuene,
Vnto the rial *chymes*. *Ibid.* 369. 28.

It is even used for the palace of Jupiter, Ibid. 317. 40.

Rudd. derives it from Fr. *chemise*, a shirt; Sibb. renders it "houses or cottages standing separately," deducing it from Teut. *hammeys*, Dan. *hiemmes*, Fr. *hameaux*, hamlets.

As *chemys* has the form of a *s. pl.*, I have thought that our word might be traced to Arm. *chem*, *cham*, *chom*, *choum*, *chemel*, a habitation, whence Bullet derives Fr. *chom-er*, to rest, to stop. He observes that Heb. *chomah* signifies a wall; Chin. *chom*, a palace; Arab. *chamet*, a tent, *chama*, to cover, *chamai*, to protect. Hence he derives Hisp. *cama*, a lodging The latter seems immediately from L. B. *cama*, a bed, lectus, Isidor.

Since writing this article, I have observed that Mr Pinkerton gives materially the same derivation; from *chom*, Arm. to dwell. "Hence," he adds, "it would seem is *chum*, a college word for co-habitant, chamber companion." Maitland Poems, Note, p. 392.

But there is reason to believe that the resemblance is merely accidental, and that the term is from O. Fr. *chesmez*, the principal house on an estate, that which is inhabited by the lord or proprietor. Du Cange, defining *Mansura Capitale*, says; Quod vulgo *Caput Mansi*, nostris *Chefmez*. Under the article *Caput Mansi*, he observes that *chef mois* occurs in the same sense in Norm. Fr. He also mentions *Quiemez* as a variation. As in S. *Kaims* is in some places the name of a village, perhaps it may have originally been used as denoting the mansion-house which might have stood there.

Chef mez is merely the translation of *caput mansi*, from O. Fr. *chef*, head, and *mez*, *mais*, *mois*, which seem corr. from *mansus*. *Chef-mets*. Quelques uns ecrivent *chef-mais*, *chef-mois*. C'est le principal manoir d'une succession. Dict. Trev.

It is worthy of observation, that Douglas uses *chemys* and *manys* as terms perfectly synon.; applying both to the residence of Evander.

This sobir *manys* resauit him, but leis.—
And saying this, the mychty gret Enee
Within his narrow *chymmes* ledis he.
Doug. Virgil, 254. 46. 54. V. MANYS.

CHENYIE, CHENYE', *s.* A chain.

"Than he gart his sodiours serche and seike Bessus, quha vas gottyn in the forest, and vas brocht and led bundyn in ane *chenye* befor kyng Alexander." Compl. S. p. 188. Fr. *chaine*, id. V. *term.* YE.

CHENNONIS, *s. pl.* Canons belonging to a cathedral.

Perfytelie thir *Pik maxis* as for priouris,
With thair partie habitis, present thame thair.
— All kin *chennonis* eik of uthir ordouris;
All manor of religioun, the less and the mair.
Houlate, i. 5. MS. Fr. *chanoine*.

To CHEPE, *v. n.* To chirp. V. CHEIP.

CHESBOW, *s.* The poppy. V. CHASBOL.

To CHESE, *v. a.* To choose. V. CHEIS.

CHESYBIL, *s.* An ecclesiastical dress; O. E. *chesuble*, *chasuble*, a kind of cope, a short vestment without sleeves, which a Popish priest wears at mass; Phillips.

Ane-other *chesybil* he gave alsua.
Wyntown, IX. 6. 156.

L. B. *casula*, *casubla*, *casubula*; Belg. *kasuyfel*, Fr. *casuble*, id. a little cope.

CHESS, *s.* The frame of wood for a window, a sash, S.

Both the S. and E. word seem derived from Fr. *chassis*, id.

To CHESSOUN, *v. a.* To subject to blame, to accuse.

He is sa ful of justice, richt and ressoun,
I lufe him not in ocht that will me *chessoun*.
Priests of Peblis, *Pink. S. P. Repr.* i. 39.

i. e. that will-subject me to an accusation.

Fr. *achoisonn-er*, to accuse, to pick a quarrel against, Cotgr. This seems to be formed from Lat. *accuso*.

CHESSOUN, CHESOWNE, *s.* Blame, accusation; exception.

Thus be yow ay ane example men tais:
And as ye say than al and sundrie sayis:
If that ye think richt, or yit ressoun,
To that I can, nor na man, have *chessoun*.
And that ye think unressoun, or wrang,
Wee al and sundrie sings the samin sang.
Priests of Peblis, *S. P. Repr.* i. p. 7.

Efter this tail in us ye sal not taint;
Nor yit of our justice to mak ane plaint.
And afterward sa did this King but *chessoun*;
On him micht na man plenie of ressoun.
Ibid. p. 15.

Mr Pinkerton interrogatively renders it, *opposition*. But it is evidently from Fr. *achoison*, which not only signifies occasion, choice, election, but also, accusation. Thus the meaning is; "The king did as he had promised, without being accused of injustice by any one."

CHESTER, *s.* The name given to a circular fortification, in some parts of S.

"There are several circular fortifications, called *chesters*, which bear evident marks of great antiquity.—They are all similar to each other, and much about the same size; being nearly 40 or 50 yards diameter. The outer wall or inclosure, for some of them have evident marks of smaller, but irregular inclosures within, consists of a rude mass, of large and small tumbling stones, built without any regularity or order; and without mortar of any kind.—*Chester*, in Gaelic, signifies a camp. And as the name is of Gaelic original, for this as well as other reasons, I am disposed to think that they are of greater antiquity than even Agricola's wall, or Graham's dyke." P. Kilsyth, Stirl. Statist. Acc. xviii. 292. 293.

I find no evidence, however, that this term is Gael. It is evidently the same with the Lat. word *castra*, adopted into A. S. in the form of *ceaster*, urbs, oppidum, castrum, castellum, a city, a town, a fort, a castle: "whence," as Somner remarks,

"the termination of the names of so many places in England in *caster*, *chester*, and the like." V. KEIR.

CHESWELL, *s.* A cheese-vat.

"He is gone out of the *cheswell* that he was made in;" S. Prov. "A reflection upon persons who perk above their birth and station," Kelly, p. 141. V. KAISART.

CHEVERON, *s.* Armour for a horse's head.

— In his *cheveron* biforne,
Stode as an unicorne
Als sharp as a thorne,
An anlas of stele.
Sir Gawan and Sir Gal. ii. 4.

"It appears," says Mr Pinkerton, "to have been the ornament or defence of the head of a war-horse, in the midst of which was an anlace, or sharp piece of steel, as is observable in miniatures and other monuments of the times." He conjectures, that it is from O. Fr. *chef*, as defending the head of the horse.

Grose gives the following account of it: "The *chanfron*, *chamfrein*, or *shuffron*, took its denomination from that part of the horse's head it covered, and was a kind of mask of iron, copper or brass, and sometimes of jacked leather, enclosing the face and ears. Some of these chanfrons seem to have been so contrived as to hinder a horse from seeing right before him, perhaps to prevent his being intimidated by any object against which he might be directed, so as to cause him to start aside, or lessen the celerity of his charge. From the centre of the forehead there sometimes issued a spike or horn, like that given by the heralds to the *unicorn*; but generally it was adorned with an escutcheon of armorial bearings, or other ornamental devices. In several of the French historians we read of chanfrons worn by their nobility, not only of gold, but also ornamented with precious stones. Chanfrons reaching only to the middle of the face are called demy chanfrons."—"The chanfron," he adds in a Note, "is defined to be the fore part of the head, extending from under the ears along the interval between the eyebrows down to the nose. *Gentleman's Dictionary*. Perhaps from *champ* and *frein*, the field or space for the bridle. Milit. Antiq. ii. 259. L. B. *chamfrenum*, Du Cange; Fr. *chanfrain*, *chanfrein*.

CHEVIN, *part. pa.*

Than was he glaid of this,
And thocht himself weil *chevin*.
And hame he cam with blis;
Thocht lang quhill it was evin.
Maitland Poems, p. 363.

Given among words not understood, Gl. But in Wallace we find *chevit*, *chevyt*, in the sense of atchieved; and A. Bor. to *chieve* is to succeed, which Ray views as derived, either from atchieve, *per aphaeresin*, or from Fr. *chevir*, to obtain. Thus "he thocht himself weil *chevin*," may signify, "he thought he had succeeded well," or, "come to a happy termination," as *chevir* also signifies, to make an end. Allied to this is the phrase used by Chauc. "Yvel mote he *cheve*," ver. 16693.

CHEWAL, *adj.* Distorted.

He chowis me his *chewal* mouth, and scheddis my lippis. *Dunbar*, *Maitland Poems*, p. 48.

Chowis may be either for *chews* or *shows*. V. SHEVEL, and SHOWL.

CHEWALRY, *s.* 1. Men in arms, of whatever rank.

He gadryt gret *chewalry*,
And towart Scotland went in by.
Barbour, iv. 187. MS.

2. Courage, prowess in arms.

——The croune that Ihu couth ber;
And off the croice a gret party,
He wan throw his *chewalry*.
Barbour, iii. 462. MS.

Fr. *chevalerie*, knighthood; here transferred to armed men without distinction. It also signifies prowess, illustria facinora, Dict. Trev.

CHEWALROUS, *adj.* Brave, gallant.

Throw his *chewalyous* chewalry
Galloway wes stonayit gretumly.
Barbour, ix. 536. MS.

This has undoubtedly been a mistake of the transcriber for *chewalrous*.

O. Fr. *chevaleureux*, illustris, nobilis.

CHEWALRUSLY, *adv.* Bravely, gallantly.

——The King, full *chewalrusly*,
Defendyt all his company.
Barbour, iii. 89. MS.

To CHEWYSS, *v. a.* To compass, to atchieve, to accomplish.

In hy thai thocht thai suld him sla,
And giff that thai mycht *chewyss* swa;
Fra that thai the king had slayn,
That thai mycht wyn the woud agayn.
Barbour, vii. 427. MS. V. CHEVIN.

CHEWYSANCE, CHEWYSANS, *s.* Acquirement, provision, means of sustenance. O. E. *cheuisance*.

As I am her, at your charge, for plesance,
My lyflat is but honest *chewysunce*.
Wallace, ix. 375. MS.

i. e. "Supported by the bounty of another, I do not honourably provide for myself as I have done formerly."

Quhen Wallace saw thir gud men off renown,
With hunger stad, almast mycht leyff no mar,
Wyt ye, for thaim he sichit wondyr sar.
Gud men, he said, I am the causs off this;
At your desyr I sall amend this wyss,
Or leyff you fre sum *chewysans* to ma.
Ibid. xi. 567. MS. also *Barbour*, iii. 402.

Perhaps *wyss* should be *myss*.

And though he can so to a cloth, and can no better *cheuisance*,
Nede anone right winneth him vnder mayneprise.
P. Ploughman, Fol. 111. b. V. the *v.*

To CHICK, *v. n.* To make a clicking noise, as a watch does, S. Perhaps from Teut. *kick-en*, mutire, minimam vocem edere, Kilian.

CHICKENWORT, *s.* Chickweed, S. Alsine media, Linn. From *chicken* and *wort*, an herb, A. S. *wyrt*, Belg. *wort*, q. the herb fed on by chickens.

CHIEL, CHIELD, *s.*

1. A servant. *Chamber-chiel*, a servant who waits in a gentleman's chamber, a valet.

"He called for his *chamber-chiels*, and caused

them to light candles, and to remain a while beside him, till he had recovered the fear and dreadour that he had taken in his sleep and dreaming. Pitscottie, p. 27.

"The Duke gave his *chamber-chiel* command, that he should drink no wine that night, but keep himself fresh, for he knew not what he had ado."—Ibid. p. 84.

This word may be originally the same with *kullt*, a boy; allied to which are *kulla*, a girl, and *kulle*, offspring. It is probable, however, that *chiel* in the first sense, is immediately a corruption of *Child*, q. v. and that the following senses are of later origin. Dr Percy says, he has been assured that the ballad of *Gil Morice* "is still current in many parts of Scotland, where the hero is universally known by the name of *Child Maurice*, pronounced by the common people *Cheild* or *Cheeld*." Reliques, v. 1.

2. A fellow; and like this word, used either in a good or bad sense; although more commonly as expressive of disrespect, S. In a good sense, it is said, *He's a fine chield*, i. e. A good fellow.

Chiels carry cloaks, when 'tis clear,
The fool when 'tis foul has nane to wear.
Ramsay's S. Prov. p. 21.

In the following extracts, it is evidently used with disrespect.

They're fools that slav'ry like, and may be free;
The *chiels* may a' knit up themselves for me.
Ramsay's Poems, ii. 77.

These ten lang years, wi' blood o' freins,
The *chiel* has paid his lawin.
Poems in the Buchan Dialect, p. 27.

We're never out of sight for half an hour!
But some *chield* ay upon us keeps an ee.
Ross's Helenore, p. 51.

3. A stripling, a young man. This sense is general through Scotland. But S. B. it is applied indifferently to a young man or woman.

Now Nory kens she in her guess was right,
But lootna wi't, that she had seen the knight;
But at her speers, How far frae this away,
She thought the braes of Flaviana lay?
Nae near, my *cheel*, she says.——
Ross's Helenore, p. 78.

4. An appellation expressive of fondness, S. B.

But are the cows your ain? gin I may speer,
O never ane of them belangs to me.
They are the laird's, well may his honour be:
My ain gueed *chield*, that sucked me full sweet,
And's ay kind to me, whan we chance to meet.
Ross's Helenore, p. 78.

To CHIER, CHIER, *v. a.* To cut, to wound.

He chesit a flane, as did affeir him,—
Through baith the chieks he thocht to *chier* him.
Chr. Kirk, st. 8.

Ed. Calland. *Cheir*, Chron. S. P.

AS. *scear-an*, *scer-an*, tondere; or *ceorf-an*, *cearf-an*, secare. *Chard*, which occurs in the same stanza, as it agrees in signification, has been viewed as the pret. of the v.

CHIERE, *s.* Chair. "Chiere of estate." Chair of state.

And in a *chiere* of estate besyde,

With wingis bright, all plumyt, bot his face,
There sawe I sitt the blynd god Cupide.
King's Quair, iii. 21.

CHILD, CHYLD, *s.* A servant, a page.

Wallace sum part befor the court furth raid,
With him twa men that douchtye war in deid,
Our tuk the *child* Schyr Ranaldis sowme couth leid.
Wallace, iv. 24. MS.

i. e. "the servant who led his baggage borne by a horse."

This term, in O. E., denoted a youth, especially one of high birth, before he was advanced to the honour of knighthood.

Chyld Waweyn, Lotys sone, thulke tyme was
Bot of tuelf yer, & the Pope of Rome bytake was
To Norys thoru the kyng Arture, & thulke tyme rygt,
The pope hym tok armes, & ys owe honde made hym knygt.
R. Glouc. p. 182.

This *Lot* is the same with the Lothus of our historians, king of the Picts. Afterwards Waweyn is called *Syre*, i. e. Sir Waweyn, as in p. 209.

The erl of oxenford he nom, and another erl al so,
And *Syre* Waweyn, ys syster sone, tho al thys was ydo.

This must certainly be traced to A.S. *cild*; as L. *infans*, Fr. *enfant*, Hisp. *infant*, have all been, by a similar application, transferred to the heir apparent of a sovereign, i. e. one who had the prospect of advancement. I am inclined to think, that *child* was occasionally used as synon. with *squire*. It seems unquestionable, that one who aspired to the honour of knighthood, before he had actually attained it, was called *valet*, although a person of rank and family. V. Du Cange, vo. *Valeti*.

CHILDER, *pl.* Children, S. Lancash.

King Herodis part thai playit into Scotland,
Off yong *childer* that thai befor thaim fand.
Wallace, i. 166. MS.

Ay maun the *childer*, wi' a fastin mou,'
Grumble and greet, and make an unco mane.
Fergusson's Poems, ii. 57.

This pl. also occurs in O. E.

Cassibalayn there uncle then was kyng,
And founde his nephewes full honestly and wel,
And nourtred them while they were *chylder yong*.
Hardyng's Chron. F. 36. a.

AS. *cildru*, pueri.

CHILD-ILL, *s.* Labour, pains of child-bearing.

"*It is the layndar, Schyr,*" said ane,
That hyr *child ill rycht* now hes tane.
Barbour, xvi. 274, MS.

CHYMES, *s.* A chief dwelling. V. CHEMYS.

CHYMOUR, CHYMER, *s.* A light gown, E. *cymar*.

Thair belts, thair broches, and thair rings,
Mak biggings bair at hame;
Thair hudes, thair *chymours*, thair garnysings;
For to agment thair fame.
Maitland Poems, p. 188.

His goun was of a claith as quhyte as milk,
His *chymers* wer of chamelet purpure broun.
Henrysone, Evergreen, i. 186.

Fr. *chamarre*; a loose and light gown (and less

properly, a cloak) that may be worn skarfwise; also, a studded garment," Cotgr. Ital. *ciamare*, Belg. *samare*. Su.G. *samaria*; ita vocatur toga longior, inprimis sacerdotum, haud dubie ab Hisp. *zamarra*, vestis pellita; Ihre.

It may be supposed, however, that this term had its origin from that superior kind of cloth, made in Ancyra, a town of Galatia, of the fine wool that grows on the goats which feed near Mount Olympus. Of this the cloth is made, which the Latins called *cymatilis*, from Gr. κυμα, fluctus, unda, because it is waved. This is so highly esteemed by the Turks, that it is often worn by their Emperors. The Spaniards might become acquainted with it, from their intercourse with the Moors or Arabs. See a particular account of this cloth, and of the wool of which it is made, as well as of the mode of manufacture, Busbequii Legat. Turcic. Ep. I. p. 80, 81. 87, 88. Ed. L. Bat. 1633.

CHIMNEY, CHIMLEY, *s.* A grate.

This is the sense in which the word is vulgarly used in S. It is always pronounced *chimley*. The word denoting a chimney, is pronounced *chimley*, Lancash.

Among "moveabill heirschip," we find mentioned, "ane bag to put money in, ane eulcruik, ane *chimney*, ane water-pot." Burrow Lawes, c. 125. § 1.

And sin ye've ta'en the turn in hand,
See that ye do it right,
And ilka *chimly* o' the house,
That they be dearly dight.
Jamieson's Popular Ball. ii. 378.

Chimla-lug, the fire-side, S.

While frosty winds blaw in the drift,
Ben to the *chimla lug*,
I grudge a wee the great folks' gift,
That live sae bien an' snug.
Burns, iii. 155.

Hence *chimley-brace*, the mantle-piece, S.

CHINGLE, *s.* Gravel; as the word is pronounced in some places, elsewhere *channel*, q. v.

"*Chingle*, I presume, is the old Scotch word, synonymous to the modern term *channel*.—The name is happily descriptive of the nature of the soil which is in general, a light thin earth, on a deep bed of sandy *gravel*." P. Channelkirk, Berw. Statist. Acc. xiii. 384.

CHINGILY, *adj.* Gravelly, S.

"In some parts it consists of a mixture of clay and loam, in some of a heavy or light kind of clay altogether, in many parts of a mixture of clay and a light kind of moss, and in several parts it is gravellish or sandy, or *chingily*." P. Halkirk, Caithn. Statist. Acc. xix. 4, 5.

"—The surface is not above a foot or 18 inches from the *chingle*." P. Boleskine, Inverness. Statist. Acc. xx. 27. *Chingle*, gravel free from dirt; Gl. Grose.

CHYNE. V. CHOLLE.

To CHIP, CHYP, *v. n.* 1. A bird is said to be *chipping*, when it cracks the shell. A. Bor. id.

2. To break forth from a shell or calix, S.

The rois knoppis, tetand furth thare hede,
Gan *chyp*, and kyth thare vernal lippis red.
Doug. Virgil, 401. 19.

Bushes budded, and trees did *chip*,
And lambs by sun's approach did skip.
Colvil's Mock Poems, P. ii. 3.

Grain is also said to *chip*, when it begins to germinate, S.

3. It is metaph. applied to the preparation necessary to the flight of a person.

May Margaret turned her round about,
(I wot a loud laugh laughed she)
"The egg is *chipped*, the bird is flown,
Ye'll see na mair of young Logie."
Minstrelsy Border, i. 248.

4. The term, as originally referring to birds, is transferred to a woman who is in the early state of pregnancy, S.

5. It is applied to ale, when it begins to ferment in the working vat, S. O.

Belg. *kipp-en*, to hatch, to disclose. *Zo dra als de kuykens gekipt waaren;* as soon as the chickens were hatched. The radical idea seems to be that of breaking by means of a slight stroke, such as a chicken gives the shell in bursting from it; Teut. *kipp-en* cudere, icere; *kip*, ictus.

CHYRE, *s.* Cheer, entertainment.

Go clois the burde; and tak awa the *chyre*,
And lok in all into yon almorie.
Dunbar, Maitland Poems, p. 73.

To CHIRK, JIRK, JIRG, CHORK, *v. n.* To make a grating noise; S.

The doors will *chirk*, the bands will cheep,
The tyke will waken frae his sleep.
Jamieson's Popular Ball. ii. 338.

To chirk with the teeth, also actively, *to chirk the teeth*, to rub them against each other, S.

Chork is used to denote "the noise made by the feet when the shoes are full of water."

Aft have I wid thro' glens with *chorking* feet,
When neither plaid nor kelt cou'd fend the weet.
Ramsay's Poems, ii. 393.

It is evidently the same word, marked by the provincial pronounciation of Loth.

A. S. *cearc-ian*, crepitare; stridere, "to crash or gnash, to creak, to make a noise, to *charke*, or (as in Chaucer's language) to *chirke*. *Cearciend teth*, dentes stridentes, chattering teeth. *Cearcetung*, a gnashing, grinding or crashing noise; as of the teeth;" Somner. "*Chirking*, (old word) a chattering noise;" Phillips.

The term is used by Chaucer in a general sense for "a disagreeable sound."

All full of *chirking* was that sory place.
Knightes Tale, ver. 2006.

Teut. *circk-en* is undoubtedly allied, although in sense it more exactly corresponds to S. *cheip*. *Circken als een mussche;* titissare, pipilare; to *cheip* as a sparrow, E. *chirp*.

Sw. *skiaer-a (tanderna,)* to gnash the teeth, is most probably a cognate term.

To CHIRME, *v. n.* 1. As applied to birds, it denotes the mournful sound emitted by them, especially when collected together, before a storm, S.

Sa bustouslie Boreas his bugill blew,
The dere full derne doun in the dalis drew;
Small birdis flokand throw thik ronnys thrang,
In *chirmynge*, and with cheping changit thare sang,
Sekand hidlis and hirnys thame to hyde
Fra ferefull thuddis of the tempestuus tyde.
Doug. Virgil, 201. 20.

Here *chirmynge* is used as synon. with *cheping*.

2. To chirp; without necessarily implying the idea of a melancholy note, S.

The kowsehot croudis and pykkis on the ryse,
The stirling changis diuers steuynnys nyse,
The sparrow *chirmis* in the wallis clyft.
Ibid. 403. 29.

Cou'd lav'rocks at the dawning day,
Cou'd linties *chirming* frae the spray,—
Compare wi' *Birks of Invermay.*
Fergusson's Poems, ii. 25.

3. To fret, to be peevish, to be habitually complaining, S.

Rudd. derives this *v.* from *charm*, from Lat. *carmen*. Sibb. comes much nearer, when he mentions A. S. *cyrm*, clamor. Junius, from C. B. Arm. *garm*, clamor. But the true origin is Belg. *kerm-en*, to lament; lamentari, quiritari, Kilian. Perhaps we may view as a cognate Isl. *jarmr*, vox avium, garritus.

CHYRME, *s.* Note; applied to birds.

O gentill Troiane diuyne interpretoure,
—That vnderstandis the cours of euery ster,
And *chyrme* of euery byrdis voce on fer.
Doug. Virgil, 80. 12.

To CHIRT, *v. a.* 1. To squeeze, to press out, S.

I saw that cruell feynd eik thare, but dout,
Thare lymmes rife and eit, as he war wod,
The youstir tharfra *chirtand* and blak blud.
Doug. Virgil, 89. 33.

2. To act in a griping manner, as, in making a bargain; also, to squeeze or practise extortion. *A chirting fallow*, a covetous wretch, an extortioner; S.

Is this allied to Fr. *serr-er*, id.? I can scarcely think that it is from *cherté*, dearth, scarcity; because although this implies the idea of pressure, it is not natural to suppose that the figurative sense would give birth to the simple one.

CHIT, *s.* A small bit of bread, or of any kind of food, S.

To CHITTER, *v. n.* 1. To shiver, to tremble, S.

Hence boys are wont to call that bit of bread, which they preserve for eating after bathing, *a chittering piece*, S. O.

"Oh! haste ye open,—fear nae skaith,
Else soon this storm will be my death."
I took a light, and fast did rin
To let the *chittering* infant in.
Ramsay's Poems, i. 145.

What gars ye shake, and glowre, and look sae wan?
Your teeth they *chitter*, hair like bristles stand.
Ibid. ii. 168.

Whare wilt thou cow'r thy *chittering* wing,

An' close thy e'e?
Burns, iii. 150.

2. To chatter. The teeth are said to *chitter*, when they strike against each other, in consequence of extreme cold, or of disease, S.

Belg. *sitter-en*, Teut. *tsitter-en*, *tseter-en*, *citter-en*, Germ. *schutt-ern*, to quiver; Sw. *tutr-a*, id. Seren. vo. *Shiver*; Isl. *titr-a*, tremere, Verel.

Wachter views the Germ. word as a frequentative from *schutt-en*, Belg. *schudd-en*, motitare; observing that *schuddebol* signifies a tremulous head.

CHITTER-LILLING, *s.* An opprobrious term used by Dunbar, in his address to Kennedy.

Chitter-lilling, Ruck-rilling, Lick-schilling in the Mill-house.— *Evergreen*, ii. 60. st. 25.

Perhaps the same as E. *chitterlin*, the intestines, as the next appellation is borrowed from the coarsest kind of shoes. It might indeed be compounded of *chitter* and another Belg. word of the same sense, *lillen*, to tremble. But, in the choice of these terms, so much regard is paid to the sound, that we have scarcely any *data* to proceed on in judging of the sense.

To CHIZZEL, *v. a.* To cheat, to act deceitfully, S. B. *Chouse*, E.

Belg. *kweezel-en*, to act hypocritically; Su.G. *kius-a*, *kos-a*, to fascinate, which Ihre and Seren. view as the origin of E. *chouse* and *cozen*. *Kosen* is the Sw. part. pa., fascinatus.

CHIZZARD. V. KAISART.

CHOKKEIS, pronounced *chouks*, *s. pl.* The jaws; properly, the glandular parts under the jaw-bones, S. Thus he who has the king's evil, is vulgarly said to have "the cruells in his *chouks*."

Kerle beheld on to the bauld Heroun,
Vpon Fawdoun as he was lukand doun;
A suttell straik wpwart him tuk that tide,
Wndir the *chokkeis* the grounden suerd gart glid,
By the gud mayle bathe halss and hys crag bayne
In sondyr straik; thus endyt that cheftayne.
Wallace, v. 148. MS.

In Perth edit. it is *chekkis*, for cheeks; in edit. 1648, cloak.

Isl. *kalke*, *kialke*, *kialki*, maxilla, the jaws; *kuok*, gula, faux bruti. The term *chafts*, used with greater latitude, as including the jaw-bones, is from another origin. A. S. *ceac*, and *ceoca*, seem to have denoted, not only the cheek, but the jaw. V. CHUKIS.

CHOK-BÀND, *s.* The small strip of leather by which a bridle is fastened around the jaws of a horse, S.

CHOL, CHOW, *s.* The jole or jowl.

——How and holkit is thine Ee,
Thy cheik bane bair, and blaikint is thy blie,
Thy chop, thy *chol*, gars mony men live chaste,
Thy gane it gars us mind that we maune die.
Evergreen, ii. 56. st. 15.

Dr Johns. erroneously derives E. *jole* from Fr. *gueule*, the mouth, the throat, the gullet. Our word, while it more nearly retains the primary sound, points out the origin; A. S. *ceole*, faucis, *ceolas*,

fauces, the jaws, Somner. The *l* is now lost in the pronunciation.

Cheek for chow, S. cheek by jole.

Our laird himsell wad aft take his advice.
E'en *cheek for chew* he'd seat him 'mang them a',
And tauk his mind 'bout kittle points of law.
Ramsay's Poems, ii. 12.

It should be *chow*.

CHOLER, CHULLER, CHURL, *s.* A double-chin, S.

"The second chiel was a thick, setterel, swown pallach, wi' a great *chuller* oner his cheeks, like an ill-scrapit haggis." Journal from London, p. 2.

It is pronounced in all these ways; and is perhaps merely a figurative use of E. *choler*, because passion often appears by the inflation of the double chin. Hence it is also called the *Flyte-pock*, q. v. Or, shall we rather derive it from A. S. *ceolr*, guttur, Lye? In Su.G. this is called *isterhaka*, literally, a fat chin.

CHOLLE.

Hathelese might here so fer into halle,
How chatered the *cholle*, the chalous on the chyne.
Sir Gawan and Sir Gal. i. 11.

Cholle and *chalous* are evidently birds. For in the verses immediately preceding,

The birdes in the bowes,

are described as "*skryking in* the skowes."

Cholle may be used poetically for *chough*. Cotgr. mentions Fr. *chaulsepot* as "a certain little bird," *Chalous* may have some affinity. *Chyne* seems to be from Fr. *chesne* an oak.

To CHORK. V. CHIRK.

To CHORP, *v. n.* To emit a creaking sound.

My shoon are chorpin, my shoes creak in consequence of water in them, Loth.

Perhaps from the same origin with E. *chirp*, (as a sparrow) which Junius seems to deduce from Teut. *circk-en*. V. CHIRK.

CHOSS, *s.* Choice.

And giff that thaim war set in *choss*,
To dey, or to leyff cowartly,
Thai suld erar dey chewalrusly.
Barbour, iii. 264. MS. Edit. 1620, *chose*.

CHOUKS. V. CHOKKIS.

CHOW, *s.* The jowl. V. CHOL.

CHOWPIS, *pret. v.*

Of Caxtoun's translation of the Æneid Doug. says;

His ornate goldin versis mare than gylt,
I spitte for dispite to se thame spylt
With sic ane wicht, quhilk treuly be myne entent
Knew neuir thre wordis at all quhat Virgill ment,
So fer he *chowpis*, I am constrenyt to flyte,
The thre first bukis he has ouerhippit quyte.
Virgil, 5. 47.

Rudd. renders this, "talks, prattles," as when "we say, to chop logic." He views it as synon. with the phrase, "to clip the king's language," S.

But this seems equivalent to the sea phrase, *to chop about*, applied to the wind.—The use of *fer*, far, and *ouerhippit*, seem to fix this as the sense; perhaps from Su.G. *koep-a*, permutare, Alem. *chouft-un*, id.

CHOWS, *s. pl.* A particular kind of coal, smaller than the common kind, much used in forges, S.; perhaps from Fr. *chou*, the general name of coal.

"The great coal sold per cart, which contains 900 weight, at 3s. 6d. The *chows* or smaller coal, at 2s. 9d." Statist. Acc. P. Carriden, i. 98.

To CHOWTLE, CHUTTLE, *v. n.* To chew feebly, as a child does, when its jaw-bones are weak, or an old person, whose teeth are gone; to mump, S.

Isl. *jodla*, infirmiter mandere; G. Andr. He also mentions *jad*, *jadl*, as signifying, detrimentum dentium, q. the failure of the teeth, p. 129.

CHRYSTISMESS, *s.* Christmas.

This *Chrystismess* Wallace ramaynyt thar;
In Laynrik oft till sport he maid repayr.
Wallace, v. 561. MS.

i. e. the mass of Christ; *Cristes* being the A. S. genitive; as *Cristes boc*, the gospel.

CHUCKIE, *s.* A low or cant term for a hen, S.

This may either be from Belg. *kuyken* a chicken, from *kuyk-en*, to hatch, whence E. *chick*, *chicken*; or from *chuck*, *chuck*, the imitative cry used in S. in calling dunghill fowls together.

CHUCKIE-STANE, *s.* A small pebble, S.; a quartz crystal rounded by attrition on the beach.

This may be from Teut. *keyk-en*, a small flint, parvus silex, Kilian. But rather, I suspect, from the circumstance of such stones being swallowed by domestic fowls.

A game, used by girls, in tossing up, and catching pebbles as they fall, is called the *Chuckie-stanes*.

CHUF, *s.* "Clown," Pink.

Quhen that the *chuf* wad me chyde, with gyrnand chaftis,
I wald him chuk, cheik and chyn, and chereis him so meikil,
That his cheif chymmis he had I wist to my sone.
Maitland Poems, p. 55.

In Note, p. 392. this is rendered *churl*. Mr Pinkerton also mentions that in an old song in Pepys' Coll. Ball. it is said,

Soon came I to a Cornishe *chuffe*.

He adds, that in Prompt. Parv. *choffe* or *chuffe* is rendered, rusticus.

This is certainly the same with *Cufe*, q. v.

CHUKIS, *s. pl.* A disease mentioned in Roull's Cursing, MS.

—The *chukis*, that haldis the chaftis fra chowing,
Golkgaliter at the hairt growing.——
Gl. Compl. p. 331.

This undoubtedly means a swelling of the jaws. The term seems elliptical; probably allied to A. S. *ceacena swyle*, faucium tumor, *ceac*, *ceoc*, signifying the cheek or jaw. V. CHOKKEIS. This disease is called *the buffets*, Ang. Fr. *bouffe*, a swollen cheek.

CHUM, *s.* Food, provision for the belly, Clydes. *Scaff*, synon.

CIETEZOUR, *s.* A citizen.

"The *cietezouris* of Teruana in Flanderis (to quhom thir ambassatouris first come) rycht desyrus to recouer thair lyberte, refusit nocht thir offeris." Bellend. Cron. F. 30. b.

CYGONIE, *s.* The stork.

The *Cygonie* that foul so whyte,
Quhilk at the serpents hes despyte,
Come granen to the ground;
And Mamuks that byds euer mair,
And feids into the cristal air,
Deid on the fields wer found.
Barel's Pilg. Watson's Coll. ii. 27.

Fr. *cicoigne*, *cigogne*, Lat. *ciconia*, id.

CYNDIRE, *s.* A term denoting ten swine.

"This is the forme and maner of the pannage: for ilk *cyndire*, that is, for ilk ten swine, the King sall haue the best swine: and the Forester ane hog." Forrest Lawe, c. 7. Lat. copy, *cindra*.

Du Cange gives no explanation of *cindra*, but merely quotes the passage. I do not find that this word in any language signifies a decad. The only conjecture I can form is, that it is Gael. *ciontire*, tribute, which being first applied in the sense of *pannage*, as denoting the tax paid for the liberty of feeding swine in a forest, was afterwards improperly used to denote *ten swine*, as this was the number for which the duty specified by the law was to be paid.

CYSTEWS, *s. pl.* Cistertian monks; Fr. *Cistaws*.

Scho fowndyt in-to Gallaway
Of *Cystews* ordyre ane abbay;
Dulce-cor scho gert thaim all,
That is Sweet-Hart, that Abbay call.
Wyntown, viii. 8. 45.

CITHARIST, *s.* The harp.

All thus our Ladye thai lofe, with lyking and *list*,
Menstralis, and musicians, mo than I mene may:
The Psaltry, the Citholis, the soft *Citharist*,
The *Croude*, and the monycordis, the gythornis gay;
The rote, and the recordour, the ribus, the *rist*,
The trump, and the taburn, the tympane but tray;
The lilt pype, and the lute, the cithill *in fist*,
The dulsate, and the dulsacordis, the schalin of *assay*;
The amyable organis usit full oft;
Clarions loud knellis,
Portatives, and bellis,
Cymbaellonis in the cellis
That soundis so soft.
Houlate, iii. 10.

I have given the whole passage from the Bannatyne MS., marking in Italics the variations from the printed copy, which is here very incorrect. List is printed *lift*, citharist *atharift*, croude, *cronde*; rist, *rift*; in fist, *and fist*; assay, *affay*; portatives, *portatibis*; soft, *oft*.

Citharist is immediately, although improperly, formed from Lat. *citharista*, a harper; from *cithara*, Gr. κιθαρα. The word as here used, however, may have denoted the guitar in common with the harp; as A. S. *cytere*, cithara is, both by Somn. and Lye, rendered a guitar. Germ. *cither*, Belg. *cyter*, Sw. *zitra*, also all signify a guitar. The similarity of the words, used to denote these instruments, shews that they were viewed as nearly allied. And indeed, what is a guitar, but a harp of a peculiar structure? The Fr. word *cytharizer* would suggest the idea of what we now call an Aeolian harp. For it is rendered, "to sing or whizz as the wind;" Cotgr.

It may be added, that the Gr. name of the harp has been supposed to originate from the resemblance of this instrument, in its full structure, to the human breast, and from the emission of sound in a similar manner. Juxta opinionem autem Graecorum citharae usus repertus fuisse ab Apolline creditur. Forma citharae initio similis fuisse traditur pectori humano, quod veluti vox de pectore, ita ex ipsa cantus ederetur, appellataque eadem de causa. Isidor. Orig. Lib. 2. a. 21.

CITHOLIS, *s.* A musical instrument.

— The Psaltery, the *Citholis*, the soft Citharist.
Houlate, iii. 10. V. CITHARIST.

In Chaucer's description of the statue of Venus, it is said;

A *citole* in hire right hand hadde she.
Knightes Tale, ver. 1961.

— The musyke I might knowe
For olde men, which sowned lowe
With harpe, and lute, andwith *cytole*.
Gower, *Conf. Am.* F. 189, a.

Sir John Hawkins, in his History of Music, "supposes it to have been a sort of Dulcimer, and that the name is a corruption of Lat. *cistella*;" Tyrwhitt. But *cistella* signifies a coffer. L. B. *citola* is used in the same sense with *citholis*, Fr. *citole*, a term which occurs A. 1214. V. Du Cange. Some have supposed that *citole* is corr. from Lat. *cithara*, Dict. Trev.

CLAAICK, CLAWICK, *s.* The autumnal feast, or harvest-home, Aberd.; synon. *Maiden*, *Quern*, *Rapegyrne*, q. v. This entertainment, when the harvest is early finished, is called the *Maiden Claaick*; when late, the *Carlin Claaick*. V. MAIDEN and CARLIN.

Belg. *kluchte*, signifies pastime, a play or interlude. But I can scarcely suppose any affinity.

CLACHAN, CLAUCHANNE, CLACHEN, *s.* A small village in which there is a parish-church, S. A village of this description is thus denominated in places bordering on the Highlands, or where the Gael. has formerly been spoken. Elsewhere, it is called the *kirk-town*.

— "Of lait there is croppen in amangis sum Noblemen, Prelates, Barronnes, and Gentil-men, in certaine pairts of this realme, being of gude livinges, great abuse contrair the honour of the realme, & different from the honest frugalitie of their Forebeares, passing to Burrows, Townes, *Clauchannes* & Aile-houses with their houshaldes, and sum abiding ino thair awin places, usis to buird themselves and uthers to their awin servands, as in hostillaries."—Acts Ja. VI. 1581. Parl. 7. c. 116. Murray.

The first time that he met with me,
Was at a *Clachen* in the West;
Its name, I trow, Kilbarchan be,
Where Habbie's drones blew many a blast.
Watson's Coll. i. 11.

It must be observed, however, that Gael. *clachan*

bas been expl. "a circle of stones." It has been asserted that churches were erected in the same places, which, in times of heathenism, had been consecrated to Druidical worship.

"The same term [*clachan*] is used, when speaking of many other places of worship, both in the Highlands and low country, places where it is probable that such circles did, or do still, exist." P. Aberfoyle, Perths. Statist. Acc. x. 129.

"Glenorchay—was formerly called *Clachan Dysart*, a Celtic word, signifying, "The Temple of the Highest." The place, where the parish church stands, was probably the site of the *Clachan*, or "Circle of Stones," of the Druids. *Dysart* properly means *The Highest God.* The founders of a church, designed for a more enlightened worship, in order to induce the pagan inhabitants to attend the institutions of revealed religion, were naturally led to make choice of a situation, the more revered by them, as being the place where they had formerly been accustomed to perform their rites of devotion." P. Glenorchay, Argyles. Statist. Acc. viii. 335, 336.

"We shall leave the Druids, by only remarking, that the same expression, which the people then used for their place of worship, is still used to this day; as the Highlanders more frequently say, *Will ye go to the stones?* or, *Have you been at the stones?* than, *Will you go to*, or *have you been at church?* Mankind, in this instance, as they do in many others, retain the ancient name, while the thing signified by that name is entirely forgotten, by the gradual influence of new habits, new manners, and new modes of living." P. Callander, Perths. Statist. Acc. xi. 581, N.

Thus the origin must be Gael. *clach*, a stone.

It is evident, indeed, that the name is, in some places, still given to what is otherwise called a Druidical temple.

"Within a few yards of the one [the Druidical monument] at Borve, there are clear vestiges of a circular building, which has either been a temple adjoining this *clachan*, or the residence of the officiating Druids." P. Harris (Island) Statist. Acc. x. 374.

Gael. *clachan*, "a village, hamlet, burying-place." Shaw.

CLACK, *s.* The clapper of a mill, S.; thus denominated from the noise it makes; Teut. *klack*, sonora percussio.

CLAES, *pl.* Clothes. V. CLAITH.

CLAG, CLAGG, *s.* 1. An incumbrance, a burden lying on property; a forensic term, S.

"And to the which judge arbitrator both the saids parties have submitted, and by thir presents submite all *claggs*, claims, debates and contraversies standing betwixt them, and specially that debate and contraversie," &c. Dallas of St Martins' Styles, p. 813.

—— Dear bairns o' mine,
I quickly man submit to fate,
And leave you three a good estate,
Which has been honourably won,
An' handed down frae sire to son,
But *clag* or claim, for ages past.
Ramsay's Poems, ii. 544.

Clag and *claim*, although generally combined, seem to convey different ideas. The former may denote a claim legally sustained, or which cannot be disputed; the latter, one that may be, or has been, made, although the issue be uncertain.

2. Charge, impeachment of character; fault, or imputation of one, S.

He was a man without a *clag*,
His heart was frank without a flaw.
Ritson's S. Songs, i. 271.

"He has nae clag till his tail," is a vulgar phrase, signifying that there is no stain in one's character, or that no one can justly exhibit a charge against him.

Teut. *klaghe*, querela; accusatio. Germ. *klage; eine gerichtlicke klage*, a suit at law; Dan. *klage*, a complaint, a grievance, *klage i retten kiermaal*, an action or suit at law, an accusation: Teut. *klaghen*, queri, accusare, Germ. *klag-en*, Dan. *klager*, id. Su.G. Isl. *klag-a*, queri, conqueri, sive id sit privatim sive ante judicem; Ihre. This ingenious glossarist thinks that it properly denotes the lamentation made by infants, who by Ulphilas are designed *klahai*, Luke x. 21, observing that *g* and *h* are letters of great affinity. Some derive the Goth. word from Gr. κλαγ-ω, clamare. It appears that it was not unknown in A. S. For Hickes mentions *clagles*, as denoting one, qui sine querimonia est; Gram. A. S. p. 150.

To CLAG, *v. a.* To clog by adhesion, S. *Claggit*, clogged. As still used, S. it especially denotes any thing that not only loads, but defiles.

The man kest off his febill weid of gray,
And Wallace his, and payit siluer in hand.
Pass on, he said, thou art a proud merchand.
The gown and hoiss in clay that *claggit* was,
The hud heklyt, and maid him for to pass.
Wallace, vi. 452. MS.

In Perth edit. it is by mistake *claggat.*

Johns. after Skinner derives E. *clog*, from *log.* But it is evidently far more nearly allied to Dan. *klaeg*, viscous, glutinous, sticky; which from the sense affixed to the adj. *claggy*, certainly marks the origin of the S. *v.*

CLAGGY, *adj.* Unctuous, adhesive, bespotted with mire, S. V. the *v.*

CLAGGOCK, *s.* "A dirty wench," Sibb.

Bot I haue maist into despyte
Pure *Claggokis* cled roiploch quhyte,
Quhilk hes scant twa markes for their feis,
Will haue twa ellis beneth thair kneis.
Lyndsay's Warkis, 1592. (*Syde Taillis*), p. 308.

From the same origin with the two preceding words.

CLAHYNNHE', CLACHIN, *s.* "Clan or tribe of people living in the same district under the command of a chief." Gl. Wynt.

Tha thre score ware clannys twa,
Clahynnhé Qwhewyl, and *Clachin* Yha.
Wyntown, xi. 17. 9.

As Gael. Ir. *clan* denotes a clan, Mr Macph. has ingeniously observed that A. S. *clein*, Germ. *klein*, Belg. *klein*, *klain*, MoesG. *klahaim* (dat. plur.) all signify young, small, or children, and in the application to

the highland tribes infer the whole clan to be descendents of one common ancestor. He might have added, that Gael. *clain* expressly signifies *children;* Su.G. Isl. *klen*, infantulus.

CLAYIS, *s. pl.* Clothes, S. V. CLAITH.

To CLAIK, *v. n.* 1. To make a clucking noise, as a hen does, especially when provoked, S.

2. To cry incessantly, and impatiently, for any thing. In this sense it is often used with respect to the clamorous requests made by children, S.

3. To talk a great deal in a trivial way, S.; to *clack*, E.

4. To tattle, to report silly stories, such especicially as tend to injure the characters of others, S.

It is difficult to determine, which of these should be viewed as the primitive sense. The word, as first used, is allied to Isl. *klak-a*, clango, avium vox propria; G. Andr. p. 146. I also find Isl. *klack-a* mentioned, as signifying to prattle. As used in the last sense, it is illustrated by Su.G. *klaek*, reproach; *klaecka*, subitus et levis susurrus; Ihre. Belg. *klikken* is to tell again, to inform against.

CLAIK, *s.* 1. The noise made by a hen, S. Isl. *klak*, vox avium.

2. An idle or false report; S.

— Ane by your cracks may tell,
Ye've mair than ance been at sic tricks yoursel';
And sure if that's nae sae, the country's fu'
Wi' lees, and *claiks*, about young Ket and you.
Morison's Poems, p. 187.

CLAIK, CLAKE, *s.* The bernacle; Bernicla, Gesner; Anas Erythropus, (mas) Linn. V. Penn. Zool. p. 577.

According to Boece, this species of goose was bred in worm-eaten trees, which had been carried about by the sea.

"Restis now to speik of the geis generit of the see namit *clakis*." Bellend. Descr. Alb. c. 14.

Lesly gives a description of this fowl, similar to that of Boece. Reg. et Ins. Scot. Descr. p. 35, 36.

Douglas alludes to this animal, describing it according to the opinion adopted in that age.

All water foullis war swemand thair gude speid:
Alse out of grouand treis thair saw I breid,
Fowlis that hingand be thair nebbis grew.
Palice of Honour, iii. 88.

"These," says Pennant, "are the birds that about two hundred years ago were believed to be generated out of wood, or rather a species of shell that is often found sticking to the bottom of ships, or fragments of them; and were called *Tree-geese*. The shell here meant is the *lepas anatifera*, Lin. syst. 668. Argenville Conch. tab. 7. The animal that inhabits it is furnished with a feathered beard; which, in a credulous age, was believed to be part of the young bird." Zool. p. 578. The designation, *anatifera*, alludes to this fancy; literally signifying the *goose-bearing* lepas.

Even the E. name *bernacle* has been viewed as referring to the supposed origin from wood. For, according to Junius, it is probably formed from *barn* a son, and *ac* an oak. Whatever may be in this, the clergy in the darker ages availed themselves of the supposed vegetable origin of these birds. For Bromton, in his Chronicle, when describing Ireland, says; "Here there are also birds, called *bernacles*, which as it were against nature are produced from fir trees. On these the religious feed during their fasts; because they are not procreated from coition, nor from flesh. Col. 1072, ap. Jun.

This word does not seem to be of Celtic origin. If Lhuyd's conjecture be right with respect to Ir. *gidhran*, the word *claik* is most probably unknown in that language. An q. d. *gedhchrain*, anser arborigena?

It seems to have been supposed, in former ages, that this species of goose received its name from its *claik*, or the noise it made. Hence, the office of Censor General of the church is allotted to it by Holland.

Correctour of Kirkine was clepit the *Clake*.
Houlate, i. 17.

When the *Cleck Geese* leave off to *clatter*,
And parasites to flietch and flatter,
And priests, *Marias* to pitter patter,
And thieves from thift refrain;—
Then she that sum right thankfullie
Should pay them hame again.
Watson's Coll. i. 48, 49.

CLAIR, *adj.* 1. Distinct, exact, S. B.

In Flaviana! quo she, dwell ye there?
That of their dwelling ye're so very *clair?*
Ross's Helenore, p. 67.

Fr. *clair*, evident, manifest, from Lat. *clar-us;* Belg. *klaar*, Su.G. Germ. *klar*, id.

2. Ready, prepared, S. B. *clar* is used in the same sense, Orkney; *Dinner is clar*, i. e. ready. Dan. *klar*, id.

Vanity sayes I will gae look,
If I can get a chamber *clair;*
I am acquainted with the cook,
I trow we shall get honest fair.
Pennecuik's Poems, 1715. p. 87. V. CLARE.

To CLAIR, *v. a.* To beat, to maltreat.

Yell, knave, acknowledge thy offence,
Or I grow crabbed, and so *clair* thee;
Ask mercy, make obedience,
In time, for fear lest I forfair thee.
Polwart, Watson's Coll. iii. 3.

Clearings is used metaph. both for scolding, and for beating, Clydes. q. *clearing* accounts.

CLAISE, clothes. V. CLAITH.

CLAITH, CLAYTH, *s.* Cloth, S. Westmorel.

"Ane tailyeour can nocht mak ane garment, bot of *clayth*. A masone can nocht byg ane wall, bot of lyme and stane.—Bot almychty God maid heuin and erd and all creatouris thairin, of nathing, quhilk he did be his almychty powar." Abp. Hamiltoun's Catechisme, 1552. Fol. 89. a.

Clayis, claire, claes, pl. *Claithis, claise*, Westmorel. Cumb.

Hir subtyll wylis gart me spend all my gud,
Quhill that my *clayis* grew threid bair on my bak.
Chron. S. P. iii. 237.

We never thought it wrang to ca' a prey;

Our auld forbeers practis'd it all their days,
And ne'er the warse for that did set thair *claise*.
Ross's Helenore, p. 122.

The twa appear'd like sisters twin,
In feature, form an' *claes*.
Burns, iii. 29.

A. S. *clath* cloth; *clatha*, Isl. Su.G. *klaede*, clothes.

To CLAIVER, *v. n.* To talk idly or foolishly. V. CLAVER.

CLAM, *adj.* 1. Clammy, S. Belg. *klam*, id. 2. Smooth; "clam ice," ice that has no inequalities on the surface, S. B.

CLAM, CLAME, CLAM-SHELL, *s.* A scallop shell, S. Ostrea opercularis, Linn. O. Subrufus of Pennant.

"Many sorts of fishes are caught on the coast;—lobsters, crabs, *clams*, limpits, and periwinkles." P. Fordice, Banffs. Statist. Acc. iii. 46.

Auritae valvis dissimilibus, Pectines, the *Clames*. Sibb. Scot. p. 27.

Pecten tenuis subrufus.—Our fishers call them *Clams*. Sibb. Fife, p. 135. Pecten subrufus, Red Scallop, N.

Because now Scotland of thy begging irks,
Thou shaips in France to be Knicht of the feild,
Thou has thy *clam shells* and thy burdoun keild,
Ilk way's unhonest, Wolrun, that thow works.
Kennedy, Evergreen, ii. 70. st. 23.

Here there is an evident allusion to the accoutrements of a Pilgrim. The *burdoun* is the pilgrim's staff. In the same poem we have another allusion to the scallop as a necessary badge.

Tak thee a fiddle or a flute to jest,—
Thy clouted cloak, thy scrip and *clam-schells*,
Cleik on thy cross, and fair on into France.
P. 74. st. 33.

"The scallop was commonly worn by pilgrims on their hat, or the cap of their coat, as a mark that they had crossed the sea in their way to the Holy Land, or some distant object of devotion." Encyclop. Brit. vo. *Pecten*. Another idea has been thrown out on this head. "Like the pontifical usage of sealing with the fisherman's ring, it was probably in allusion to the former occupation of the apostles, that such as went in pilgrimage to the shrine of St Peter at Rome, or to that of St James at Compostella, were distinguished by escallop-shells." Brydson's View of Heraldry, p. 82.

These were called *St James's* [or *Jamie's*] *shells; Sanct Jameis schells* on the tothir syd sheis,
As pretty as ony partane
Toe,
On Symmye and his Bruder.—
Syne clengit thay *Sanct Jameis schells*
And pecis of palm treis;
To see quha best the pardoun spells;
I schrew thame that ay seiss
Bot lauchter.
Chron. S. P. i. 360, 361.

Sheis, shews, i. e. appear; *seiss*, sees. *Clengit* seems q. *clangit*, rung. Thus, it may be supposed, that the pilgrims occasionally struck their shells one against another. These are described as if they had been itinerant venders of indulgences.

It would seem, that they were wont to paint their scallops and staffs red, that they might be more conspicuous. To this custom Kennedy alludes, when he says that Dunbar had his *keild*. But they did not confine themselves to this colour; as appears from the account that Warton gives of them.

Speaking of these dramas, which in our old writings are called *Clerk-Playis*, he observes that, according to Boileau, they had their origin in France from the ancient pilgrimages. "The pilgrims," he says, "who returned from Jerusalem,—and other places esteemed holy, composed songs on their adventures; intermixing recitals of passages in the life of Christ, descriptions of his crucifixion, of the day of judgment, of miracles and martyrdoms. To these tales, which were recommended by a pathetic chant, and a variety of gesticulations, the credulity of the multitude gave the name of Visions. These pious itinerants travelled in companies; and taking their stations in the most public streets, and singing with their staffs in their hands, and their hats and *mantles* fantastically adorned with *shells* and emblems *painted in various colours*, formed a sort of theatrical spectacle." Hist. Poet. II. 373.

One might suppose that this shell had been denominated from the peculiar *smoothness* of the internal surface, (V. *Clam*); as in Germ. it is called *kam* or *kammaustur*, from its resemblance to a *comb*, Lat. *pecten*. I suspect, however, that it has received this name from the peculiar use to which it was appropriated by pilgrims, especially for adorning their mantles. For O. Fr. *esclamme* is "a long and thicke riding cloake to bear off the raine; a *Pilgrim's cloake* or *mantle*," Cotgr.

CLAMS, *s. pl.* 1. A sort of strong pincers used by ship-wrights, for drawing large nails, S. B. 2. A kind of vice, generally made of wood; used by artificers, of different classes, for holding any thing fast, S. 3. The term seems used metaph. to denote the instrument, resembling a forceps, employed in weighing gold.

The brightest gold that e'er I saw
Was grippet in the *clams*.
Shirrefs' Poems, p. 360.

Belg. *klemm-en*, stringere, arctare; to pinch; *in den klem zyn*, to be at a pinch; *de klem quyt rauken*, to let go one's hold; Sewel.

CLAMEHEWIT, CLAW-MY-HEWIT, *s.* 1. A stroke, a drubbing, S.

— Frae a stark Lochaber-aix
He gat a *clamehewit*
Fu' sair that night.
Fergusson's Poems, ii. 29.

"Thinks I, an' I sou'd be sae gnib as middle wi' the thing that did nae brak my taes, some o' the chiels might lat a raught at me, an' gi' me a *clamiheuit* to snib me free comin that gate agen." Journal from London, p. 8.

2. A misfortune, Ang.

Qu. *claw my heved* or *head*, scratch my head; an ironical expression.

To CLAMP UP, CLAMPER, *v. a.* To patch, to make or mend in a clumsy manner, S.

— Syne *clampit up* Sanct Peter's keiss,
Bot of ane auld reid gartane.
Symmye and his Bruder, *Chron. S. P.* i. 360.

Germ. *klempern*, metallum malleo tundere; *klempener*, one who patches up toys for children; Isl. *klampuslegr*, rudis et inartificiosus, G. Andr. Sw. *klamp*, any shapeless piece of wood, *klampig*, clumsy; Isl. *klimpa* massa, Verel.

To CLAMP, CLAMPER, *v. n.* To make a noise with the shoes in walking, especially when they are studded with nails, S.

Isl. *klamper*, a clot of ice. This, however, may perhaps be viewed as radically the same with the preceding. Both may originally refer to the noise made in beating metals.

CLAMP, *s.* A heavy footstep or tread?

Speak, was I made to dree the ladin
O' Gaelic chairman heavy treadin,
Wha in my tender buke bore holes
Wi' waefu' tackets i' the soals
O' broggs, whilk on my body tramp,
And wound like death at ilka *clamp*?
Fergusson's Poems, ii. 68, 69.

CLANK, *s.* A sharp blow that causes a noise, S.

Some ramm'd their noddles wi' a *clank*,
E'en like a thick-scull'd lord,
On posts that day.
Ramsay's Poems, i. 280.

Probably from Teut. *klanck*, clangor, because of the noise it occasions. V. CLINK.

To CLANK, *v. a.* To give a sharp stroke, S.

He *clanked* Piercy ower the head
A deep wound and a sair.
Minstrelsy Border, iii. 20. also, p. 21.

CLANK, *s.* A catch, a hasty hold taken of any object, S. *Claught*, synon.

Just as he landed at the other bank,
Three lusty fellows gat of him a *clank*:
And round about him bicker'd a' at anes.
Ross's Helenore, p. 47.

V. CLINK UP, *v.*

To CLAP THE HEAD, to commend, rather as implying the idea of flattery, S.

May rowth of pleasures light upon you lang,
Till to the blest Elysian bow'rs ye gang,
Wha've *clapt* my *head* sae brawly for my sang.
Ramsay's Poems, ii. 321.

CLAP, *s.* A stroke; *Dedis clap*, the stroke of death.

— He the suerd eschapit by his hap;
Bot not at this time so the *dedis clap*.
Doug. Virgil, 326. 53.

Belg. *klap*, a slap, a box on the ear.

CLAP, *s.* A moment; *in a clap*, instantaneously. It often conveys the idea of unexpectedness.

"If quickly you reinforce them not with men and honest ministers, *in a clap* you have the King and all the north of England on your back." Baillie's Lett. ii. 100.

Sit still and rest you here aneth this tree,
And *in a clap* I'll back with something be.
Ross's Helenore, p. 66.

The idea is, a clap of the hand; for *handclap* is used, S. B.

CLAP *of the hass*, the vulgar designation for the uvula, S.; synon. *pap of the hass*.

CLAP, *s.* A flat instrument of iron, resembling a box, with a tongue and handle, used for making proclamations through a town, instead of a drum or hand-bell, S.

The origin seems to be incidentally pointed out in Henrysone's Complaint of Creseide; there it is *clappir*.

Thus shalt thou go beggand fra hous to hous,
With cuppe and *clappir*, like ane Lazarous.—
Go lerne to *clappe* thy *clappir* to and fro,
And lerne aftir the law of lepers lede.
Chron. S. P. i. 168. 171.

This passage, like other parts of the poem, contains a curious trait of ancient manners. As, by the Mosaic law, lepers were obliged to give warning of their approach, by proclaiming their uncleanness; it appears that formerly in Scotland, when, it is well known, the leprosy was more common than in our day, the patient was under the necessity of going about with a *clapper*, to warn others to keep at a distance. The same custom must have prevailed in the Low Countries; hence the Belg. phrase, *Een Lazarus klap*, a lepers clapper; and by allusion to this custom, *Met de klap loopen*, to go begging, literally, to run with the clapper.

The immediate origin may be Teut. *klepp-en* pulsare, sonare; Belg. to toll as a bell, whence *klep*, a clapper. The following words are nearly allied: Germ. *klopf-en*, to beat; Su.G. *klaept-a*, to strike a bell with a hammer; *klaepp*, E. the *clapper* of a bell. But it is not improbable, that our term might originally be derived from A. S. *clep-an*, *cleop-an*, to call. We may, indeed, suppose that the term *clep*, as used in the phrase, *clep and call*, referred to the use of this instrument in making proclamations; or, *vice versa*, that this received its name from its being used by public *criers*. V. CLEP, *v.* 1. and *s.*

CLAPMAN, *s.* A public crier, S.

Belg. *klapperman*, a watchman with a clapper, walking in the night the rounds, Sewel. V. CLAP.

CLAPPERS, *s. pl.* Holes intentionally made for rabbits to burrow in, either in an open warren, or within an inclosure. The term occurs in E., although overlooked by Johnson.

Clapers is used by Chaucer in the same sense.

Connis there were also playing,
That comen out of her *clapers*,
Of sundry colours and maners,
And maden many a tourneying
Upon the fresh grass springing.
Romaunt Rose, Fol. 115, a.

They seem to have been sometimes formed merely of heaps of stones thrown loosely together. This was probably the common mode in an open warren. When a piece of ground was walled in for a warren, the *clappers* appear to have been interstices left in the inside of the wall, or small nests of boards. Hence they are described in different ways.

Clapers, Maceria seu murus lapideus intra quem multae speluncae, seu nidi cuniculorum sunt; Skinner, Etym. Voc. Antiq.

Fr. *clapiĕr*, "a clapper of conies; a heape of stones, &c. whereinto they retire themselves; or (as our *clapper*), a court walled about and full of neasts of boords, or stone, for tame conies; also, a rabbits neast;" Cotgr.

L. B. *claper-ia*, *claper-ium*, *claper-ius*, hara cunicularia, ubi nutriuntur cuniculi et multiplicantur; Du Cange.

Skinner seems to think that it may be from Lat. *lapiaria* pro *lapidaria*. Some have derived it from Gr. κλεπτ-ειν, furari, because the rabbits are as it were carried away by theft, when they retire to their clappers; Menage from *lepus*, a hare; Du Cange, from *clapa*, an instrument or machine in which rabbits are catched. Does he refer to Teut. *kleppe*, decipula, laqueus capiendis bestiis comparata? (Kilian.) But the origin is certainly Teut. *kleppe*, rupes, petra; *clappers* being formed of stones. Su.G. *klapper*, lapides minuti et rotundi. On this word Ihre refers to Fr. *clapier*, acervus lapidum, as allied.

CLARCHE PIPE:

Viols and Virginals were heir,—
The Seistar and the Sumphion,
With *Clarche Pipe* and Clarion.
Watson's Coll. ii. 6.

CLARE, *adv.* Wholly, entirely, S.

For gif thou wenys that al the victorye
Of the battall, and chancis by and by
May be reducit, and alterit *clare* agane;
Ane mysbeleue thou fosteris al in vane.
Doug. Virgil, 341. 4.

E. *clear* is used in the same sense.

CLAREMETHEN, CLARMATHAN. A term used in the S. law. According to the law of *claremethen*, any person who claims stolen cattle or goods, is required to appear at certain places particularly appointed for this purpose, and prove his right to the same.

This Skene calls "the Lawe of *Claremethen* concerning the warrandice of stollen cattell or gudes." De Verb. Sign.

Skinner inclines to view it as of Ir. origin. But it is evidently from *clare* clear, and *meith*, a mark; q. *distinct marks*, by which the claimant must prove that the cattle or goods are his property. *Methen* seems to be pl. A. S. nouns in *a* have the pl. in *an*. Thus *mytha*, meta, must have *mythan* for its pl. V. MEITH.

CLARGIE, CLERGY, *s.* Erudition; more strictly that which fitted one for being a clergyman.

To grit *clargie* I can not count nor clame;
Nor yit I am not travellit, as ar ye.
Priests Peblis, *Pink. S. P. Repr.* i. 4.

The word occurs in this sense, O. E.

I asked hir the high way where that *clergie* dwelt. *P. Ploughman.*

In the same sense it is still said; "an ounce of mother-wit is worth a pund of clergy," S. Prov.

Fr. *clergie*, id. from Lat. *clericus*.

To CLART, *v. a.* To dirty, to foul, S. *Clort*, Perths.

CLARTS, *s. pl.* Dirt, mire, any thing that defiles, S. Hence,

CLARTY, *adj.* Dirty, nasty, S. *Clorty*, Perths.

Thay man be buskit up lyk brydis;
Thair heidis heisit with sickin saillis;
With *clarty* silk about thair taillis.
Maitland Poems, p. 185.

On this great day the city-guard,—
Gang thro' their functions,
By hostile rabble seldom spar'd
O' *clarty* unctions.
Fergusson's Poems, ii. 15, 16.

"*Clart.* To spread or smear. *Clarty;* smear'd, sticky. *Beclarted*, besmeared or bedaubed. North." Gl. Grose.

Clart and *clarty* may perhaps be corr. from *clatt* and *clattie*. But I dare not assert that they have no affinity to Su.G. *lort* filth. *K* may have been prefixed, or *g*, q. *ge-lort*. V. CLATTIE.

To CLASH, *v. n.* 1. To talk idly, S. The prep. *with* is often added.

I will not stay to *clash* and quibble.
About your *nignayes*, I'll not nibble.
Cleland's Poems, p. 98. V. NIGNAYES.

But laigh my qualities I bring,
To stand up *clashing with* a thing,
A creeping thing, the like of thee.
Ramsay's Poems, ii. 477.

2. To tittle-tattle, to tell tales, S.

Germ. *klatschen*, id; *klatcherey*, babling, idle talk. Hence,

CLASH, *s.* 1. Tittle-tattle, chattering, prattle; idle discourse, S.

"They came that length in familiar discourse with the foul thief, that they were no more afraid to keep up the *clash* with him, than to speak to one another; in this they pleased him well, for he desired no better than to have sacrifices offered to him." Sinclair's Satan's Invisible World, p. 43.

2. Vulgar fame, the story of the day, S.

Some rhyme a neebor's name to lash;
Some rhyme (vain thought!) for needfu' cash;
Some rhyme to court the countra *clash*,
An' raise a din.
Burns, iii. 85.

In this sense the plur. is often used.

Het drink, fresh butter'd caiks, and cheese,—
Wi' *clashes*, mingled aft wi' lies,
Drave aff the hale forenoon.
Ramsay's Poems, i. 274.

To CLASH, *v. a.* To pelt, to throw dirt, S.

Sum *clashes* thee, sum clods thee on the cutes.
Dunbar, *Evergreen*, ii. 59. st. 23.

Teut. *klets-en*, resono ictu verberare; *klets*, ictus resonans, Kilian. Dan. *klatsk-er*, to flap, to clash; Germ. *klatsch-en*, id. Or perhaps Teut. *klos*, *klotte*, gleba, massa.

CLASH, *s.* A blow, a stroke. "A *clash* on the side of the head," S.; a box on the ear. Germ. *klatch*, id.

CLASH, *s.* A heap of any heterogeneous sub-

stances. It is generally applied to what is foul or disorderly, S.

Isl. *klase*, rudis nexura, quasi congelatio; G. Andr. Thus, *Eija klase*, is a string of islands, insularum nexus.

CLASH, *s.* A cavity of considerable extent in the acclivity of a hill; as, *The Clash of Wirran*, in Angus. Sometimes the phrase used is, *The clash of a hill.*

I have also heard it expl. as signifying the interstice between a large hill, and a smaller one adjacent to it, and intervening between it and the plain.

According to the latter explanation, it may have the same origin with the preceding word, as denoting the neck which conjoins the one hill with the other.

CLASPS, *s. pl.* An inflammation of the termination of the sublingual gland, which furnishes the saliva; a disease of horses, generally occasioned by eating bearded forage. Northumb. and Border.

—The cords, and the cout-evil, the *clasps*, and the cleiks. *Watson's Coll.* iii. 13. V. CLEIKS.

CLAT, *s.* Used as synon. with *clod.*

"What are all men on earth, but a number of wormes crawling and creeping vpon a *clat* or clod of clay?" Z. Boyd's Last Battell, p. 35. also p. 343.

Teut. *klotte*, *kluyte*, id. gleba, massa.

To CLAT, CLAUT, *v. a.* 1. To rake together dirt or mire. "To *clat* the streets," to act the part of a scavenger, S.

2. To rake together, in a general sense, S.

As this *v.* primarily relates to dirty work, it seems to be formed from Su.G. *kladd*, filth. See the cognate words under CLATTIE.

3. To scrape, to scratch any thing together.

——Or the day was done, I trow,
The laggen they hae *clautet*
Fu' clean that day.
Burns, iii. 98.

CLAT, CLAUT, *s.* 1. An instrument for raking together dirt or mire. This resembles a common hoe, S.

2. The term is also used for a hoe, as employed in the labours of husbandry, S.

3. The act of raking together, as applied to property. Of a covetous person it is said, "He taks a *claut* quharever he can get it."

4. What is scraped together by niggardliness, S.

She has gotten a coof wi' a *claute* o' siller.
Burns, iv. 54. V. KITH.

As the Swedes give the name *kladd* to clumsy work, they use the same term to signify a commonplace-book or *Adversaria*, in quae, says Ihre, annotationes tumultuarie conjicimus.

To CLATCH, *v. a.* 1. To daub with lime, S.; *harle*, synon.

2. To close up with any glutinous or adhesive substance; as "to *clatch up* a hole," with slime, clay, &c.; *Clem*, *Clay*, synon.

Isl. *kleose*, *kleste*, lino, oblino, collino, glutino, G. Andr. p. 147. Teut. *kless-en*, *kliss-en*, adhaerere; whence Sw. and Teut. *klister*, paste, glue. *Kladde*, inepte pingere, seems allied.

CLATCH, *s.* Any thing thrown for the purpose of daubing; as "a *clatch* of lime," as much as is thrown from the trowel on a wall, S.

Isl. *klessa*, litura, any thing that bedaubs. A bur in Teut. is *klesse*, denominated from its power of adhesion.

To CLATCH, SKLATCH, *v. a.* To finish any piece of workmanship in a careless and hurried way, without regard to the rules of art. In this sense a house or wall is said to be *clatched up*, when the workmen do it in such haste, and so carelessly, that there is little prospect of its standing long, S.

This may be radically the same with the preceding; although it bears considerable resemblance to Isl. *kleik-ia*, colloco in lubrico; also to *kluka*, res levis et labiliter exstructa, collocata; G. Andr. p. 147.

CLATCH, *s.* Any piece of mechanical work done in a careless way. Thus an ill-built house is said to be "a mere *clatch*," S.

CLATH, CLAITH, *s.* Cloth, S. V. CLAITH.

To CLATT, *v. a.* To bedaub, to dirty, S.

Clate to daub, A. Bor. Gl. Grose.

CLATTIE, *adj.* Nasty, dirty, defiled, by whatever means, S. *Claity*, id. Cumb. Gl. Grose.

"If a lord should giue to one of his seruants some cottage house of clay, with some little piece of ground for colewort or cabbage for to liue vpon, saying, This will I giue thee for thy life-time; but if afterward this Lord should say, Fetch mee my good seruant out of his *clattie* cottage, and bring him to my palace, that he may eate at mine owne table for euer; tell me, if by the change that seruant hath lost?" Z. Boyd's Last Battell, p. 23.

Clatty, which seems to be more ancient than *clarty*, has many cognates in other dialects. Besides Su.G. *kladd*, sordes, inquinamenta, we find *kladd-a sig ned*, se vestesque suas inquinare, *kladderi*, sordes: Teut. *kladde*, macula lutosa: Belg. *kladd-en*, to daub, to foul, *kladdig*, dirty; *De straaten zyn heel kladdig*, the streets are very dirty; *een kladdig vrouwmensch*, a nasty slut; Mod. Sax. *kladde*, filth: Isl. *klatr*, rejectanea res, *klatra*, operam perdere, G. Andr. Gael. *cladach*, dirt, is probably borrowed from the Goth.

To CLATTER, *v. a.* 1. To prattle, to act as a telltale, S.

Sum flyrds. Sum fenyeis: and sum flatters.
Sum playis the fuil, and all owt *clatters.*
Dunbar, *Maitland Poems*, p. 102.

At ony time he *clatters* a man to death.
Ramsay's Poems, i. 355.

"I thinke, since this crime [witchcraft] ought to be so seuerely punished, judges ought to beware to condemne any, but such as they are sure are guiltie, neither should the *clattering* report of a carling serue in so weightie a case." K. James's Daemonologie, p. 134.

2. To chat, to talk familiarly, S. It is frequently used in this sense in addition to that which is.

common to E., to be loquacious, "to talk fast and idly."

Johns. refers to A. S. *clatrunge* a rattle. But we have a more direct origin in Teut. *klettern*, fragorem edere, retonare, concrepare.

CLATTER, *s.* 1. An idle or vague rumour, S.; often used in the pl., tittle-tattles.

He neuer sold, within the wrangling barre,
Deccitful *clatters*; causing clients jarre.
Hudson's Judith, p. 53.

"They speak here of—General King's landing with 6 or 7000 Danes in the mouth of Thames, near London: we wish it were so; but we take it, and many things more you will hear, for *clatters*.—Baillie's Lett. i. 215, 216.

2. Idle talk, frivolous loquacity, S.

Sou'd Envy then my name bespatter,
Or Critics rive me to a tatter;—
The Muse I'd hug for a' their *clatter*.
Rev. J. Nicol's Poems, i. 119.

3. Free and familiar conversation.

They'll nae be angry they are left alane,
Atweesh themselves they best can ease their pain;
Lovers have ay some *clatter* o' their ain.
Shirrefs' Poems, p. 33.

CLATTERAR, CLATTERER, *s.* A tale-bearer, S.

Pandaris, pykthankis, custronis and *clatteraris*,
Loupis vp from laddis, sine lichts amang Lardis.
Lyndsay's Warkis, 1592. p. 198.

CLATTERN, *s.* A tattler, a babbler, Loth.

That *clattern* Madge, my titty, tells sic flaws,
Whene'er our Meg her cankart humour gaws.
Ramsay's Poems, ii. 117.

CLAUCHANNE, *s.* A village in which there is a church. V. CLACHAN.

CLAUCHT, *pret.* Snatched, laid hold of eagerly and suddenly.

With spedy fute so swiftly rinnis sche,
By past the hors renk, and furth can fle
Before him in the feild wyth grete disdene,
And *claucht* anone the coursere by the rene.
Doug. Virgil, 390. 33.

A huntyn staff in till his hand he bar,
Tharwith he smat on Willyham Wallace thair:
Bot for his tre litell sonyhe he maid,
Bot be the coler *claucht* him with outyn baid.
Wallace, ii. 98. MS.

As this word seems to express the violence manifested by a ravenous bird, in laying hold of its prey, it is most probably a remnant of some antiquated *v.* corresponding to Su.G. *klaa*, which conveys this very idea; unguibus veluti fixis comprehendere, manum injicere. Hence the Prov. *Thet aer saa ogorligt, som att klaa maanen;* Aeque impossibile est, ac lunam unguibus apprehendere; Ihre. The *v.* is evidently, as this writer observes, from Su.G. Isl. *klo*, a nail, a claw, a talon. Hence also *klo-as*, Isl. *klo-ast*, unguibus certare.

It may indeed be supposed, that this is the pret. of the *v.* CLEIK, q. v.

CLAUCHT, CLAUGHT, *s.* A catch or seizure of any thing in a sudden and forcible way. When one lays hold of what is falling, it is said that he "gat a *claucht* of it," S.

My een grew blind, the lad I cou'd na see:
But ane I kent na took a *claught* of me,
And fuish me out, and laid me down to dreep.
Ross's Helenore, p. 42.

Claut seems to be used in the same sense.

Ther's scarce a pair of shoes among us,
And for blew bonnets they leave non,
That they can get their *clauts* upon.
Cleland's Poems, p. 38.

It may however signify *clutches*.

To CLAVER, *v. a.* 1. To talk idly, or in a nonsensical manner, S. pronounced q. *claiver*.

Ne'er brag of constant *clavering* cant,
And that you answers never want.
Ramsay's Poems, ii. 458.

2. To chat, to converse in an easy, unreserved manner, to gossip, S.

Ae sunny morn for recreation,
Twa hats began a slow cantation;
They frae a skelf began to *claver*;
The tane was woo', the tither beaver.
Morison's Poems, p. 1.

Germ. *klaff-en*, inconsiderate loqui, *klaffer*, garrulus. Ihre views Su.G. *klaff-a*, calumniari, as a cognate term. Hence *klaffare*, calumniator. Our *v.* in the second sense is very nearly allied to Teut. *kalaberen*, inter se in utramque partem de variis rebus otiosè suaves jucundosque sermones conferre; Kilian.

CLAVER, CLAIVER, *s.* Frivolous talk, prattle, S.

Delighted with their various *claver*,
While wealth made all his wits to waver,
He cast his look beneath the board,
Where stood ane that spake ne'er a word,
"Pray what art thou stands speechless there?"
Reply'd the bird, "I think the mair."
The Parrot, *Ramsay's Poems*, ii. 517.

I mind it weel in early date,—
When first amang the yellow corn
A man I reckon'd was,——
Still shearing, and clearing
The tither stooked raw,
Wi' *claivers*, an' haivers,
Wearing the day awa'.
Burns, iii. 377.

CLAVER, CLAUIR, *s.* Clover, S.

In battil gers burgeouns, the banwart wyld,
The *clauir*, catcluke, and the cammomylde.
Doug. Virgil, 401. 11.

For Phetanissa hes he send,
With sorcerie and incantationes.—
And, *in principio*, sought out syne,
That under ane alter of stane had lyne,
Sanct Jhones *nutt*, and the forȝe levit *claver*.
Legend Bp. St Androis, *Poems 16th Cent.* p. 318.

Nutt, I suspect, should be *wurt* or *wort*. V. JOHN'S (St) NUTT.

A. S. *claefer*, Belg. *klaver*, id. from A. S. *cleafan*, to cleave, because of the remarkable division of the leaves. For the same reason Trefoil had the name of *Cat-cluke*, from its resemblance of the cloven foot of a cat. V. GLAMER.

CLAW, *s.* A kind of iron spoon for scraping the bake-board, Ang.

Isl. *klaa*, frico; Teut. *klauw-en*, scalpere, *klauwe*, rastrum.

To CLAY, Clay up, *v. a.* To stop a hole or chink by any unctuous or viscous substance, S. *clem* synon.

In this sense Fergusson uses the phrase, *clay the clungest;* Poems, ii. 61.

It nearly resembles Teut. *klev-en, klijv-en*, figere, glutinare; adhaerere; *kleve*, viscus, gluten. Our term may have originated merely from the use of *clay* in stopping chinks. Teut. *kleye*, however, argilla, clay, has been deduced from *klev-en*, because of its adhesive quality. V. Kilian.

CLEAVING, *s.* The division in the human body from the *os pubis* downwards, S.

"Ye wad ferly mair, if the craws bigged in your *cleaving*, and flew away with the nest;" Ramsay's S. Prov. p. 87.

Isl. *klof*, interfaemineum, femorum intercapedo; G. Andr. V. Cloff.

To CLECK, *v. a.* To hatch. V. Clek.

CLECKIN-BROD, *s.* A board for striking with at hand-ball, Loth. *Baw-brod*, i. e. ball-board, synon.

Cleckins, Cumb., signifies a shuttle-cock; Gl. Grose.

Isl. *klecke*, leviter verbero; G. Andr. p. 147. *Klok-ua*, to be struck with great force; *af-klaukku*, struck. A brawler or striker is called *klekkingr madr;* litigiosus, qui alapas alicui impingit; Verel. Ind. Teut. *klicke*, a stroke, a blow, also a club, *klaek-en*, verberare resono ictu; Kilian.

To CLEED, Cleith, *v. a.* 1. To clothe, S.

K********* lang may grunt and grane,—
An' *cleed* her bairns, man, wife, an' wean,
In mourning weed.
Burns, iii. 118.

2. Metaph. applied to foliage.

—Simmer rains bring simmer flow'rs,
And leaves to *cleed* the birken bow'rs.
Fergusson's Poems, ii. 40.

3. Used obliquely, to denote the putting on of armour.

"It is statute,—that nane of our souerane Ladyis liegis presume, pretend, or tak vpone hand to make oniy priuie conuentiounis nor assembleis within Burgh, put on armoure, *cleith* thame selfis with wappinnis, or mak sound of trumpet or Talberone,—without the speciall licence of our said souerane Lady." Acts Marie, 1563. Edit. 1566. c. 19. Murray, c. 83.

The common pronunciation *cleid* is more consonant to the other cognate terms, than to A. S. *clathian*. Isl. Su.G. *klaed-a*, Germ. *kleid-en*, Belg. *kleed-en*, Dan. *klaed-er*, id.

Some, as Ihre mentions, have derived this word from C. B. *clyd*, crafty; others, from Su.G. *lod, hlod*, wool; and others again from *loda, hloda*, to adhere. It is surprising, that none of the Northern etymologists have taken notice of a term which seems to have at least a far better claim than any of these. This is Isl. *kliaae, kliade*, telam expedio et laxo. *Kliadr er ofan sa vefur;* "This web is finished." V. G. Andr. As this denotes the finishing of a web and taking it out of the loom, when it receives the denomination of *claith*, the idea that naturally presents itself is, that the proprietor will *cleid* himself with it. Isl. *klaede*, indeed, whether viewed as the pres. of the *v.* or as the noun signifying *clothing*, seems to be merely the pret. of *kliaae*. We find something strictly analogous to sense 3, in Isl.; for *herklaede* signifies, arma, q. army-clothes; *herklaedast*, arma induere.

Cleeding, Cleading, *s.* Cloathing, apparel, S. Germ. *kleidung*, Isl. *klaede*, id. Teut. *kleed*, vestes.

I ever hated bookish reading,
And musical or dancing breeding,
And what's in either face or *cleading*,
Of painted things.
Ramsay's Poems, i. 30.

Cled Score, a phrase signifying twenty-one in number, S.

"He was four times married, had children by all his wives, and at the baptism of his last child, which happened not a year before his death, [when above 90] with an air of complacency expressed his thankfulness to his Maker for having at last sent him the *cled score*, i. e. 21." P. Parton, Kirkcudb. Statist. Acc. i. 187.

The word literally means *clothed*, the score having one additional to cover it, E. *clad*. Dr Johns. is at a loss to find a *v.* for this participle. But it is preserved in the S. *v. cleed*.

CLEG, Gleg, *s.* A gad-fly, a horse-fly. It is pronounced *gleg*, S. B. *cleg*, Clydes. The latter seems most ancient. A. Bor. id.

He earthly dust to lothly lice did change,
And dimd the ayre, with such a cloud so strange,
Of flyes, grasshoppers, hornets, *clegs* and clocks,
That day and night through houses flew in flocks.
Hudson's Judith, p. 20.

The unlatit woman——
Mare wily than a fox, pungis as the *cleg*.
Fordun. Scotichron. ii. 276. V. Lait, *v.*

Dan. *klaeg*, id. tabanus.

CLEIK, *adj.* Lively, agile, fleet, Loth. V. Cleuch, *adj.*

To CLEIK, Clek, Cleek, *v. a.* 1. To catch as by a hook, S.

If I but ettle at a sang, or speak,
They dit their lugs, syne up their leglins *cleek*.
Ramsay's Poems, ii. 66.

2. To lay hold of, after the manner of a hook. "I *cleekit* my arm in his," I walked arm in arm with him, S.

3. To seize, to take possession of in whatever way, whether by force, or by fraud, S. as equivalent to *catch, snatch*, or *snatch away*.

Oppressioun *clikit* Gude Rewle by the hair.
Duncan Laider, V. *Warton's Hist. E. P.* ii. 327.

And quhen the vicar hard tell my wyfe was deid,
The third kow than he *cleikit* be the heid.
Lyndsay, Pink. S. P. R. ii. 65.

Than drew he furth ane scharp dagair,
And did him *cleik* be the collair.
Lyndsay's Squyer Meldrum, A. iiii. a.

Sum causes *clek* till him ane cowl,
Ane grit convent fra syn to tyce;
And he himself exampil of vyce.
Dunbar, Maitland Poems, p. 110.

An' I confess, I ill can brook
To *cleek* in coin, by hook or crook.
Rev. J. Nicol's Poems, i. 181.

"*Cleikit* is used to signify, caught in the fact," Gl.

Nor his bra targe, on which is seen
The yerd, the sin, the lift;
Can well agree wi' his cair cleuck,
That *cleikit* was for thift.
Poems in the Buchan Dialect, p. 12.

Cleche is used in this sense, O. E.

Ich habbe walked wyde,
By the see side,
Ne might ich him never *cleche*,
With nones kunnes speche;
Ne may ich of him here,
In londe fer no ner.
Geste Kyng Horn, ver. 963.

4. *To cleik up*, obliquely used, to raise, applied to a song.

He *cleikit up* ane hie ruf sang,
Thair fure ane man to the holt.
Peblis to the Play, st. 6.

A. Bor. *cleek* signifies "to catch at a thing hastily;" Gl. Grose. "*To click*, to catch or snatch away;" ibid. Junius mentions O. E. *klick* as signifying, apprehendere, rapere; viewing it as contr. from A. S. *ge-laecc-an*, id. But it has greater resemblance of *ge-cliht*. V. Cleuck. It may be questioned, however, whether it be not more nearly allied to the Isl. V. the *s*.

Cleik, Clek, *s.* 1. An iron hook.

"And of the samyn wyse thair be ordanit thre or foure says to the commoun vse, and vi. or may *cleikis* of irin to draw downe timber and ruiffis that ar fyrit." Acts Ja. I. 1421. c. 83. Edit. 1566.

2. A hold of any object, S.

3. The arm, metaph. used.

If Cyprus Dame had up her *cleek*,
I'll be her tool.
A. Nicol's Poems, 1739. p. 22. V. Cleuck.

Isl. *klakr*, ansa clitellarum, qua onus pendet, G. Andr. p. 146.; *hleck-er*, an iron chain; *hleik-ia*, *a-hleck-ia*, to bind with chains, vincula nectere et struere; ibid. p. 114. *H* and *K* are frequently interchanged in the Northern languages. G. Andr. particularly mentions the Norwegian; ibid. p. 100. It is not improbable that *klak-r*, as denoting something hooked, is radically from *klo*, unguis, because of its resemblance to the claw of an animal.

Cleiky, *adj.* Ready to take the advantage, inclined to circumvent; S.

This may be merely from *cleik*, q. lying at the catch. But both in form and signification it so nearly resembles Isl. *klok*, callidus, vafer, crafty, that I can scarcely think that there is no affinity.

Cleiks, *s. pl.* A cramp in the legs, to which horses are subject; so denominated, because it *cleiks*, or as it were hooks up, their hinder-legs.

They bad that Baich should not be but
The Glengore, Gravel, and the Gut,
And all the plagues that first were put
Into Pandora's purse:
The Coch, & the Connech, the Collick & the Cald,
The Cords, and the Cout-evil, the Clasps, and the *Cleiks*,
The Hunger, the Hartill, and the Hoist still, the Hald;
The Botch, and the Barbles, and the Cannigate Breicks;
With Bock-blood and Benshaw, Spewen sprung in the Spald,
The Fersie, the Falling Evil that feels many freiks;
Overgane with Angleberries as thou grows ald,
The Kinkhost, the Charbucle, and Worms in the chieks,
The Snuffe and the Snoit, the Chaud-peece and the Canker,
With the Blaids and the Belly-thraw,
The Bleiring Bats, and the Bean-shaw,
With the Mischief of the Melt and Maw.—
Montgomerie, Watson's Coll. iii. 13.

CLEYNG. Left for explanation by Mr Pink.

Al glowed as a glede, the goste there ho glides,
Umbeclipped him, with a cloude of *cleyng* unclere.
Sir Gawan and Sir Gal. i. 10.

The only idea I can form of this phrase is, that it denotes a dark or opaque substance; from A. S. *clyne*, which not only signifies metal, but a mass in general; Isl. *klunne*, rudis fabrica, et res malè compacta; G. Andr. p. 148.

To CLEK, Cleke, *v. a.* 1. To hatch, to produce young by incubation, S.

"Rauinnis, kayis, & piottis, *clekit* thair birdis in wynter, contrar the nature of thair kynd." Bellend. Cron. B. xv. c. 16.

2. To bear, to bring forth, S.

Nouthir was ane goddes thy moder, as is said,
Nor yit king Dardanus cheif stok of thy kyn,
Thow treuthles wicht, bot of ane cauld hard quhyn,
The *clekkit* that horribil mont, Caucasus hait.
Doug. Virgil, 112. 35.

3. To hatch, as applied to the mind; to invent, S.

Thus one of the characters given to the priests of Rome, by an application of the eighty-third Psalm, is the following,

The Amalikis that leissings weill can *cleke*——
Spec. Godly Ballatis, p. 2.
——Rattling chiels ne'er stand
To *cleek*, and spread the grossest lies aff-hand.
Ramsay's Poems, ii. 88.

4. To feign, to have the appearance without the reality.

Gif ye be blythe, your lychtnes thai will lak.
Gif ye be grave, your gravité is *clekit*.
Maitland Poems, p. 158.

i. e. others say, that it is all mere pretence.

Rudd. and Sibb. derive this word from A. S. *clocc-an*, the latter conjoining Teut. *klock-en*, glocire. But the proper meaning of the A. S. word is, to cluck, or cry as a hen does, when she calls together her chickens. Su.G. *klaeck-a*, Isl. *klek-ia*, exactly correspond to our word, signifying, excludere pullos; Isl. *klaek-ia*, *klek-ia*, id. Hence the phrase, *Daer aer hona klaekt oc klutlagd;* Ibi est natale

ejus solum; literally, There was he *cleckit* and laid in clouts, S. i. e. swaddled. Verel. Ind. vo. *Klutr.*

CLECKIN, *s.* 1. A brood of chickens, S.

2. Metaph. a family of children, S. V. CLEK.

CLEKET, *s.* The tricker of an engine.

In hy he gert draw the *cleket*,
And smertly swappyt out a stane.

Barbour, xvii. 674. MS. Edit. 1620, *cleiket.*

E. *clicket*, the knocker of a door, Fr. *cliquet*, id.

To CLEM, *v. a.* 1. "To stop a hole by compressing, S." Callender's MS. Notes on Ihre.

2. To stop a hole by means of lime, clay, or by using any viscous substance; also to *clem up*, S.

E. *clamm* is used in a sense nearly allied, although not precisely the same, as rather signifying to clog, to bedaub; to *cleam*, to glue together, Lincolns. from A. S. *cleam-ian*, id. As Su.G. *klen-a* signifies linere, to besmear. Ihre remarks that the A. Saxons have changed *n* into *m*. But he does not seem to have observed that in Isl. *kleim-a* is used, in the same sense, as well as *klijn-a*; allino, maculo.

To CLEP, CLEPE, *v. a.* To call, to name.

Wallace a lord he may be *clepyt* weyll,
Thocht ruryk folk tharoff haff litill feill,
Na deyme na lord, bot landis be thair part.

Wallace, vii. 397. MS.

It commonly occurs in this sense, O. E.

A. S. *cleop-an*, *clyp-ian*, vocare, clamare; as Teut. *klepp-en*, Germ. *klapp-en*, are used in a more general sense, pulsare, sonare.

CLEP, *s.* A call, a more solemn form of citation, used especially in criminal cases; a forensic term.

"In pleyis of wrang and vnlaw,—*clepe*, and *call*, was used as ane certaine solemnitie of wordes prescrived be the Law, and observed in the practick, as quhen the persewer did *clep* and call the defender with wouth, wrang, and vnlaw, in harming and skaithing of him of sik ane thing, or of sik ane summe of silver mair or lesse, to his great harme and skaith." Skene, Verb. Sign.

"It is to wit, that this the forme in his dischargeing of poynds: that the debtour sall haue his cattell poynded, or anie other poynd, restored to him, and probation readie at hand, with *clep* and *call*." Stat. Rob. I. Tit. 2. c. 20. § 7. This phrase is used in the Lat. as well as in the Translation. V. CLAP, *s.* 4.

To CLEP, *v. n.* 1. To tattle, to act the tell-tale, S.

When men o' mettle thought it nonsense
To heed that *clepping* thing ca'd conscience;—
Then Duniwhistle worn wi' years,—
Commanded his three sons to come,
And wait upon him in his room.

Ramsay's Poems, ii. 543.

2. To chatter, to prattle; especially, as implying the idea of pertness, S.

Teut. *klapp-en* garrire, blaterare; *klapper*, garrulus, etiam delator; Kilian. Belg. *klapp-en*, to tattle; also, to betray.

CLEP, *s.* Tattle, pert loquacity, S. synon. *gab*, *gash*, *clash*, *clatter*. Belg. *ydele klap*, idle chat.

CLERGY. V. CLARGIE.

CLERK-PLAYIS, *s. pl.* Properly, those theatrical representations the subjects of which were borrowed from Scripture.

"In an Act of the General Assembly 1575, it is said that "the playing of *Clerk-playis*, comedies or tragedies upon the canonical parts of the Scripture, induceth and bringeth in with it a contempt and profanation of the same."

Clerk-playis are here described as composed on scriptural subjects, in distinction from those afterwards mentioned, "which are not made upon authentick parts of Scripture;" Calderwood's Hist. p. 82.

Although this was the proper meaning of the term, it seems doubtful if it was not occasionally used in a laxer sense; as in a poem composed by Sir R. Maitland "on the Quenis Maryage to the *Dolphin* of France, 1558."

All burrowstownis, everilk man yow prayis
To maik bainfyris, fairseis, and *clerk-playis*;
And, throw your rewis, carrels dans, and sing:
And at your croce gar wyn rin sindrie wayis:
As was the custome in our eldars' dayis,
Quhen that thai maid triumphe for ony thing.

Maitland Poems, p. 284.

Mr Pink. justly observes that "these were mysteries first acted by the *clergy*." Ibid. N. 430. From the proofs exhibited by Warton, there can be no doubt that this was the case in England. The play of *St Catherine* was performed at Dunstable Abbey, by the novices, in the eleventh century; and the exhibition of the *Passion*, by the mendicant Friars of Coventry and other places. V. Hist. E. P. ii. 374.

CLETT, *s.* A projecting rock or cliff, Caithn.

"The haven of *Brough*, close by the Head, *is* well sheltered from every wind, but the N. W.; and a small expence might render it secure against it too, by throwing a pier from the land to a large *clett*, or out-standing rock, which is about 100 yards from the shore." P. Dunnet, Statist. Acc. xi. 248.

This is precisely the sense of Isl. *klett-ur*; rupes mari imminens, Verel. Ind. Su.G. *klett* is used with greater latitude; denoting a mountain or hill. Hence Su.G. *klettra*, Dan. *klettrer*, Germ. *klettern*, to climb; hoc est per loca ardua eniti; Ihre, vo. *Klett.*

CLEUCH, CLEUGH, (gutt.) *s.* 1. A precipice, a rugged ascent, S. B. *Heuch*, synon.

A *cleuch* thar was, quharoff a strenth thai maid
With thuortour treis, bauldly thar abaid.
Fra the ta side thai mycht ische till a playne,
Syn throuch the wode to the strenth pass agayn.

Wallace, iv. 539. MS.

Up thro' the *cleughs*, where bink on bink was set,
Scrambling wi' hands and feet she taks the gate.

Ross's Helenore, p. 25.

Rudd. defines this, "a rock or hill, a clift or cliff, from A. S. *clif*, *cliof*, Dan. *klippe*, Belg. *klif*, Teut. *klippe*, scopulus, rupes." Junius adopts the same explanation. The editor of Compl. S. observes that the popular signification is quite different from that assigned to it by Junius and Ruddiman;" Gl. This is true as to the southern parts of S. But he has not had opportunity of observing, that

the sense given by Rudd. is that which is still retained in the North; and, if I mistake not, the only one in which the word is there used.

It would seem, indeed, that this is the very sense in which it is used, Compl. S.

"There brutal sound did redond to the hie skyis, quhil the depe hou cauernis of *cleuchis* & rotche craggis ansuert vitht ane hie not, of that samyn sound as thay beystis hed blauen;" p. 59.

The phrase, *rotche craggis*, or rocky craggs, is synon. with *cleuchis*.

As used in this sense, the word seems radically the same with Ir. *cloiche*, a rock.

2. A strait hollow between precipitous banks, or a hollow descent on the side of a hill, S.

It occasionally occurs as equivalent to *glen*.

Then all the yonkers bad him yield,
Or doun the *glen* to gang;
Sum cryd the couard suld be kield,
Sum doun the *cleuch* they thrang.
Evergreen, ii. 184. st. 18.

"The *Bruce's* booke calls him John de Richmond, and sayes he slew him in Jedward forrest;—Sir James having very few with him, not above fiftie horse, and some archers, in a strait *cleuch* or valley, betweene two hills, which he had of purpose taken as a place of advantage." Hume's Hist. Doug. p. 36.

The herd, wi' danderin tir'd enough,
Had ludg'd his hirsel in the *cleugh*.
Rev. J. Nicol's Poems, ii. 84.

E. *clough* is evidently the same word, thus defined by Verstegan; "a kind of breach down along the side of a hill;" Restit. Dec. Intell. "*Clough*. A valley between two hills; Northumb." Gl. Grose. A. S. *clough*, rima quaedam vel fissura ad montis clivum vel declivum; Somner. He views Dan. *klof*, incisura, as radically the same. From the form of the A. S. word, it seems to have been common to the Celtic and Gothic; and probably *clough* had originally the same sense with Ir. *cloiche*; of, or belonging to, a rock or stone. V. Clowe.

CLEUCH, *adj.* 1. Clever, dextrous, light-fingered. One is said to have *cleuch hands*, or to be "*cleuch* of the fingers," who lifts any thing so cleverly that bystanders do not observe it. This term properly denotes that kind of dexterity which thieves and pickpockets possess, S. B.

2. Niggardly and severe in dealing; inclined to take the advantage, S. B.

Su.G. *klok*, while it signifies prudent, is also applied to those who use magical arts. On this word Ihre remarks; Solent scientiae nomina ab imperitis vel *astutiae* vel magiae idea denigrari. Isl. *klok-r*, callidus, vafer; Germ. *klug*, id.; Isl. *klokskapr*, calliditas; with this corresponds Gael. *cluiceog*, fraud, deceit; Shaw.

CLEUCK, Cluik, Cluke, Clook, *s.* 1. A claw or talon.

Lyke as the egyl Jouis squyer straucht,
Wythin his bowand *clukis* had vpcaucht
Ane young cignet ——
Doug. Virgil, 297. 24.

With that the Gled the peice claucht in his *cluke*.
Lyndsay's Warkis, 1592. p. 223.

The bissart bissy but rebuik,
Scho was so cleverus of her *cluik*,
His [lugs] he micht not langer bruke,
Scho held thame at ane hint.
Dunbar, Bannatyne Poems, p. 21. st. 11.

2. Used figuratively for the hand. Hence *cair-cleuck*, the left-hand; *cleuks*, the hands, S. B.

She gies her *clook* a bightsom bow,
Up fly the knots of yellow hue.
Morison's Poems, p. 11.

Nor his bra' targe, on which is seen
The yerd, the sin, the lift,
Can well agree wi' his *cair cleuck*,
That cleikit was for thift.
Poems in the Buchan Dialect, p. 12.

This term is transferred to the hands from their griping or laying hold of objects. E. *clutch*, of which neither Skinner, nor Johnson, gives any etymon, is evidently from the same origin. Junius derives *clutches* from Belg. *klut-en* to shake; but without any reason. Shaw gives Gael. *glaic* as signifying *clutch*. Somner views the E. word as formed from A. S. *gecliht*, "collectus, gathered together: *hand gecliht*, manus collecta vel contracta," in modern language, a *clinched fist*.

But perhaps *cleuk* is rather a dimin. from Su.G. *klo*, Teut. *klauwe*, a claw or talon. Were there such a word as Teut. *klugue*, unguis, (mentioned as from Kilian, Gl. Lyndsay,) the resemblance would be greater. But it is *kluyve*, edit. 1632, *kluyue*, 1777. The Sw. word for a claw or clutch is *clo*, pl. *clor*. *Claucht*, *cleik*, *cleuck*, seem to have the same general origin; as all these terms apparently allude to the action of the claws of an animal.

That even the term now confined to S. was anciently used A. Bor., appears from a curious passage in Somner, vo. *Fangen*.

"A poet of our own," he says, "in the Northern dialect, of Machiavel thus:

Machil is hanged
And brened is his buks.
Thogh *Machil* is hanged,
Yet he is not wranged:
The Dil has 'im fanged
In his kruked *kluks*.

To Cleuck, Cleuk, *v. a.* To grip, to lay hold of. *Cleuckit*, seized with violence, Aberd. V. the *s.*

The carlings Maggy had so *cleuked*,
Before young Jack was rightly hooked,
They made her twice as little bouked.
Forbes's Dominie Depos'd, p. 37.

CLEUE AND LAW.

Gilmyn the Fynys when he saw
The castell tynt, be *cleue and law*,
He set his mycht for to defend
The tour; but thai with out him, send
Arowys in sa gret quantité,
That anoyit tharoff wes he.
Barbour, x. 471. MS.

In modern edit. it is *clive*; in edit. 1620,

The castell tynt, both *hie* and law.

i. e. Both the higher and lower parts of it, ex-

cepting the *tour* or dongeoun. According to this version, *cleue* is the same with Germ. *kleve*, A. S. *clif*, clivus.

To CLEVER, *v. n.* To climb, to scramble.

For sothe it is, that, on her tolter quhele
Every wight *cleverith* in his stage.
King's Quair, i. 9. V. TOLTER, *adj.*

— A quhele, on quhich *clevering* I sye
A multitude of folk before myn eye.
Ibid. v. 8.

"To *clever*, or *claver*. The endeavour of a child to climb up any thing. North." Gl. Grose.

Teut. *klaver-en*, *klever-en*, sursum reptare unguibus fixis, conscendere felium more. Sw. *klifw-a*; Isl. *klifr-a*, manibus et pedibus per rupes arrepere; also, *klif-ia*. Kilian appears inclined to derive the Teut. word from *klauw*, a nail or claw; Ihre and G. Andr. from Isl. *klif*, a steep path in a rock, trames in clivo saxoso difficilis, G. Andr. p. 147. Lat. *clivus* seems radically the same. May not this *v.* point out the origin of E. *clever*, dextrous?

CLEVERUS, *adj.* Clever. V. CLEUCK.

CLEVIS, Dunbar, Maitland Poems, p. 12. should undoubtedly be *clevir*, i. e. clover.

To CLEW, "To cleave, to fasten."

Wyth myis he wes swa wmbesete,—
He mycht na way get sawfté,
Na with stawys, na with stanys,
Thau thai wald *clew* a-pon hys banys.
Wyntown, vi. 14. 111. i. e. With mice.

Teut. *klev-en*, id.

CLEWIS, *s. pl.* Claws, talons.

Out of quiet hirnes the rout vpstertis
Of thay birdis, with bir and mony ane bray,
And in thare crukit *clewis* grippis the pray.
Doug. Virgil, 75. 30. V. CLEUCK.

CLIBBER, CLUBBER, *s.* A wooden saddle, a packsaddle, Caithn. Orkn.

"They carry their victual in straw creels called *cassies*,—fixed over straw *flets* on the horses backs with a *clubber* and straw ropes." P. Wick, Statist. Acc. x. 23.

Isl. *klif*, Su.G. *klef*, id. clitella; from *klyfw-a*, to cleave, quia bifidae ab utroque equi latere dependent; Ihre.

CLICK-CLACK, *s.* Uninterrupted loquacity, S. from the two E. *v. click* and *clack*, both expressive of a sharp successive noise, or Teut. *klick-en*, crepitare, *klack-en*, verberare resono ictu. *Lig-lag*, synon. q. v.

The nations of Gothic origin seem to have had a predilection for words of this formation. Not a few occur in E. as *tittle-tuttle*, nearly allied to this; *hurlyburly*, *fiddlefaddle*, *helter-skelter*, *mish-mash*, *huggermugger*, *higgledy-piggledy*.

Many words of the same kind are found in S. as *cushle-mushle*, *eeksie-peeksie*, *fike-facks*, *hudge-mudge*, *mixtie-maxtie*, *niff-naffs*, *nig-nyes*, *whiltie-whaltie*.

Many similar reduplications occur in Su.G. as *dingl-dangl*, used to denote things wavering from one side to another; *misk-mask*, corresponding to E. *mish-mash*; *fick-fack*, tricks used to deceive others, *hwisk-whask*, murmur, clandestine consultation, *snick-snak*, trifles, toys.

Ihre observes, that this double form is used in many words which are fictitious, and indicate some defect in the subject, or contempt of it; vo. *Fick-fack*. This observation certainly applies to some words of this description, but is by no means of universal application. In many of them, only the second part of the word is fictitious. In some, this double form is used to express the reduplication of sound, as S. *click-clack*, *clitter-clatter*, *lig-lag*; or of action, as E. *dingdong*, Su.G. *dingldangl*, S. *shuggie-shue*, denoting the act of swinging.

CLIFT, *s.* A spot of ground, S. A. S. *clif-an*, to cleave, because parted from the rest.

To CLINCH, CLYNSCH, *v. n.* To limp, to walk lamely, S.

The tothir part lamed *clynschis*, and makis hir byde,
In loupis thrawin, and lynkis of hir hyde.
Doug. Virgil, 137. 1.

This seems radically the same with Su.G. *link-a* claudicare. I know not if Isl. *hleck-ist a*, damnum datur, laesio accidit, be allied.

CLINCH, *s.* A halt, S.

CLINK, *s.* A smart stroke or blow, S.

The yeomen, then, in haste soon lighted down;
The first miss'd not a *clink* out o'er his crown.
Hamilton's Wallace, p. 35.

Teut. *klincke*, id.; alapa, colaphus, Kilian.

CLINK, *s.* Money; a cant term, S.

I doubt na, lass, but ye may think,
Because ye hae the name o' *clink*,
That ye can please me at a wink,
Whene'er ye like to try.
Burns, iv. 286.

As lang's I live, I'll laugh ay fan I think
Wi' what a waefu' phiz he twinn'd his *clink*.
Shirrefs' Poems, p. 35.

It undoubtedly receives this designation from the sound. Teut. *klinck-en*, tinnire.

To CLINK. *v. a.* Used in different senses, with different prepositions; but conveying the general idea of alertness in manual operation, S.

To CLINK ON.

A creel bout fou of muckle steins
They *clinked on* his back.
Ramsay's Poems, i. 275.

To CLINK UP, *v. a.* To seize any object quickly and forcibly, S.

If not radically the same with the v. *cleik*, with *n* inserted; allied perhaps to Dan. *lencke* a chain, a link, q. *gelencke*. It seems to suggest the idea of hastily laying hold of, or lifting up, by means of a hook or chain.

CLINT, *s.* "Hard or flinty rocks," Gl. Sibb. "*Clints*. Crevices amongst bare lime-stone rocks. North." Gl. Grose. Hence,

CLINTY, CLYNTY, *adj.* Stony, Loth.

On raggit rolkis of hard harsk quhyn stane,
With frosyn frontis cald *clynty* clewis schane.
Doug. Virgil, 200. 45.

Nane but the *clinty* craigs and scrogy briers

Were witnesses of a' his granes and tears.
Ramsay's Poems, ii. 8.

Rudd. conjectures, q. *clinky*, from *clink*, "because hard things give a louder sound or *clink*; or *clinty* for *flinty*." Sibb. is not much nearer the mark, when he derives it from A. S. *clyne*, metallum, massa. It is the same with Su.G. *klint*, scopulus, vertex montis excelsioris. This exactly corresponds with the description given by Douglas. It is also written *klett*, Isl. *klettur*. Ihre observes that in Su.G. *n* is often substituted for a double consonant. He considers Gr. κλιτυς, clivus, as the root.

CLIP, *s.* Probably, an appellation borrowed from a sheep newly shorn or *clipped*.

Quod scho, My *clip*, my unspaynd lam,
With mither's milk yet in your gam.
Evergreen, ii. 20. st. 6.

To CLIP, Clyp, *v. a.* 1. To embrace.

And hastily, by bothe armes tueyne
I was araisit up into the aire,
Clippit in a cloude of crystall clere and faire.
King's Quair, iii. 2.

2. To lay hold of in a forcible manner.

——The happy goishalk, we se,
From the hicht of ane rolkis pynnakil hie,
With swift wyngis persewis wounder sare
The silly dow heich vp in the are,
Quham fynaly he *clippis* at the last,
And loukit in his punsis saris fast.
Doug. Virgil, 390. 40.

3. To grapple in a sea-fight.

The wer schippis was lappyt thaim about.
The mekill barge had nocht thaim *clyppyt* fast.
Crawfurd drew saill, skewyt by, and off thaim past.
Wallace, ix. 147. MS.

AS. *clipp-an*, *clypp-ian*, *beclipp-an*, to embrace. Hence,

Clips, Clippys, *s. pl.* 1. Grappling-irons, used in a sea-fight, for keeping two vessels close together.

Athir othir festynyt with *clippys* keyn;
A cruell cowntyr thar was on ship burd seyn.
Wallace, x. 855. MS.

2. An instrument for lifting a pot by its *bools* or ears; also, for carrying a barrel between two persons. It consists of two pieces of iron, of an elliptic form, conjoined; or of two chains, each having a hook at the end, S.

"May be your pot may need my *clips*." Ramsay's S. Prov. p. 52.

3. Hooks for catching hold of fish. S. B.

"Among the rocks, long iron hooks, here called *clips*, are used for catching the fish. P. Edenkeillie, Moray, Statist. Acc. vii. 557.

CLIPPIE, *s.* "Talkative woman;" Gl. Sibb.; properly, one who has great volubility of tongue, S.

It might seem allied to S. *clep*, and Teut. *kleps*, dicax, loquax, garrulus. But I suspect, that it is rather a figurative designation from the E. v. *clip*; as it is vulgarly said of such a person, "She has a tongue that would *clip* clouts."

CLIPPS, Clippes, *s.* An eclipse.

Quhen scho wes crabbit, the sone thold *clipps*.
Bannatyne's Poems, 174. st. 6.

Hit ar the *clippes* of the son, I herd a clerk say.
Sir Gawan and Sir Gal. i. 8.

Corr. from Lat. *eclipsis*, id. Chaucer has *clipsy*, which Tyrwhitt renders, "as if eclipsed."

Clips, *pres. v.* Suffers an eclipse.

"The soune is maid obscure 'til vs quhen it *clips*, be cause the vmbre and schaddou of the bak of the mune is betuix vs and the soune." Compl. S. p. 87.

CLYRE, *s.* 1. "A clyre in meat," a gland, S. Teut. *kliere*, id.

2. It is also used figuratively. "To leave no *klyres* in one's breast," to go to the bottom of any quarrel or grudge, S.

Clyred, *adj.* Having tumors in the flesh. The allusion is to a horse.

Up start a priest and his hug head claws,
Whose conscience was but yet in dead thraws,
And did not cease to cave and paut,
While *clyred* back was prickt and gald.
Cleland's Poems, p. 66.

CLISH-CLASH, *s.* Idle discourse, bandied backwards and forwards, S. apparently a reduplication of *clash*, q. v.

CLISH-MA-CLAVER, *s.* Idle discourse, silly talk, S.; a low word.

This method's ever thought the braver,
Than either cuffs, or *clish-ma-claver*.
Ramsay's Works, i. 144.

What further *clishmaclaver* might been said,
What bloody wars, if sprites had blood to shed,
No man can tell——
Burns, iii. 59.

CLITTER-CLATTER, *s.* Idle talk, bandied backwards and forwards, S.

Upstart another with a smile,
And said, my Lord, shall all your while
Be spent in idle *clitter-clatter*
And waving fingers in the water?
Cleland's Poems, p. 103.

Thus, after meikle *clitter-clatter*,
James fund he cou'dna mend the matter.
Ramsay's Poems, ii. 523.

V. Clatter, *s.* and *v.*

CLIVACE, *s.* A hook for catching the bucket in which coals are drawn up from the pit, Loth.

CLOCE. V. Close.

CLOCHARET, *pron.* Clochret, *s.* The Stone-chatter, S. Motacilla rubicola, Linn.

"The curlew or whaap, and *clocharet* are summer birds." P. Caputh, Perths. Statist. Acc. ix. 490. Gael. *cloichran*, id. from *cloich*, a stone, and perhaps *rann* a song.

This is one of the birds, in whose natural history, as related by the vulgar, we perceive the traces of ancient superstition. It is believed in the N. of S. that the toad covers the eggs of this bird during its absence from the nest. Some, indeed, assert, that the toad hatches the young stone-chatter.

To CLOCHER, *v. n.* To cough; especially

as indicating the sound emitted, when there is much phlegm in the throat, S.

Gael. *clochar*, wheezing in the throat; Shaw.

To CLOCK, Clok, *v. n.* 1. To cluck, to call chickens together.

—To gif the bak and fle—
Scho him constranis, and to pyk him thence;
Hir birdis syne *clokand* scho sekis on raw;
And all affrayit dois thame samyn draw.
Doug. Virgil, 458. 2.

Hee *clockes* to thame, as a hen dois to her chickens, to gather thame vnder the wings of his infinite mercie." Bruce's Serm. on the Sacr. E. 7. a.

A. S. *clocc-an*, Teut. *klock-en*, glocire.

2. To hatch, to sit on eggs, S.

This is the modern sense. Hence the Prov. "Ye're sae keen of the *clocking*, you'll die in the nest;" Ramsay's S. Proverbs, p. 85. "spoken to those who are fond of any new place;" Kelly. It is also said to one who, from whatever cause, is very sedentary; "You sit like a clocking hen," S.

It seems doubtful, whether this be merely an oblique sense of the v., because of the clucking or cackling noise made by a hen, when she rises from her eggs; or radically different, as immediately allied to Su.G. *klaeck-a*, to hatch.

CLOCK-BEE, *s.* A species of beetle; also called *the fleeing golach*, S. B. from E. *clock* a beetle, and *bee*, because it flies.

CLOD, *s.* A flat kind of loaf, made of coarse wheaten flour, and sometimes of the flour of pease, S.

Nor wad he wish o'er gentle fare,
Or dainties that are scarce and rare;
Could he get *clods* and *Souter's brandy*,
Enough o' that wad please poor Andy.
Shirrefs' Poems, p. 245.

"Halfpenny loaf of coarse flour," N.

Apparently denominated from its form, as resembling a *clod* of earth. Teut. *klotte*, massa, gleba, globus terrae.

——Cog o' brose an' cutty spoon
Is a' our cottar childer's boon,
Wha thro' the week, till Sunday's speal,
Toil for pease-*clods* and gud lang kail.
Fergusson's Poems, xi. 79.

CLOFF, *s.* 1. A fissure of any kind.

2. What is otherwise S. called the *cleaving*, Lat. intercapedo.

Consider gif thair *cloffis* bin clene.
Lyndsay's Warkis, 1592, *On Syde Taillis*, p. 308.

It seems to be used as equivalent to *anus*, Watson's Coll. iii. 3.

3. A cleft between adjacent hills, Loth.

4. The cleft of a tree, or that part of it where the branches separate from each other, Loth.

Isl. *kloff*, Su.G. *kloffwa*, Alem. *chlobo*, Germ. *kloben*, a fissure of any kind. A. S. *cleof-an*, Isl. *kliuf-a*, Alem. *claub-an*, Belg. *klov-en*, Su.G. *klyfw-a*, to cleave.

CLOIS, *s.* Crown.

He had him bring with him the sceptour vand,
The collar picht with orient peirles als,
That sche umquhile war about hir hals,
Of gold also the *clois*, or double croun,
Set full of precious stonys enniroun.
Doug. Virgil, 33. 43.

For *enniroun* l. *envyroun*, as in oldest MS. In the other it is *enveroun*. Teut. *klos*, globus; Germ. *kloss*, corpus rotundum.

CLOYS, *s.* A cloister, Doug. Teut. *kluyse*, clausura, locus clausus, L. B. *clusa*.

CLOIT, *s.* A clown, a stupid inactive fellow, S.

Teut. *kloete*, homo obtusus, hebes, Kilian. Isl. *klote*, homo nauci. SuG. *klutare*, id. The original idea is, a mere log; from Teut. *kloete*, a pole; a log, the trunk of a tree.

To CLOIT, *v. n.* To fall heavily, S.

——Wi' a gird
Upon my bum I fairly cloited
On the cald eard.
Hamilton, Ramsay's Poems, ii. 336.

This dress, with trews, our Bruce had on,
When he met Ned, aboon the lone,
Whare doughty carles laid well on,
And faes they stoited,
Till life and saul and a' was gone,
Then down they *cloited*.
R. Galloway's Poems, p. 27.

Belg. *klots-en*, to beat with noise.

Cloit, *s.* A hard or heavy fall, S.

To CLOK, *v. n.* To cluck. V. Clock.

CLOLLE, *s.* Apparently, skull.

On the chef of the *clolle*,
A pade pik on the polle;
With eighen holked full holle,
That gloed as the gledes.
Sir Gawan and Sir Gal. i. 9.

Germ. *kleuel*, glomus, a dimin. says Wachter, from A. S. *clive*, sphaera. *The chef of the clolle* thus seems to signify the higher part of the skull, or crown; Fr. *chef*, the head.

CLORTY, *adj.* Dirty. V. Clarty.

CLOSE, *s.* A passage, an entry, S. *cloce*, Doug.

"The ridge of this hill forms a continued and very magnificent street. From its sides, lanes and alleys, which are here called *wynds* and *closes*, extend like slanting ribs." Arnot's Hist. Edin. p. 233.

It seems originally to have signified a blind alley; Belg. *kluyse*, clausura.

CLOSERIS, Clousouris, *s. pl.* Inclosures.

——Quhrine and plene
About thare *clousouris* brayis with mony ane rare.
Doug. Virgil, 14. 50.

Lat. *claustra*.

CLOVE, *(of a mill)* *s.* That which separates what are called the bridgeheads, S. V. Cloff.

Cloves, *s. pl.* An instrument of wood, which closes like a vice, used by carpenters for holding their saws firm while they sharpen them, S. V. Cloff.

CLOUYS, *s. pl.* Claws.

Thare Capitane, this ilk strang Aventyne,

Walkis on fute, his body wymplit in
Ane felloun bustuous and grete lyoun skyn,
Terribil and rouch with lockerand tatty haris,
The quhite tuskis, the hede, and *clouys* thare is.
Doug. Virgil, 232. 3.

To CLOUR, CLOWR, *v. a.* 1. To cause a tumour, S.

Blyth to win aff sae wi' hale banes,
Tho' mony had *clowr'd* pows.——
Ramsay's Poems, i. 260. V. WORRY-COW.

Ramsay also uses *unclour'd*.

Be thy crown ay *unclour'd* in quarrel.
Ibid. ii. 340.

2. To produce a dimple, S.

Besides your targe, in battle keen,
Bat little danger tholes,
While mine wi' mony a thudd is *clowr'd*,
An' thirl'd sair wi' holes.
Poems in the Buchan Dialect, p. 12.

Perhaps transposed from Su.G. *kullra*, decidere cum impetu. *Kula* signifies a bump.

CLOUR, *s.* 1. A lump, a tumour, in consequence of a stroke or fall, S.

Saint Petir hat her with a club, quhill a grete *clour*
Rais in her heid, becaus the wif yeid wrang.
Pink. S. P. Repr. ii. 142.

All his head was full of *clowrs*,
Truth did so handle him.—
Truth's Travels, Pennecuik's Poems, 1715, p. 94.

2. A dint, or cavity, proceeding from a similar cause. For the term denotes the inequality of a surface, whether it be concave or convex.

To CLOUT, *v. a.* "To beat," (Sir John Sinclair's Observ.) to strike; properly with the hands, S.

—Baxter lads hae seal'd a vow
To skelp and *clout* the guard.
Fergusson's Poems, ii. 51.

Teut. *klots-en*, pulsare, pultare; *kloete*, a pole, contus, Kilian. Belg. *klouw*, signifies a stroke; *klouw-en*, to bang.

CLOUT, *s.* A cuff, a blow, S. It is used as a cant term, E. Grose's Class. Dict.

—Did Sandy hear ye,
Ye wadna miss to get a *clout*,
I ken he disna fear ye.
Ritson's S. Songs, i. 183.

CLOWE, *s.* A hollow between hills.

Quene was I somwile——
Gretter than Dame Gaynour, of garson, and golde,—
Of castellis, of contreyes, of craggis, of *clowes*.
Sir Gawan and Sir Gal. i. 12.

This is the same with *Cleugh*, q. v. also *Cloff*.

CLOWIS, *s. pl.* Small pieces of any thing of a round form; hence compared to hail.

——*Clowis* of clene maill
Hoppit out as the haill.
Gawan and Gol. iii. 3.

A. S. *cleow*, Teut. *klauwe*, *klouwe*, sphaera, any thing round.

CLOWIT, *part. pa.* "Made of clews, woven." Rudd.

If he refers to the following passage, it may rather signify plaited.

Vnto him syne Eneas geuin has,—
Ane habirgeoun of birnist mailyeis bricht,
Wyth gold ouergilt, *clowit* thrinfald ful ticht.
Doug. Virgil, 136. 21.

Teut. *klouwe*, glomus.

CLOUSE, CLUSH, *s.* A slute, S.

"Anent the slayaris of Smoltis in mylndammis *clousis*, and be nettis, thornis, and cruuis: It is statute and ordanit, that the vnlaw thairof in tyme tocum be ten pund for the first tyme: The secund tyme, twentie pund: And the thrid tyme, tinsall of lyfe to the committar." Acts Ja. IV. 1503. c. 107. Edit. 1566. c. 72. Murray.

Fr. *ecluse*, id. Arm. *clewz*, a ditch.

CLUBBER, *s.* V. CLIBBER.

CLUBBOCK, *s.* The spotted Blenny; a fish; Blennius Gunnellus, Linn.

"Spotted blenny, or *clubbock*, Gadus Gunnellus." Glasgow, Statist. Acc. V. 537.

This is also called *codlock*. "The following fish are to be found in the harbour, sand-eels, clubbocks or *codlocks*." P. Kirkcudbright, Ibid. xi. 13.

CLUF, CLUIF, *s.* 1. A hoof, Rudd.; now pronounced *clu*, S. B. "*Cluves*. Hoofs of horses or cows. Cumb." Gl. Grose.

Su.G. *klof*, ungúla, quia bifida (Ihre); from *klyfwa*, to divide.

2. A claw, Rudd. Teut. *kluyve*, unguis. Isl. *klof*, *klauf*, Sw. *klow*. V. CLOUYS.

CLUKIS. V. CLEUCK.

CLUMMYN, *part. pa.* of *Climb*.

——Eneas the bank on hie
Has *clummyn*, wyde quhare behaldand the large sie.
Doug. Virgil, 18. 39.

CLUMP, *s.* A heavy fellow, one who is inactive, S. "*Clumps*, idle, lazy, unhandy. Lincoln." Gl. Grose. *Clumps*, a numskull; ibid. Skinner.

Germ. Su.G. *klump*, a mass; Teut. *klompe*, id.; also, globus terrae, synon. with *klotte*, whence E. *clod*.

CLUNG, *part. pa.* Empty; applied to the stomach or belly, when one has fasted long, S.

This man may beet the poet bare and *clung*,
That rarely has a shilling in his spung.
Ramsay's Poems, i. 353.

Come Scota, those that anes upon a day
Gar'd Allan Ramsay's hungry heart strings play
The merriest sangs that ever yet were sung;
Pity anes mair, for I'm out throw as *clung*!
Ross's Helenore, Introd.

"*Clung*,—commonly used for any thing that is shrivelled or shrunk;" Gl. Grose. *Cling* is used by Shakspeare, in Macbeth, with respect to famine, (V. Johns.); and the part. pa. is rendered by Skinner, macie confectus, as common in his time.

This is merely the *part.* of the E. v. *cling*, to dry up.

To CLUNK, *v. n.* To emit a hollow and interrupted sound; as that proceeding from any li-

quid confined in a cask, when shaken, if the cask be not full, S.

Isl. *klunk-a*, sono, G. Andr. p. 116. As Sw. *klunk* signifies a gulp; and *klunk-a*, to gulp; it might primarily denote the sound made by the throat in swallowing a large draught. Indeed Dan. *glunk* is expl. "the guggling of a narrow mouthed pot or strait-necked bottle, when it is emptying," Wolff; which conveys almost the same idea with our word: and Sw. *klunk-a*, to guggle, ebulliendo strepitare, Seren. vo. *Guggle*. Gael. *glug*, is rendered, "the motion and noise of water confined in a vessel;" Shaw.

CLUNKERS, *s. pl.* Inequalities on the surface of the ground; of a road, especially, in consequence of frost. It is also applied to dirt hardened in clots, so as to render a pavement or floor unequal, S.

"*Clinkers*. Deep impression of a horses foot." Glouc. Gl. Grose.

Germ. *clunkern*, a knot or clod of dirt. Isl. *klake*, congelata gleba, glaciatum solum; G. Andr. Su.G. id. "The roughness of the roads occasioned by frost after rainy weather." Wideg.

CLUTE, *s.* The half of the hoof of any cloven-footed animal, S.

Sax good fat lambs, I sauld them ilka *clute*,
At the West Port, and bought a winsome flute.
Ramsay's Poems, ii. 67.

"*Laoir*, (Gael.) a hoof, or rather in the Scotch dialect, a *clute*, which signifies a single hoof of an animal that has the hoofs cloven." P. Callander, Perths. Stat. Acc. xi. 612. N.

This is used as synon. with *clu*, and seems to have been originally *cluft*, q. the fissure or division, either from Germ. *kluft*, id. fissura, or the A. S. part. pa. *cleofed*, fissus. V. CLUF.

CLUTTERING, *part. pr.* Doing any piece of business in an awkward and dirty way, S. B.

This may be merely an oblique sense of the E. *v. clutter*, which, although Johns. gives no etymon, is probably from Teut. *kloter-en*, *kleuter-en*, tuditare, pultare, pulsare crebro ictu; Kilian.

COALS. *To bring over the coals*, to bring to a severe reckoning, S.

But time that tries such proticks past,
Brought me *out o'er the coals* fu' fast.
Forbes's Dominie Depos'd, p. 35.

This phrase undoubtedly refers, either to the absurd appeal to *the judgment of God*, in times of Popery, by causing one accused of a crime, purge himself by walking through burning plough-shares; or to the still more ancient custom, apparently of Druidical origin, of making men or cattle pass through Baal's fire. V. BELTANE.

COBLE, KOBIL, *s.* 1. A small boat, a yawl, S. A. S. *cuople*, navicula.

A lytil *kobil* thare thai mete,
And had thame owre, but langere lete.
Wyntown, viii. 28. 115. V. KENNER.

2. A larger kind of fishing boat, S.

"The fishers on this coast use two kinds of boats; the largest, called *cobles*, are different from the fishing-boats generally used, being remarkably flat in the bottom, and of a great length, measuring about 30 feet in keel." P. Oldhamstock, Haddingt. Statist. Acc. vii. 407.

The term, indeed, seems to be generally used to denote a flat-bottomed boat, whether of a larger or smaller size.

"Whether a keeled boat, and not a flat-bottomed vessel, such as a *coble*, could, in his opinion, when loaded, be rowed across said dike along the Fraserfield side, at ordinary tides?" State, Leslie of Powis, &c. p. 111.

This term, though overlooked by Johns., is used by some E. writers.

3. *Malt coble*, a place for steeping malt, in order to brewing, S. Germ. *kubel*, a vat or tub. Hence,

To COBLE, *v. a.* To steep malt.

"Craig, p. 186. calls *aquam et ignem pati*;—that is, killing and *cobleing*." Fountainhall's Decis. I. 25.

COBWORM, *s.* The name given by farmers to the larva of the Cock-chaffer, Scarabaeus Melolontha. They continue for four years greyish-white worms, with six feet, feeding much on the roots of corn, and being themselves a favourite food of rooks.

"At the same time the destruction they [the crows] do in this way, very probably is in a great measure balanced by the very effectual assistance they give in destroying the *cob-worm*.—He shot some of them, when, to his great astonishment, upon opening up their stomachs, he found them quite full of *cob-worms*, and not one grain of oats." P. Carnbee, Fife, Statist. Acc. xiii. 29.

COCK, *s.* The mark for which *curlers* play, S.

When to the loughs the curlers flock,
Wi' gleesome speed,
Wha will they station at the *cock?*
Burns, iii. 118.

COCK, *s.* A cap, a head-dress, S. B.

And we maun hae pearlins, and mabbies, and *cocks*,
And some ither things that the ladies call smocks.
The Rock, &c. *Ross's Poems*, p. 137.

COCK AND PAIL, a spigot and faucet, S.

COCKALAN, *s.* A comic or ludicrous representation.

In an *Act against skandalous speeches and lybels*, complaint is made of "sik malicious letts, as the devill and his supposts do usually suggest, to the hindrance of all just and godlie interpryses, specially by the false and calumnious brutes, speeches and writs, craftelie uttered and dispersed by some lawles and saules people of this realme, aswell in privat conferences as in their meetings at tavernes, ailhouses and playes, and by their pasquils, lybels, rymes, *cockalans*, comedies and siklyke occasions whereby they slander, maligne and revile the people, estate and country of England, and divers his Majesties honorable Counsellers, Magistrats and worthie subjects of that his Majesties kingdome." Acts Ja. VI. 1609. c. 9. Murray.

Teut. *kokelen*, histrionem agere, Kilian. Belg. *guychelen*, Germ. *gauckeln*, E. *juggle*, id. Su.G. *kockla*, to deceive; *kockleri*, magical arts, from the

same origin, which Wachter supposes to be Germ. *gauch*, a fool, because a juggler or mountebank personates a fool.

COCKANDY, *s.* The Puffin, Alca arctica, Linn. This name is retained on the Forth; *Taminorie*, *Tomny-noddy*, Orkn.; *Bowger*, Hebrides.

"*Cockandy*, Avis palmipes Anseri magnitudine par, cinerei coloris." Sibb. Scot. p. 22.

COCKERDEHOY. *To ride cockerdehoy*, to sit on one, or on both, the shoulders of another, in imitation of riding on horseback, S. B.

Can this be from A. S. *cocer*, Teut. *koker*, a quiver; as the rider in this instance occupies the place where the quiver was usually worn; or Isl. *kockr*, coacervatus, any thing heaped up? Perhaps rather corr. from Fr. *coquardeau*, a proud fool, who "is much more forward than wise;" Cotgr.

COCKERNONNY, *s.* The gathering of a young woman's hair, when it is wrapt up in a band or fillet, commonly called a *snood*, S.

She cudled in wi' Jonnie;
And tumbling wi' him on the grass,
Dang a' her *cockernonny*
A jee that day.
Ramsay's Poems, i. 273.

Perhaps from Teut. *koker*, a case or sheath, and *nonne*, a nun; q. such a sheath for fixing the hair as the nuns were wont to use, who might be imitated by others, especially by those of inferior rank.

COCKERSUM, *adj.* Unsteady in position, threatening to fall or tumble over, S.

Isl. *kockr*, conglobatum. Fr. *coquarde*, "any bonnet, or cap, worn proudly on the one side;" Cotgr.

COCKY, *adj.* Vain, affecting airs of importance, S. B. from the E. v. *to cock*.

And now I think I may be *cocky*,
Since fortune has smurtl'd on me.
Song, *Ross's Helenore*, p. 150.

COCKIELEEKIE, *s.* Soup made of a *cock* boiled with *leeks*, S.

COCKIELEERIE, *s.* A term expressive of the sound made by a cock in crowing, S. Teut. *kockeloer-en*, to cry like a cock.

COCKLAIRD, *s.* A landholder, who himself possesses and cultivates all his estate, a yeoman, S.

"You breed of water kail and *cocklairds*, you need mickle service;" Kelly, p. 362.

A *cock laird* fou cadgie
With Jenny did meet.
Ramsay's Poems, ii. 312.

It has been supposed that the term alludes to a *cock* keeping possession of his own dunghill. V. LAIRD.

COCKLE, COKKIL, *s.* A scallop. Fr. *coquille*, id. from Lat. *cochlea*, a shell, Gr. κοχλος, or *conchula*, a dimin. from *concha*.

The *Order of the Cockle*, that of St Michael, the knights of which wore the scallop as their badge.

"The empriour makkis the ordur of knychthed of the fleise, the kyng of France makkis the ordour of the *cokkil*, the kyng of Ingland makkis the ordour of knychthede of the gartan." Compl. S. p. 231.

"The Governour gat the Ducherie of Chattellarault, with the ordour of the *cokle*.—Huntelie, Argyill, and Angus war lyikwys maid Knychtis of the *cockle*; and for that and uther gude deidis ressavit, thay sauld alsé thair parte." Knox, p. 80. In one MS. it is *cokill*, *cockill*; in another, *cockle*.

This order was instituted by Lewis XI. of France, who began to reign A. 1461. The dress is thus described from a MS. inventory of the robes at Windsor Castle, in the reign of Henry VIII.

"A mantell of cloth of silver, lyned withe white satten, with scallope shelles. Item, a hoode of crymsin velvet, embraudeard with scallope shelles, lyned with crymson satten." Strutt's *Horda Angel-cynnan*, Vol. III. 79. Gl. Compl.

COCKROSE, *s.* Any wild poppy with a red flower; but most commonly the long smooth-headed poppy, S. *Coprose*, A. Bor. Ray.

"*Cop-rose*. Papaver rhaeas; called also Head-work. North." Gl. Grose.

COCK-PADDLE, *s.* The Lump, a fish of the cartilagenous kind; Cyclopterus Lumpus, Linn.; *The Paddle*, Orkn.

"Lumpus Anglorum, Nostratibus *Cock-Paddle*;" Sibb. Scot. p. 24. V. also, Fife, p. 126.

As the name *Hush* given to the female is probably the same with *see-haesse* (V. *Bagaty*), this seems formed from the other name mentioned by Schoneveld, *Hafpodde*, i. e. *sea-toad*, although compounded partly from Isl., and partly from Teut. *podde*, *padde*, bufo.

"The Lump-fish,——here denominated the *Paddle*, frequents the harbours and sand-banks." Barry's Orkney, p. 295.

COCKS. *To cast at the cocks*, to waste, to squander, S. a metaph. apparently borrowed from a barbarous custom, not yet entirely disused. A cock is tied to a stake, with some room to range for self-defence. Any one, who chooses, for a certain sum, has liberty to take a throw at him with a cudgel. He who gives the fatal blow, carries off the prize.

Sair have we pelted been with stocks,
Casting our money *at the cocks*;
Lang guilty of the highest treason
Against the government of reason;
We madly, at our ain expences,
Stock-jobb'd away our cash and senses.
Ramsay's Poems, i. 330.

COCK-STULE, CUKSTULE, *s.* 1. The cucking-stool or tumbrell.

"Gif they trespasse thrise, justice sall be done vpon them: that is, the Baxster sall be put vpon the Pillorie *(or halsfang)* and the Browster vpon the *Cockstule*." Burrow Lawes, c. 21. § 3. *Tumbrellum*, Lat.

"—The wemen perturbatouris for skafrie of money, or vtherwyse, salbe takin, and put vpone the *Cukstulis* of euerie burgh or towne." Acts Marie, 1555. c. 40. Edit. 1566.

Writers differ in their accounts of the Tumbrell. According to Cowel, "this was a punishment anciently inflicted upon Brewers and Bakers transgressing the laws, who were thereupon in such a *stool* im-

merged overhead and ears *in stercore*, some stinking water." V. Du Cange, vo. *Tumbrellum*. It is evident that, in the Burrow Laws above referred to, the pillory was the punishment of men, the cockstule of women. For the Baxter, is *pistor*, the Brewster *brasiatrix*.

But I have a strong suspicion that Skene, in translating *tumbrellum* by *cockstule*, did not use a term exactly correspondent. For *cockstule*, as far as we can judge from etymological affinity, seems much the same with *pillorie*. Sibb. indeed derives *cuck-stule* from Teut. *kolcken*, ingurgitare, from *kolck*, gurges, vorago, vortex. But Belg. *kaak* is "a Dutch Pillory, being an iron collar fastened either to a post, or any other high place;" Teut. *kaecke* catasta, pegma, columna in qua damnati conspiciendi et deridendi proponuntur; Kilian. Su.G. *kaak*, infelix lignum, ad quod alligati stant, qui vel verbera patiuntur, vel alias ignominiae ergo publice ostentui sunt; Dan. *kaag*.

2. This term has accordingly been used, in later times, to denote the pillory, S.

The tane, less like a knave than fool,
Unbidden clam the high *cookstool*,
And put his head and baith his hands
Throw holes where the ill-doer stands.
Ramsay's Poems, ii. 533.

Leg. *cockstool*, as in former editions.

COD, *s.* A pillow, S. A. Bor.

"I maid hym [Morpheus] reuerens on my rycht syde on the cald eird, ande I maid ane *cod* of ane gray stane;" Compl. S. p. 105.

"Twa heads may ly upon ae *cod*, and nae body ken where the luck lies;" Ramsay's S. Prov. p. 74.

A. S. *codde*, C. B. *kod*, a bag. Isl. *kodde*, however, has precisely the same sense with the S. word; pulvinare parvum, cubital, pulvinus. Su.G. *kodde*, *kudde*, id. Hence,

CODWARE, *s.* A pillowslip, S.

A. S. *waer* is retinaculum, any thing that retains another. But we find the particular sense in Su.G. *oerngottswar*, tegmen linteum quod cervicali inducitur. *Oerngotte*, Ihre observes, more properly is *oeronkodde*, literally an *ear-pillow*. *War* is from *waeri*, to keep, to cover. It is also found in Dan. *pudde-vaar*, a pillow-beer.

CODE, *s.* A chrysom. V. CUDE.

To CODLE (corn), *v. a.* To make the grains fly out of the husks by a stroke, S. B. perhaps from *cod*, the pod.

CODROCH, *adj.* 1. Rustic, having the manners of the country, Loth. Fife.

For what use was I made, I wonder?
It was na tamely to chap under
The weight o' ilka *codroch* chiel,
That does my skin to targets peel.
Fergusson's Poems, ii. 70.

2. It is also expl. dirty, slovenly, as synon. with *hogry-mogry*, Loth.

It is perhaps allied to Ir. *cudar*, the rabble, the common people; or Teut. *kudde*, the herd.

COELTS.

"This iyle is full of nobell *coelts* with certain fresche water loches, with meikell of profit." Monroe's Iles, p. 8. Qu. *colts*, young horses? The isle described is Duray.

To COFF, COFFE, *v. a.* To buy, to purchase.

This word is used both in the North and South of S., but far more commonly the pret. *coft*.

I sought the fair, for honester employ,
To *coff* what bonny trinkets I mith see,
By way o' fairin to my lass, frae me.
Shirrefs' Poems, p. 40.

He that all man-kynd *coft* fra care,
Grawnt hym in hevyn to be happy.
Wyntown, ix. 10. 54.

"Our wol—is sa quhyt and small, that the samyn is desyrit be all peple, and *coft* with gret pryce specialle with marchandis quhair it is best knawin." Bellend. Descr. Alb. c. 4.

He sailit over the sey sa oft and oft
Quhil at the last ane semelie ship he *coft*.
Priests of Peblis, *Pink. S. P. Repr.* i. 10.

Alem. *couft-un*, they bought, Germ. *kaufte*, *gekaufte*, bought; MoesG. *kaup-an*, Isl. *kaup-a*, Su.G. *koep-a*, Germ. *kauf-en*, Belg. *koop-en*, Lat. *caupon-ari*, O. Fr. *a-chapt-er*, to buy. V. COUP, *v.*

COFFE, COFE, COIFE, *s.* A merchant, a hawker.

Ane scroppit *cofe* quhen he begynnis,
Sornand all and sundry airtis,
For to by hennis reid-wod he rynnis.
Bannatyne Poems, p. 170.

This poem is entitled "Ane Description of *Pedder Coffeis*." Lord Hailes is certainly right in rendering this phrase, "peddling merchants." But when he says, "What the author meant by *coffeis*, he expl. st. 1. l. 3. where he speaks of "pedder knavis;"—it surely cannot be his intention to insinuate, that the term *coffe* is synon. with *knave*. "*Coffe*," he adds, "in the modern Scottish language, means *rustic*." This, however, is invariably pronounced *cufe*, and has no affinity whatsoever with *coffe*; which is undoubtedly from *coff*, to buy, q. v.; Germ. *kauf-en*, to buy or sell, whence *kauf-man*, *kauf-er*, a merchant. Alem. *couf-man*, Lat. *caup-o*, a merchant; Germ. *kaufe*, merchandise.

Pedder is evidently of the same meaning with *pedlar*; which, although Junius views it as allied to Teut. *bedeler*, mendicus, might perhaps be the first form of the word, from Lat. *pes*, *pedis*, whence *pedarius*, one who walks on foot; as these merchants generally travelled in this manner. Thus *pedder coffe* is merely *pedarius mercator*.

"Ane *pedder*," says Skene, "is called an marchand, or creamer, quha bearis ane pack or creame vpon his back, quha are called beirares of the puddill be the *Scottes men* of the realme of Polonia, quhair of I saw ane great multitude in the towne of Cracowia, anno Dom. 1569." Verb. Sign. vo. *Pedes pulverosus*.

COFFING, COFYNE, *s.* 1. A shrine, a box.

He gert bryng hym a lytil *cofyne*;
A rone skyne tuk he thare-of syne.
Wyntown, viii. 32. 49.

2. It seems to denote the hard crusts of bread, figuratively represented as baskets, because the

Trojans, when they landed on the Latian coast, had nothing else to serve for plates, baskets or even tables.

For fault of fude constrenyt so thay war,
The vthir metis all consumyt and done,
The paringis of thare brede to moup up sone,
And with thare handis brek and chaftis gnaw
The crustis, and the *coffingis* all on raw.
Doug. Virgil, 208. 50.

In mod. E. *coffin* denotes "a mould of paste for a pye;" in O. E. a basket.

"And thei token the relifs of broken metis twelve *coffyns* ful." Mark vi.

Lat. *cophin-us*, Gr. κοφιν-ος, a basket.

COFT, *pret.* and *part. pa.* Bought. V. COFF.

COG, COAG, COIG, COGUE, *s.* A hollow wooden vessel of a circular form, for holding milk, broth, &c. a pail, S.

My bairn has tocher of her awn,—
Twa kits, a *cogue*, a kirn there ben.
Watson's Coll. iii. 47.

Gin ye, fan the cow flings, the *cog* cast awa',
Ye may see where ye'll lick up your winning o't.
Song, *Ross's Helenore*, p. 136.

—Ane quheill, ane mell the beir to knok,
Ane *coig*, and caird wantand ane naill.
Bannatyne Poems, p. 156. st. 4.

Kelly writes *coag*. This, or *cogue*, most nearly approaches to the sound. What is properly called a *coag* is made of staves, as distinguished from a *cap*, which is a bowl made of one piece of wood hollowed out. Hence the Prov. "I'll tak a staff out of your *coag*," I will make a retrenchment in your allowance of food, q. by lessening the size of the vessel appropriated for holding it.

Germ. *kauch*, a hollow vessel, for whatsoever use; C. B. *cawg*, a bason, pelvis; L. B. *caucus*, scyphus, situla, Gr. B. καυκος, patera. It is probable, that this word is radically allied to Su.G. *kagge*, E. *cag*, a wooden vessel containing four or five gallons; to Dan. *kaag*, a small boat, a trough or tray; and also to S. *cog*, *cogge*, q. v. Wachter conjectures that C. B. *caw*, cavus, is the root. Hence,

To COG, COGUE, *v. a.* To empty into a wooden vessel.

"Ye watna what wife's ladle may *cogue* your kail;" Ramsay's S. Prov. p. 87.

COG, COGGE, *s.* A yawl or cockboat.

—Swne eftyr, the Erle Jhone
Of Murrawe in a *cog* alone
Come owt of Frawns til Dwnbertane.
Wyntown, viii. 29. 224.

Than in the schaldis did thay lepe on raw;
And sum with airis into the *coggis* small
Ettillit to land.—— *Doug. Virgil*, 325. 47.

Teut. *kogghe*, celox; Su.G. *kogg*, navigii genus apud veteres, C. B. *cwch*, linter. Isl. *kuggr* also denotes a small boat; navigii genus breviusculum, linter; G. Andr. p. 153. L. B. *cogo*, *cogga*, *coca*, *cocka*, *coqua*, &c. Fr. *coquet*, O. E. *cogge*, whence *cockboat*. These vessels are supposed to have been originally much rounded in their form; which renders it probable that *cog*, as signifying a pail, has some affinity.

To COGLE, COGGLE, *v. a.* To cause any thing to rock; or move from side to side, so as to seem ready to be overset, S.

Sibb. derives this from *koeghel*, globus. To this correspond Isl. *koggul*, any thing convex, Belg. *koegel*, a bullet, Germ. *kugeln*, to bowl. The phrase, *herunter kugeln*, to tumble down, may seem nearly allied. But perhaps *coggle* is a dimin. from *cog*, a yawl or small boat, because this is so easily overset; especially as the term is very generally applied to the unsteady motion of such a vessel.

COGGLIE, *adj.* Moving from side to side, unsteady as to position, apt to be overset, S. *Cockersum*, synon.

COY, *adj.* Still, quiet.

Pepill tak tent to me, and hald yow *coy*,
Heir am I sent to yow, ane messingeir
From ane nobill and richt redowttit Roy.
Lyndsay, *Pink. S. P. R.* ii. 23.

Fr. *coi*, *coy*, id., from Lat. *quiet-us*.

COIDYOCH, COYDYOCH, *s.* A term of contempt applied to a puny wight.

Then the cummers that ye ken came all macklack,
To conjure that *coidyoch* with clews in their creils.
Polwart, *Watson's Coll.* iii. 22.

Perhaps expressive of decrepitude, from Fr. *coudé*, crooked. Isl. *queida* denotes a thing of no value, titivilitium, G. Andr. p. 155.

COIF, *s.* A cave.

Vndir the hingand rokkis was alsua
Ane *coif*, and tharin fresche wattir springand.
Doug. Virgil, 18. 18. V. COVE.

COIG. V. COG, COAG.

COILHEUCH, *s.* A coalpit, S.

"They quha sets fire in *coilheuchis*, vpon privat revenge, and despit, commits treason." Skene, Crimes, Tit. 2. c. 1. § 14. V. HEUCH.

COIN, COYNYE, *s.* A corner.

—A rycht sturdy frer he sent
Without the yate, thair come to se,
And bad him hald him all priuy,
Quhill that he saw thaim cummand all
Rycht to *coynye* thar of the wall.
Barbour, xviii. 304. MS.
Cunyie, edit. 1620.

Fr. *coin*, id. Ir. *cuinne*, a corner, an angle.

COISSING, Cherrie and Slae. V. COSE, *v.*

COIST, COST, *s.* 1. The side in the human body.

—He throw out his *sydis* his swerd has thryst.—
The giltin mailyies makis him na stede,
For in the *coist* he tholis dynt of dede.
Doug. Virgil, 326.

In at the guschet brymly he him bar,
The grounden suerd throuch out his *cost* it
Wallace, ii. 64.

In Perth edit. instead of *cost it*, erroneously *costu*.

Fr. *coste*, Lat. *costa*.

2. Applied more loosely to the trunk of the body.

In mannys forme, from his *coist* to his croun,
Bot from his bally, and thens fordwart doun,
The remanent straucht like ane fyschis tale.
Doug. Virgil, 322. 6.

3. It is also used for E. *coast*, Lat. ora, Doug.

COIST, *s.* Expence, cost, Doug.

2. In an oblique sense, it denotes the provision made for watching the borders.

"It is sene speidfull, that thair be *coist* maid at the est passage, betuix Roxburgh & Berwyck." Acts Ja. II. 1455. c. 53. edit. 1566.

Belg. Su.G. *kost*, cost, charge.

COIST, *s.* A term used in the Orkneys, to denote meal and malt.

"Of meille and malt called *coist*, ane last makis ane Scottish chalder." Skene. Verb. Sign. vo. *Serplaith*.

This word is evidently the same with Su.G. *kost*, which denotes these kinds of food that are opposed to flesh. Thence *kostfri*, hospitable, *kosthall*, the place where food is sold, *kostgangare*, he who lives at another man's table; Germ. Belg. *kost*, victuals, diet.

To COIT, *v. n.* To butt, to justle.

The unlatit woman the licht man will lait,
Gangis *coitand* in the curt, hornit like a gait:
Als brankand as a bole in frontis, and in vice.
Fordun, Scotichron. ii. 376.

V. *Lait*, *v.* for the whole of this curious description. The female here exhibited, as abandoned in her behaviour, is compared to a *goat*, and to a *bull*. The phrase *coitand in the curt*, i. e. court, refers to the use which these animals make of their horns. Fr. *cott-er*, "to butt, to rush, to jostle, to knock heads together;" Cotgr. The Fr. word is probably derived from the Goth. For Isl. *kuettr*, *kuette* or *quitte*, signifies torvus, beluinus vultus: and *kueita*, violenter jactare et disjicere invitum; *kueita*, violenta pulsio, G. Andr. p. 156.; terms naturally expressive of the action of a bull, tossing and goring with its horns.

COK. *To cry cok*, to acknowledge that one is vanquished.

Become thou cowart crawdon recriand,
And by consent *cry cok*, thy dede is dicht.
Doug. Virgil, 356. 29.

"*Cok*," says Rudd., "is the sound which *cocks* utter when they are beaten, from which Skene is of opinion that they have their name of *cock*." Skinner indeed says; Credo a sonu seu cantu quem edit sic dictum. But he says nothing of the cock uttering this sound *when beaten*.

According to Bullet, *coc*, *coq*, *cocq*, is an O. Celt. word, signifying, mechant, deshonnete, vile, meprisable; whence Fr. *coquin*, a rascal, a knave. This may be the origin; as anciently, while trial by ordeal continued, it was considered as a certain proof of the falsity of an accusation, when the accuser failed in combat with him whom he had criminated. When, therefore, he acknowledged that he was vanquished, he at the same time virtually confessed his falsehood or villainy.

COKEWOLD, *s.* A cuckold, Chauc.

I take notice of this, although properly E., for the sake of an etymological observation. Johns. and others derive it from Fr. *cocu*, id. This name, it has been supposed, has been given in Fr. in allusion to the *cuckow*, to which term *cocu* is primarily applied; because it lays its eggs in the nest of another bird. But as Pasquier has observed, the designation is improper, as applied to a cuckold. Il y auroit plus de raison l'adapter a celui qui agit, qu' a celui qui patit. The Romans, therefore, with far greater propriety, transferred the name *curruca* to a cuckold, as primarily denoting that bird which hatches the cuckow's eggs.

Not to mention a variety of etymons not more satisfactory, I shall only give that of G. Andr. which certainly merits attention.

Qvonkall, curruca, seu cornutus, curculio, *en hanrey*. *At qvonkalla annan*, alterius uxorem permingere, vulgò *kockalla*, sed corrupte; nam a *kvon* uxor, and *kvola*, *kala*, maculare, dictum est. Lex. Isl. p. 157.

COLEHOODING, *s.* The Black-cap, a bird, S. *Coalhood*; Fringilla atro capillo, Linn.

Junco, avis capite nigro, *cole-hooding* dicta. Inter juncos nidulatur. Sibb. Scot. p. 22. It receives its name from *coal*, because in the male the crown of the head is black.

COLEMIE, COALMIE, *s.* The Coal-fish, Asellus niger, Ang. When young, it is called a *podlie* or *podling*; when half grown, a *sede*, *seith* or *setbe*.

Germ. *kohlmuhlen*, id. It seems to receive its name from the dark colour of its skin; Germ. *kohl* signifying coal.

To COLF, *v. a.* To calk a ship.

That this word had this signification in the sixteenth century, is evident from a passage in the Everg. where it used in a loose sense.

Fr. *calfat-er*, Arm. *calfet-ein*, Teut. *kallefaet-en*, id. Hence,

COLFIN, CALFING, *s.* The wadding of a gun, S.

"He was so near as to see the fire, and the *colfin* flee out of the pannel's gun." Trial of Capt. Porteous, p. 21.

"Then they fired again; one of them had his pistol so near my lord, that the burning *calfing* was left on his gown, and was rubbed off by his daughter, which wounded him two or three inches below the right clavicle, in betwixt the second and third rib." Narrative of the Murder of the Archbishop, published by Authority, Wodrow II. Append. p. 8.

COLIBRAND, *s.* A contemptuous designation for a blacksmith; still occasionally used, Border.

I awe na mare in a' this land,
But to a silly *Colibrand*,
Tam Rid that dwells in Currie,
Upon a time, as he may prove,
An Atchison for a remove.
Watson's Coll. i. 57.

i. e. for removing horse-shoes.

Perhaps from Fr. *coul-er*, to melt, to found; and *brand*, a sword: or as allied to Su.G. *kol*, carbo, and *brenna*, urere, q the *coal-burner*. It is a curious fact, though only apparently connected with this word, that Ermund Olafson, king of Sweden, was called *Kolbruenna*, because he punished malefactors by burning their houses. V. Ihre, vo. *Kol*, ignis.

Could the term have any relation to *Caliburne*, the sword of the celebrated Arthur?

COLK, *s.* The Eider duck, a sea-fowl, S. V. Pennant's Brit. Zool. ii. 581.

"In this ile (Soulskerry) there haunts ane kind of fowle callit the *kolk*, little less nor a guise (goose,) quha comes in the ver (spring) to the land to lay her eggis, and to clecke hir birdis, quhill she bring them to perfytness; and at that time her fleiche (fleece) of fedderis falleth of her all haillie, and she sayles to the mayne sea againe, and comes never to land, quhyle the yeir end againe, and then she comes with her new fleiche of fedderis. This fleiche that she leaves yeirly upon her nest hes nae pens in the fedderis, nor nae kind of hard thinge in them that may be felt or graipit, but utter fyne downis." Monroe's Iles. p. 47. 48.

This fowl is called by Buchanan, *colca*, Hist. Scot. i. c. 44. It is also described by Martin, Western Isl. p. 25. This is the *Duntur Goose* of Sibb. Scot. p. 21.

COLL, *s.* A cock of hay, S. B. *Keil*, Northumb. Fr. *cueill-ir*, to gather, E. *to coil*.

This she ere even had tently laid by,
And well happ'd up aneth a *coll* of hay.
Ross's Helenore, p. 53.

To COLL, *v. a.* 1. To cut, to clip, S. *To coll the hair*, to poll it. In this sense *cow* is used, and seems indeed the same word; *To cow the head*, to cut the hair. *To coll the candle*, to snuff the candle.

2. To cut any thing obliquely, or not in a straight line. S.

Su.G. *kull-a*, verticis capillos abradere, Ihre. As the E. *v. poll* is from *poll*, the head, *kulla* is from *kull*, vertex, the crown. Isl. *koll-r*, tonsum caput. This corresponds with Lat. *calv-us*, bald. I am much disposed to think, that our word has been primarily applied to the polling of the hair of the head. V. Cow, *v.*

COLLATYOWN, *s.* Conference, discourse. Lat. *collatio*.

This man in that visyown
Fell in-til *collatyown*
Wyth the Kyng on this manere,
As now I will reherse yhow here.
Wyntown, vii. 7. 340.

COLLIE, COLLEY, *s.* 1. The vulgar name for the shepherd's dog, S.; *colley*, a cur dog, A. Bor. Gl. Grose.

"There was lost in Prince's Street, on Saturday the 28th December last, a black and white rough *coley*, or shepherd's dog." Edin. Even. Courant, Jan. 20. 1806.

A better lad ne'er lean'd out o'er a kent,
Or hounded *coly* o'er the mossy bent.
Ramsay's Poems, ii. 2.

The tither was a ploughman's *collie*,
A rhyming, ranting, raving billie,
Wha for his friend an' comrade had him,
And in his freaks had *Luath* ca'd him.
Burns, iii. 2.

My *colley*, Ringie, youf'd an' yowl'd a' night,
Cour'd an' crap near me in an unco fright.
Fergusson's Poems, ii. 6.

It seems doubtful, if this be allied to Ir. *cuilean*, *coilen*, a whelp, or C. B. *colwyn*, Arm. *colen qui*, a little dog.

Tyrwhitt observes, that "*Coll* appears to have been a common name for a dog." He refers to the following passage in Chaucer:

Ran *Colle* our dogge, and Talbot, and Gerlond.
Nonnes P. Tale, 15389.

He makes the following remark in his Note on another passage, ver. 15221.

A *col* fox, ful of sleigh iniquitee.

"Skinner interprets this a blackish fox, as if it were a cole fox." Gl. Urr. Tyrwhitt seems to consider this epithet as allied to the name given to a dog. But I suspect that it is entirely different; and that *col*, as applied to the fox, is equivalent to the following character, *sleigh*; corresponding to Celt. *kall*, C. B. *calh*, Corn. *kall*, subtil, cunning. *Col*, in composition, is evidently used in a similar sense; as *colprophet*, a false prophet, Leg. Glendour Mirror for Mag. Fol. 127. b. *Coll-tragetour*, false traitour, Chaucer, H. Fame, Fol. 267, b.

2. Any one who follows another constantly, implicitly, or in the way of excessive admiration, S.

3. A lounger, one who hunts for a dinner.

"The Bishop was nicknamed *Collie*, because he was so impudent and shameless, that when the Lords of the Session and Advocates went to dinner, he was not ashamed to *follow* them into their houses, unasked, and sat down at their table." Calderwood, p. 691.

To COLLIE, *v. a*, To abash, to put to silence in an argument; in allusion to a dog, who, when mastered or affronted, walks off with his tail between his feet; Fife.

COLLYSHANGIE, *s.* 1. An uproar, a tumult, a squabble, S.

The *collyshangy* raise to sick a height,
That maugre him things wadna now hald right.
Ross's Helenore, p. 85, 86.

This mony a day I've grain'd and gaunted,
To ken what French mischief was brewin.—
Or how the *collieshangie* works
Atween the Russians and the Turks.
Burns, iv. 357.

2. This word also denotes a ring of plaited grass or straw, through which a lappet of a woman's gown, or fold of a man's coat is thrust, without the knowledge of the person, in order to excite ridicule, Ang. This trick is most commonly played in harvest.

I am informed, that there is a Fr. proverbial phrase, from which this term may have originated. When two persons are quarrelling, it is said, Qui est ce, *qui le chien est?* q. "Who's the dog?"

I hesitate, however, as to this being the origin; Gael. *callaidh* denotes a tumult. E. *coil* is used in the same sense. Perhaps that which is given as its secondary signification is the primary one. Thus the word may have been formed from *collie*, a dog,

and *shangie*, a sort of shackle. V. SHANGIE, and SHANGAN.

COLPINDACH, *s.* A young cow that has never calved.

"*Colpindach*, ane young beast, or kow, of the age of an or twa yeires, quhilk is now called an *Cowdach* or quoyach." Skene, Verb. Sign. in vo.

"It is an Irish word," he adds, "and properly signifies a fuit-follower." But it seems merely a corr. of Ir. and Gael. *colbhtach*, a cow calf; or Ir. *colpach*, a bullock or heifer.

COM, COME, *s.* Act of coming, arrival.

Schir Eduuard of his *come* wes blyth;
And went doun to mete him swyth.
Barbour, xvi. 39. MS.

In Pykarté sone message thai couth send,
Off Wallace *com* thai tald it till ane end.
Wallace, ix. 545. MS.

A. S. *cum*, *cyme*, adventus; Alem. *quemd*, from *quem-an*, to come.

To COME, *v. n.* 1. To sprout, to spring; applied to grain, when it begins to germinate in the ground, also when it grows in consequence of rain, after being cut down. The prep. *again* is sometimes added, S.

2. To sprout at the lower end; applied to grain in the process of malting, or to that which is kept in granaries, S.

"They let it acherspyre, and shute out all the thrift and substance at baith the ends, quhere it sould *come* at ane end only." Chalm. Air, ch. 26.

— Ouer grainels great they take the charge
Oft turning corne within a chamber large,
(When it is dight) least it do sproute or feede,
Or *come againe*, or weevels in it breede.
Hudson's Judith, p. 13.

"Ye breed of good mawt, ye're lang a *coming*." Ramsay's S. Prov. p. 80. The humour lies in the double meaning of the v. *to come*.

Isl. *keim-a*, germinare; Germ. *keim-en*, id.; *kym*, *kiem*, Alem. *kymo*, germen.

It should have been observed under ACHERSPYRE, that Johnson quotes Mortimer, as using *acrospire* in the same sense with the S. term; also, *acrospired* as a participle. This he derives from Gr. ακρος, summus, the highest, and σπειρα, spira. But σπειρα denotes a roundel or circle, a coil of ropes, &c. and does not, like Goth. *spira*, refer to a sharp point. *Acrospire* seems to have been lately imported into the E. language. It was unknown to Minsheu, although mentioned by Phillips.

COMERWALD, *adj.* Hen-pecked.

Comerwald crawdon, nane compts thé a kerss.
Dunbar, *Evergreen*, ii. 54. st. 11.

q. "Under the government of woman;" from *comer*, *cummer*, a disrespectful term for a woman, a gossip, and A. S. Su.G. *wald*, power, authority. V. CUMMER.

COMMEND, *s.* A comment, a commentary.

I haue also ane schorte *commend* compyld,
To expone strange historiis and termes wylde.
Doug. Virgil, 483. 44.

COMMEND, *s.* A benefice *in commendam*.

Ten teyndis ar ane trumpe, bot gyf he tak may
Ane kinrik of parisch kyrkis cuplit with *commendis*.
Doug. Virgil, 239, a. 11.

Fr. *commende*, L. B. *commenda*, id.

COMMON, COMMOUN. *To be in one's common*, to be obliged to one, to be indebted, in whatever way, S.

"The Earl of Northumberland—came upon the East borders, and burnt and herried Sir George Dumbar in the same year. Sir George Douglas, brother to the Earl of Douglas, not willing to be in an English-man's *commoun* for an evil turn, gathered a company of chosen men, and burnt the town of Alnwick." Pitscottie, 24, 25.

— "I am as little in your *common*, as you are in mine," S. Prov.; "spoken to people who have been rigorous to us, and exacted upon us to whom therefore we think ourselves not obliged." Kelly, p. 228, 229.

It is used in another form. A thing is said to be *good one's common*, when one is under great obligations to do it; to be *ill* one's *common*, when one, from the peculiar obligations one lies under, ought to act a very different part.

"*Good* your *common* to kiss your kimmer;" S. Prov. V. CUMMER.

"It is *ill* your kytes *common*," S. Prov.; "that is, I have deserved better of you, because I have often fill'd your belly." Kelly, p. 199.

To quite a comoun, to requite, to settle accounts with one, to repay; generally in a bad sense.

"Unto Monsieur d'Osell, he (Kirkcaldie) said, He knew that he wald not get him in the skirmischeing, becaus he was bot ane coward: Bot it micht be that he sould *quite him a comoun* ather in Scotland, or ellis in France." Knox's Hist. p. 202.

These phrases seem to originate from the use of *commons* as signifying food, fare, diet; a term borrowed from religious societies in popish countries, or colleges, where there is a sort of community of goods. L. B. *communia*, bona quae in commune possidentur a canonicis Ecclesiae alicujus Cathedralis, vel quicquid ex iisdem bonis ac proventibus in commune iisdem distribuntur; Du Cange.

COMMONTIE, *s.* 1. A common, S. Acts, pass.

"The *commonty*, which was very considerable, was divided not long ago." P. Johnston, Dumfr. Statist. Acc. iv. 220.

2. Community. Acts Ja. VI.

Lat. *communitas*.

COMPARGES, Houlate, i. 19. in MS. is evidently *compaignyies*, companies; Fr. *compagnie*.

Confess cleir can I nocht, nor kyth all the cas,
The kynd of thair cunnyng, thir *compaignyies* eke,
The maner, nor the multitude somonyt than was.

To COMPEIR, COMPEAR, *v. n.* 1. To appear in the presence of another.

"Na thyng succedit happely to Makbeth efter the slauchter of Banquho; for ylk man began to feir his life, and durst nocht *compeir* quhare Makbeth

was." Bellend. Cron. B. xii. c. 6. Raro ac inviti primates ad regiam *comparent*, Boeth.

2. To present one's self in a court, whether civil or ecclesiastical, in consequence of being summoned. It is still commonly used as to both, S.

This [King] he did send about this rich man;
And sent to him his officer, but weir,
Thus but delay befoir him to *compeir*,
And with him count and give reckning of all
He had of him al tyme baith grit and small.
Priests Peblis, p. 38.

Compare is used in the same sense, O. E.

But on the morowe, Galaad and other knychtes,
Afore the kyng by one consent *compared*,
Where Galaad made his auowes and hyghtes.
Hardyng, F. 69, a.

"It has been their resolution,—not to *compear*, knowing the Commissioner's determination to desert and leave us, as shortly he did." Baillie's Lett. i. 109.

Fr. *compar-oir*, to appear; Lat. *compar-ere*, id.

COMPEARANCE, *s.* The act of presenting one's self in a civil or ecclesiastical court, in consequence of being summoned, S.

"My Lords Montgomerie, &c. took instruments, in name of the complainers, against the bishops, of their acknowledging their citation, of their *compearance* by their proctors, of their wilful absence in person," &c. Baillie's Lett. i. 111.

COMPER, *s.* The Common Fishing Frog, Lophius piscatorius, Linn. Orkney.

According to Dr Barry, the Fatherlasher, (cottus scorpius, Lin. Syst.)—is—named the *comper*." Hist. of Orkney, p. 291.

To COMPESCE, *v. a.* To restrain, to keep under.

"We are much rejoiced to hear, that our malignant countrymen both in the north and south, are so easily *compesced*." Baillie's Lett. ii. 23.

"Their enemies both in the North and South were *compesced*." Apologetic. Relation, p. 54. Lat. *compesco*.

To COMPETE, *v. n.* To be in a state of competition; the prep. *with* being generally added, S,

COMPLENE SONG, "*Complene* is the last of the canonical hours, beginning at nine o'clock at night;" Rudd.

The *larkis* discendis from the skyis hicht,
Singand hir *complene song* eftir hir gise,
To tak hir rest, at matyne houre to ryse.
Doug. Virgil, 449. 39.

Instead of *larkis*, l. *lark*, as in both MSS.

Rudd. derives this from Fr. *complies*, Lat. *completorium*. But it is more nearly allied to *Complendae*, officium Ecclesiasticum, quod cetera diurna officia *complet* et claudit: unde dicitur sub noctis initium; Du Cange in vo. They were also called *Complenda*, ibid.

COMPLIMENT, *s.* A present, a gift, S. V. Sir J. Sinclair's Observ. p. 116.

To COMPLIMENT one *with*, *v. a.* To present one with, S.

To COMPONE, *v. a.* To settle, to calm, to quiet.

"Gif the external reverence, quhilk thou bearest till a man, bee of sik force, that it will make thee to *compone* thy gesture, and refraine thy tongue, that thou brust not forth into evill talk, quhilk may offend him: how meikle mair aught the reverence quhilk we beare to God,—mak vs to refraine from evill thoughts, and from wicked and filthie affectiouns?" Bruce's Eleven Serm. 1591. Sign. S. 2. a. Lat. *compon-ere*, id.

To COMPONE, *v. n.* To compound, to come to an agreement.

"— They in truth know how to get the King from us to themselves on their own terms, and if we be not willing to *compone* in what terms, both for religion and state, they please, to cast us off." Baillie's Lett. ii. 163.

CON, *s.* The squirrel; A. Bor. id. Gl. Grose.

I saw the Hurcheon and the Hare,—
The *Con*, the Cuning and the Cat,
Quhais dainty downs with dew were wat,
With stiff mustachis strange.
Cherrie and Slae, st. 3. *Evergreen*, ii. 99.

It is used in the same sense by Burel.

There wes the pikit Porcapie,
The Cunning, and the *Con* all thrie,
Merchen amangs the rest.
Pilg. Watson's Coll. ii. 20.

In the Lat. version, A. 1631, it is *sciurus*. The origin is uncertain. Sw. *korn* has the same signification; whence perhaps it is corr.

CONABILL, *adj.* Possible, attainable.

— Quha taiss purpos sekyrly,—
With thi it be *conabill* thing,
Bot he mar be wnhappy,
He sall eschew it in party.
Barbour, iii. 290. MS.

Acccording to Sibb. "q. *can-able*." But it is certainly formed from Lat. *conor*, *conabilis*, q. what may be attempted with any prospect of success.

CONAND, *part. pr.* Knowing, skilful.

A Sytyk he wes of natyowne,
Conand in all discretyoune.
Wyntown, ii. 9. 34.

Cunnand is used in the same sense; from *Cun*, to know, q. v.

To CONCEALE, *v. a.* To conciliate, to reconcile.

Thus man to God, earth to *conceale* to heaven,
In time's full terme, by him the Sonne was given.
More's True Crucifixe, p. 18.

From Lat. *concil-io*, id.

CONCEIT-NET, *s.* A fixed net, used in some rivers, S. B. V. YAIR-NET.

To CONDESCEND, CONDISCEND, *v. a.* 1. To agree, to unite; S.

"Quhen thir ten hyrdis var exemnit seueralie ilk ane be hym self, quhar the Samnete armye vas campit, thai ansuerit as ther captan Pontius hed giffin them command; to the quhilk vordis the Romans gef credit, be reson that thai al beand ane be ane exammit *condiscendit* in ane ansuer." Compl. S. p. 153.

L. B. *condescend-ere*, consentire, alicujus sententiam sequi; Du Cange.

2. To pitch upon, to enumerate particularly, S. a term much used in our courts of Law.

In the Gl. Compl. this sense is given to the word as used in the passage quoted above; but evidently by mistake.

CONDET, CONDICT, CONDYT, *s.* Safe conduct, passport.

A small haknay he gert till him be tak,
Siluer and gold his costis for to mák,
Set on his clok a takyn for to se,
The Lyoun in wax that suld his *condet* be.
Wallace, xi. 912. MS. *Condict*, Doug.

CONDY, *s.* A conduit, S.

CONDICT, *s.* Conduit, passage.

Ane greuous wound he hit him in the syde,
Throwout his rybbis can the styff sword glyde,
Peirsit his coist and breistis *condict* in hy,
Thare as the fataill deith is maist haisty.
Doug. Virgil, 428. 29. Crates pectoris, Virg.

Teut. *konduyt*, ductus, meatus; et alveus, canalis; Fr. *conduit*.

CONFEERIN, *part. adj.* Consonant, correspondent, S. B.

We've words a fouth, we well can ca' our ain,
Tho' frae them sair my bairns now refrain,
But are to my gueed auld proverb *confeerin'*,
Neither gueed fish nor flesh, nor yet salt herrin'.
Ross's Helenore, Introd.

Lat. *confer-re*, to compare. E. *confer* is used as a *v.* in this sense.

CONFEIRIN, *conj.* Considering.

"I canna say I had any cause to wish the body ill, for he did gaylies *confeirin*." Journal from London, p. 2.

Perhaps q. in a *comparative* point of view.

CONFIDER, *adj.* Confederate.

——Algatis this may not sufferit be,
Latinis *confider* with Troianis and Enee.
Doug. Virgil, 317. 12.

Fr. *confeder-ez*, id.

To CONFISKE, *v. a.* To confiscate.

"He slew mony of all the riche men in his cuntre, for na othir caus, bot allanerly to *confiske* thair guddis." Bellend. Cron. B. v. c. 1. Fr. *confisquer*, id.

CONYNG, *s.* Knowledge, skill.

The bote I clepe, the mater hole of all,
My wit, unto the saile that now I wynd,
To seke *conyng*, tho I bot lytill fynd.
King's Quair, i. 18.

To CONN, *v. a.* To know.

This word being commonly used by E. writers, I mention it merely for the purpose of restoring from the MS. a passage in *The Bruce*, in which *cum* is found in edit. Pink., as *fley* occurs a few lines before, stead of *sley*.

And fele, that now of wer ar *slcy*,
In till the lang trew sall dey:
And othir in thair sted sall ryss,
That sall *conn* litill of that mastryss.
And quhen thai diswsyt er,
Than may ye move on thaim your wer;
And sall rycht well, 'us I supposs,
Bring your entent to gud purpos.
Barbour, xix. 182.

In edit. 1620, *ken* is used instead of *conn*, which expresses the sense at least. It is singular that the two lines, printed in *italics*, have, as far as I have observed, been hitherto omitted in editions.

To CONNACH, CONNOCH, *v. a.* To abuse, to destroy in what way soever, Aberd.

The lads in order tak their seat;—
They stech and *connoch* sae the meat,
Their teeth mak mair than tongue haste.
Pennecuik's Poems, ii. 61.

"I canna say I had any cause to wish the body ill,—only he *connach'd* a hantle o' tobacco." Journal from London, p. 2.

Meat is said to be *connach'd*, when it is out of season for being eaten, when it has been too long kept.

This word, although now confined to the North of S., seems to have been formerly in general use.

CONNAND, CONAND, *s.* 1. Engagement, contract.

Tharfor he tretit than beliff;
And yauld the tour on sic maner,
That he, and all that with him wer,
Suld saufly pass in Ingland.
Dowglas held thaim gud *conand*,
And conwoid thaim to thare countré.
Barbour, x. 485. MS.

Conant is also used in O. E.

—Suane, kyng of Danmark, to that *conant* him bond. *R. Brunne*, p. 57.

Than your fals King, wndyr colour but mar,
Throuch *band* he maid till Bruce that is our ayr,
Throuch all Scotland with gret power thai raid,
Wndyr that King quhilk he befor had maid.
To Bruce sen syne he kepit na *connand*.
Wallace, viii. 1342. MS.

2. Proffers, terms previous to an engagement.

Passand thai war, and mycht no langar lest,
Till Inglissmen thair fewté for to fest.
Lord off Breichyn sic *connand* had thaim maid,
Off Eduuard thai suld hald thair landys braid.
Wallace, xi. 542. MS.

This seems merely a corr. of *covenant*, Fr. *convenant*, from *conven-ir*, to agree.

CONNERED, *part. pa.* Curried; a term applied to leather.

"They worke the lether before it is well *connered*, in great hinder and skaith of the Kinges lieges." Chalmerlan Air, c. 22.

Fr. *conroy-er*, *corray-er*, to curry; L. B. *conreatores*, qui pelles parant. The Fr. word is probably from *cuir* (Lat. *cor-ium*) a skin, and *ray-er*, to scrape.

CONNIE, *s.* *Pl.* CONNEIS. This term in *pl.* frequently occurs in an abusive poem addressed to our Reformers by Nicol Burne.

Ga hence then, lounis! the laich way *in Abyssis*,
Kilt up your *conneis*, to Geneve haist with speid.

In one stanza it occurs in *sing.*

Kilt up thy *connie*, to Geneve haist with speid.
Chron. S. P. iii. 455. 459.

Sibb. says; "Perhaps *passports;* from Fr. *conge;*

q. *conjeys.*" But the phrase *kilt up*, still conjoined with this term, does not agree with the idea of passports. It may signify provisions; q. "turse up your provisions for taking your journey to Geneva," O. Fr. *convis*, from Lat. *convictus*, a feast;—or necessaries in general, Fr. *convoi*. Convoi d'argent, de vivres, &c. *commeatus;* Dict. Trev. As Fr. *coing*, however, signifies a wedge, and *coignée* a hatchet, "kilt up your *connies*," may have been a proverbial phrase, borrowed from a particular profession, equivalent to, "pack up your awls."

CONNYSHONIE, *s.* A conversation of a silly gossiping kind. The term is sometimes used, as implying that such a conversation is carried on in whispers, S. B.

We might suppose this formed from Teut. *konnigh*, curiosus, sciolus; and *schon*, Alem. *sconi*, pulcher, venustus, amoenus; q. a conversation that is entertaining and pleasant. But the etymology of words of this peculiar form is often extremely uncertain.

To CONNOCH, *v. a.* V. CONNACH.

CONNOCH, *s.* A disease.

—The coch and the *connoch*, the colick and the cald. *Polw. Watt's Coll.* iii. 13. V. CLEIKS.

This word may be allied to *connach*, *v.* to abuse. However, Gael. *connach* is the murrain, Shaw.

To CONQUACE, CONQUES, *v. a.* 1. To acquire, to procure, whether by art or by valour.

And he yone vther Quintus Metellus
Full grete honour sall *conques* vnto us.
Doug. Virgil, 195. 46.

2. To conquer, to acquire by conquest.

To Bruce sen syne he kepit na connand;
He said, he wald nocht go and *conquess* land
Till othir men; and thus the cass befell.
Wallace, viii. 1343. MS.

3. To purchase with money, or by means of one's own industry.

"The husband may not augment his wife's dowarie, with lands *conquessed* be him after the marriage." Reg. Maj. Index. V. the *s.*

CONQUACE, CONQUESE, *s.* 1. Conquest.

Fra tyme that he had semblyt his barnage,
And herd tell weyle Scotland stude in sic cace,
He thocht till hym to mak it playn *conquace.*
Wallace, i. 60. MS.

2. Acquisition by purchase; as opposed to inheritance.

—"The *conquese* of any frie man, deceissand vest and saised therein, without heires lawfullie gottin of his awin bodie, ascends to him quha is before gottin, and heritage descends be degrie." Quon. Attach. c. 97.

L. B. *conquestus* is used in the latter sense; Fr. *conquest*, "an estate, or purchase compassed by a man's own industry, labour, or meanes;" Cotgr. *Conquerir*, also *conquest-ir*, signify not only to subdue, but to purchase.

CONRYET.

This word occurs in MS. Wallace, ix. 18.

—— Bryght Phebus is in hys chemage.
The bulys courss so takin had his place,
And Jupiter was in the crabbis face,
Quhen *conryet* the hot syng coloryk,
In to the ram quhilk had his rowmys ryk,
He chosyn had his place and his mansioun,
In Capricorn, the sygn off the Lioun.

In Perth and other Edit. it is;

Quhen *aries* that hot sygn coloryk
Into the ram, &c.

Thus the ram is made to butt against himself. What is asserted in this verse certainly respects the sun.

Conryet may signify disposed, prepared, put in order, from O. Fr. *conraer*, *conreer*, to prepare, whence *conroi*, order of battle. V. Du Cange, vo. *Conreer.*

CONSTABLE, *s.* A large glass, the contents of which he is obliged to drink, who, in those companies who forget the salutary regulation of Ahasuerus, is said not to *drink fair*; that is, not to drink as much as the rest of the company, S. This pernicious custom is now almost universally laid aside.

A similar practice has prevailed in Iceland. G. Andr. mentions the phrase *Vijta ijkar*, as signifying a cup to be drunk at entertainments, as an atonement for a fault; in conviviis poculum pro piaculo vitii hauriendum; Lex. p. 256. This is certainly an error, for *vijta bijkar;* from *vijte*, blame, S. *wyte*, and *bijkar*, a cup, a drinking-vessel, S. a *bicker;* literally the *wyte-bicker.*

As the designation of *constable* is given to a glass of this description; in some places, one is said, in a similar sense, *to drink the sheriff.* The correspondence of ideas indicates, that these terms have been originally applied, in this sense, in allusion to the office of a constable, which is to arrest, or of a sheriff, which is to punish, *delinquents.* The propriety of the allusion may indeed be questioned. For from the recourse had, in convivial meetings, to such fictitious ministers of justice, it may soon become necesaary to call in the real ones.

This custom, however, has at least the plea of antiquity. For it may fairly be traced back to the times of heathenism. From what we find in Snorro Sturleson's Edda, it is evident that a punishment of this kind was in use among the Goths.

"The king —— went into his palace to look for a large horn, out of which his courtiers were obliged to drink, when they had committed any trespass against the customs of the court." Twenty-fifth Fable, Mallet's North. Antiq. ii. 126. The learned Translator remarks; "Our modern Bacchanals will here observe, that punishing by a bumper is not an invention of these degenerate days. The ancient Danes were great topers."

CONSTERIE, CONSTRY, *s.*

But yet nor kirk nor *consterie*
Quo' they, can ask the taudy fee.
Forbes's Dominie Depos'd, p. 43.

—All the officiallis that partis men with thair wyvis,
Cum follow me, or ellis ga mend your lyvis;
With all fals ledaris of the *constry* law.
Lindsay, S. P. Repr. ii. 195.

Corr. from *consistory*, a term used in times of Popery, to denote a meeting of Bishops and Presby-

ters, called upon any emergency; afterwards transferred to a Presbytery, or to a parochial session. V. Book Comm. Order, c. 5. Fr. *consistoire*, an assembly of ecclesiastical persons; L. B. *consistorium*.

To CONSTITUTE, *v. a.* A term generally used in S., to denote the opening of an ecclesiastical court with prayer by him who presides in it. It is said to be *constitute with prayer by the Moderator*.

CONTAKE, *s.* Contest.

Bot on quhat wyse sall ceissing all this rage?
Or now quhat nedis sa grete stryf and *contake*?
Doug. Virgil, 103. 10.

Chaucer uses *conteke* in the same sense.

—The open werre, with woundes all bebledde;
Conteke with blody knif, and sharp manace.
Knight's T. 2004.

This word would appear to have been formed in the same manner with *attack*, Fr. *attaquer*; only with a different preposition.

CONTEMPTION, *s.* Contempt.

He "maid thairfore his aith to reuenge this proud *contemption* done be Caratak." Bellend. Cron. F. 33, a. Lat. *contemptio*, id.

To CONTEYNE, *v. s.* To continue.

The red colour, quha graithly understud,
Betaknes all to gret bataill and blud;
The greyn, curage, that thou art now amang,
In strowbill wer thou sall *conteyne* full lang.
Wallace, vii. 138. MS.

To CONTENE, *v. n.* To behave, to demean one's self.

Schortly thai them *contenyt* swa,
That thai with oute disparyt war,
And thoucht till England for till far.
Barbour, iv. 98. MS.

Ye ber honour, price, and riches;
Fredome, welth, and blythnes;
Gyff ye *contene* yow manlily.
Barbour, xii. 277. MS.

Fr. *Se conten-ir*, to refrain, to forbear.

CONTENING, *s.* 1. Demeanour, deportment.

Our all the ost than yeid the king;
And beheld to thair *contenyng*,
And saw thaim of full fayr affer;
Off hardy contenance thai wer.
Barbour, xi. 241. MS. V. the *v.*

2. Military discipline, generalship.

—— He to Carlele vald ga,
And a quhill tharin soiourn ma,
And haff his spyis on the King,
To knaw alwayis his *contenyng*.
Barbour, vii. 387. MS.

CONTENEU, *s.* Tenor, design, tendency.

"The sentens ande *conteneu* of thyr said cheptours of the bibil, gart me consaue, that the diuyne indignatione hed decretit ane extreme ruuyne on oure realme." Compl. S. p. 35.

Fr. *contenu*, id.

CONTER. *A conter*, to the contrary.

And what hae we *a conter* them to say?
The gear'll prove itsell gin we deny.
Ross's Helenore, p. 91.

This is nearly allied to E. *counter*, adv. from Fr. *contre*, against. V. CONTRAIR.

CONTERMYT, *part. pa.* Firmly set against.

The king ansuerd, I will nocht rid agayne,
As at this tyme, my purpose is in playne.
The Duk said, Gyff ye, Schir, *contermyt* be,
To mowfl you more it afferis nocht for me.
Commaund power agayne with me to wend,
And I off this sall se a finaill end.
Wallace, vi. 674. MS.

In Perth edit. it is;

Ye Duk said, giff ye *contrar mycht* be.—

Old edit., as that of 1648, come nearer the meaning, reading, *determined*.

Fr. *contremet-tre*, to oppose, to set against.

To CONTINUE, *v. a.* To delay.

"But the Regent's death, and the troubles which thereupon issued, made all to be *continued* for that time." Spotswood, p. 258.

This is nearly allied to the sense of Lat. *continere*, Fr. *conten-ir*, to keep back, to hold in.

CONTIRMONT, *adv.* The contrary way.

Eridanus the heuinly reuer clere
Flowis *contirmont*, and vpwart to the lift.
Doug. Virgil, 188. 14.

Fr. *contremont*, upward, directly against the stream.

CONTRAIR, *adj.* Contrary, Fr.

"Some, whether because they were loth, though privily they assented to that paper, that yet it should go on in a publick act, or being varied with a clean *contrair* spirit, were wilful to have Mr. Harry vent himself in publick, to the uttermost of his passions." Baillie's Lett. i. 199.

To CONTRARE, CONTER, *v. a.* To thwart, to oppose, S. O. E. *id.* *Contraryit*, part. pa. Barbour.

There was na man that wald *contrare*
This Bischope in-til word or deyde.
Wyntown, vi. 14. 24.

His brither gae him a' his pow'r
The army for to lead;
And syne fa durst anes *conter* him
Was like to tine the head.
Poems in the Buchan Dialect, p. 20.

Fr. *contrar-ier*, id.

CONTRARE, *s.* 1. Opposition, resistance, of any kind.

The streme backwartis vpflowis soft and still;—
So that the airis mycht findin na *contrare*.
Doug. Virgil, 243. 4.

2. Something contrary to one's feelings, desires, or expectations. *Conter*, S. B.

'Bout then-a-days, we'd seldom met with cross,
Nor kent the ill of *conters*, or of loss.
Ross's Helenore, p. 92.

To CONTRUFE, *v. a.* To contrive; *contruwit*, part. pa.

——This ilk schreuit wycht,
That is *contruwar* of many wikkit slycht,
Fenyeis him fleyit or abasit to be,
That he dar not chyde furth in contrare me;
Than with his drede and sle *contruwit* fere,
My cryme aggregeis he on his manere.
Doug. Virgil, 377. 15. Fr. *controuv-er*, id.

CONTRUWAR, *s.* A contriver, an inventor. V. the *v.* Fr. *controuveur*, id.

To CONVENE, CONVEANE, *v. n.* To agree.

"Barking can *conveane* but to living and sensitiue creatures: but your Ballader is a living and sensitiue creature: therefore, barking *conveaneth* to him; and, consequentlie, hee is a dog." Forbes's Eubulus, p. 111.

Fr. *conven-ir*, Lat. *conven-ire*, id.

CONUYNE, CONUENE, CONWYNE, COVYNE, COWYNE, CUWYN, *s.* 1. Paction, agreement, convention, treaty.

—This *conuyne* and trety new consaif
Do brek, disturbe, and wyth the wynd bewaif.
Doug. Virgil, 412. 30.

—The maist part of our *conuene* and band
To me sall be to twich your Kingis hand.
Ibid. 214. 53.

Off thar *cowyne* the thrid had thai;
That wes rycht stout, ill, and feloune.
Barbour, iii. 102. MS.

i. e. They had a third person of this description engaged in the same bond with them.

Thai tauld the King off the *conwyne*
Off Jhone Cumyn Erle off Bouchane,
That till help him had with him tane
Schyr Jhon Moubray, and othyr ma.
Barbour, ix. 14. MS.

Fr. *convent*, id. Romm. de la Rose, from Fr. *conven-ir*, to agree.

2. Condition, state.

In gret perell he has him doyn;
For thai war fer ma men tharin
(And thai had bene off gud *covyne*)
Than he; bot thai effrayit war.
Barbour, x. 673. MS.

The Erle off Murreff, with his men
Arayit weile, come alsua then,
In to gud *cowyne* for to fycht,
And gret will for to manteyme thair mycht.
Ibid. xi. 230. MS.

The word, in this sense, seems derived from Fr. *conven-ir*, as signifying to befit, to beseem.

3. Artifice, stratagem, conspiracy.

Thomlyne Stwart that yhere, syne
Erle of Angws, be *cuwyn*
Of the Erle Patryk, a-pon a nycht
Passyd tyl Berwyk, wyth gret mycht,
But persaywyn, all prewaly.
Wyntown, viii. 42. 40.

Chauc. uses *covine*, as denoting secret contrivances; evidently as borrowed from the idea of a secret bond. Gower uses it nearly in the same sense.

For yet was neuer such *couyne*
That couth ordeyne a medicine, &c.
Conf. Fol. 7. b.

O. Fr. *convine*, pratique, intrigue, Gl. Romm. Rose; *couvine*, id.

To CONVOY, *v. a.* To accomplish, to manage, to give effect to any purpose, especially by artful means.

Amyd the oistis this wyse did scho thryng,
Not vnexpert to *convoy* sic ane thyng.
Doug. Virgil, 416. 2.

"A thorny business came in, which the moderator, by great wisdom, got cannily *convoyed*." Baillie's Lett. i. 382.

This may be from Fr. *convi-er*, tenter, exciter, exhorter, porter à faire quelque chose; Dict. Trev. The phrase, "conuoyare of mariage," Doug. Virg. 217. 20. is not from this *v.*, but from *convoy-er*, to accompany. Our *v.*, however, may have been formed from the latter, used obliquely; as designing persons, by accompanying those whom they mean to dupe, watch for proper opportunities of accomplishing their purposes.

CONVOY, *s.* 1. Channel, mode of conveyance.

"The General, and his party, finding some footsteps of this intelligence, but not knowing the *convoy* of it, thought they had circumscribed the men who stood most in their ways for a year ago." Baillie's Lett. i. 427.

2. A trick.

—Bot how, alace, as ye shall heir,
Betrayed thame bayth with a tryme *convoy*.
Makand his bargand with a boy,
Was ower to Flanders fled and ferreit.
Bp. St Androis, Poems, 16th Cent. p. 311.

CONWOY, *s.* Mein, carriage.

Quhen I saw hir sa trimlye dance;
Hir good *conwoy* and contenance:
Than for hir sake I wissit to be
The grytast erle, or duke, in France.
Dunbar, Maitland Poems, p. 95.

COODIE, CUDIE, *s.* A small tub, also, *cudè*: "a small wooden vessel used by some for a chamberpot," Gl. Rams. *quiddie*, Aberd.

Nor kept I servants, tales to tell,
But toom'd my *coodies* a' mysell.
Ramsay's Poems, i. 306.

Isl. *kutte*, *kuttinge*, a vessel that contains about nine pints; tonnula sex circiter sextarios continens; G. Andr. Gael. *ciotad*, a pail, a tub.

COOF, CUFE, *s.* A simpleton, a silly dastardly fellow; "a blockhead, a ninny;" Gl. Burns. S.

In a' he says or does there's sic a gate,
The rest seem *coofs*, compar'd with my dear Pate.
Ramsay's Poems, ii. 80.

Then sure the lasses, and ilk gaping *coof*,
Wad rin about him, and had out their loof.
Ibid. p. 143.

According to the pronunciation, it ought to be written *cufe*. It seems originally the same with E. *chuff*, "a blunt clown;" Johns.

It has great marks of affinity to Su.G. *kufw-a*, to keep under, to insult; q. one who patiently submits to the worst treatment. Isl. *kueif*, one who is cowardly and feeble; imbelle quid ac tenellum; G. Andr.

To COOK, COUK, *v. n.* 1. Expl. to "appear and disappear by fits," Gl. Burns. S.

Whyles owre a linn the burnie plays,
As thro' the glen it wimpl't;
Whyles round a rocky scar it strays;
Whyles in a wiel it dimpl't;
Whyles glitter'd to the nightly rays,
Wi' bickering, dancing dazzle;

Whyles *cookit* underneath the braes,
Below the spreading hazle.
Burns, Halloween, iii. 137.

But it properly denotes the act of suddenly disappearing, after being visible.

2. To hide one's self; used in a more general sense.

All closs under the cloud of nicht thou *coukks*.
Kennedy, Evergreen, ii. 73. st. 32.

Ir. *coic* is a secret; and, if we may trust Bullet, Celt. *cuc*, *cucc*, *cwch*, one who covers or conceals any thing. But our term is more akin to Isl. *eg kvik-a*, moto, moveor; *qvika*, inquieta motatio, G. Andr. p. 157.

COOKIE, *s.* A species of fine bread, used at tea, of a round form, S.

Teut. *koeck*, libum, Kilian, a cake made of fine flour.

COOLRIFE, *adj.* Cool, cold; feeling a tendency to be cold, S.

Her hand she had upon her haffat laid,
And fain, fain was she of the *coollriff* shade.
Ross's Helenore, p. 27.

2. It is also used figuratively in the sense of, indifferent, S. V. CAULDRIFE.

COOM, *s.* The wooden frame used in building the arch of a bridge, S.

"As several of the arches approach nearly to a straight line, the frame, or *coom*, on which it was raised, must have sunk while it was building." P. Inveresk, Loth. Statist. Acc. xvii. 8. Allied perhaps to *Queme*, q. v.

COOP, COUP-CART, *s.* A cart made close with boards, S.

"The writer of this has been told, that in the year 1750, there were but two box-carts, or what is here called *coup carts*, in the parish, but at present there is no other kind made use of here." P. St Vigeans, Forfar, Statist. Acc. xii. 185.

A. Bor. *muck-coop*, a *lime-coop*, a close cart or waggon for carrying lime, &c. Gl. Grose.

Sibb. mentions Teut. *kopf*, dolium, navigium. It may be added that as *kuype* properly denotes a large vessel for containing liquids, the idea seems to have been transferred to any thing used for inclosing. Hence Teut. *kuype der stad*, the walls of a city, also the place inclosed by walls; septa urbis, spatium urbis moenibus comprehensum; Kilian. Isl. *kuppa*, Su.G. *koppe*, A. S. *cyfe*, dolium, vas. Hence, Germ. *kyffer*, Su.G. *kyparé*, Belg. *kuyper*, E. a *cooper*.

COOT, *s.* The ancle. V. CUTE.

COOTH, *s.* A young coalfish. V. CUTH.

COOTIE, *adj.* A term applied to those fowls whose legs are cled wtth feathers, S.

Rejoice, ye birring paitricks a';
Ye *cootie* moorcocks, crousely craw.
Burns, iii. 19.

COP, COPE, *s.* A cup or drinking vessel.

Ane marbre tabile coverit wes befoir thai thre ladeis,
With ryche *copes* as I wys full of ryche wynis.
Dunbar, Maitland Poems, p. 45.

Sum karvis to me curtaslie; sum me the *cope* gevis.
Dunbar, Ibid. p. 62.

A. S. *cop*, Alem. *cuph*, Su.G. Isl. *kopp*, Belg. *kop*, Germ. *kopf*, Ital. *coppe*, Hisp. *copa*, Fr. *coupe*, C. B. *cup*, Pers. *cub*, *cobba*, *cubba*, id.

COPOUT, "To play *copout*," to drink off all that is in a cup or drinking vessel, *cap-out*, S.

All out he drank, and quhelmit the gold on his face:
Syne all the nobillis therof dranke about,
(I will not say that ilk man playit *copout*.)
Doug. Virgil, 36. 51. V. COVAN.

To this correspond L. B. *decalicator*, Gr. καταπο-της, calicum exhaustor; Gloss. ap. Du Cange.

COPE, *s.* A coffin; "a *cope* of leid," a leaden coffin.

"Now becaus the wedder was hotte, for it was in *Maii*, as ye have hard, and his [Cardinal Beatoun's] funerallis culd not suddantlie be prepaired, it was thocht best (to keip him frome stinking) to give him grit salt yneuche, a *cope* of leid, and a nuck in the bottome of the Sey-tour, a plaice quhair mony of God's children had bein imprisonit befoir, to await quhat exequies his brethren the Bischopis wald prepair for him." Knox's Hist. p. 65. It is the same in both MSS. and in Lond. edit. V. CAIP.

To COPE' *betuene*, to divide.

We will go se quhat may this muster mene:
So weill we sall us it *copé betuene*,
Thair sall nothing pas away unspyit.
King Hart, i. 20.

Fr. *coup-er*, to cut, to cleave; Teut. *kopp-en*, to cut off.

COPER, *s.* A dealer. V. COUPER.

COPY, *s.* Plenty, abundance.

Of all corne thare is *copy* gret,
Pese, and atys, bere, and qwhet.
Wyntown, Cron. i. 13. 5.

Lat. *cop-ia*. Macpherson views it as formed for the sake of alliteration, as it seldom occurs.

COPPER, *s.* A cupbearer.

Mercie is *copper*, and mixes weill his wine.
Palice of Honour, iii. 58.

Mr Pink. renders this *cooper*. It is evidently from A. S. *cop*, a cup.

COPPIN, *part. pa.* *Coppin in hevin*, elevated to heaven.

Quho that from hell war *coppin* onys in hevin,
Wald efter thank for joy, mak VI. or VII.?
King's Quair, vi. 10.

Belg. *kop*, Germ. *kopf*, the head, A. S. *cop*, the summit.

CORANICH, CORRENOTH, CORYNOCH, CORRINOCH, CRONACH, *s.* 1. A dirge, a lamentation for the dead, S.

And we sall serue, *Secundum usum Sarum*,
And mak yow saif, we find S. Blase to broche,
Cryand for yow the cairfull *Corrinoch*.
Papingo, Lyndsay's Warkis, 1592. p. 208.

Grit pitie was to heir and se
The noys and dulesum hermonie,
That evir that dreiry day did daw,
Cryand the *Corynoch* on hie,
Alas, alas! for the Harlaw!
Battle of Harlaw, Evergreen, i. 78.

"The *Cordnich*, or singing at funerals, is still in use in some places. The songs are generally in praise of the deceased; or a recital of the valiant deeds of him or his ancestors." Pennant's Tour in Scot. 1769, p. 112.

Brawly can he lilt and sing
Canty glee or Highland *cronach*.
G. Thomson's S. Songs, iv.

Gael. *coranach*. This word is originally Ir., and is derived by Obrien from *cora*, a quoir, which he again derives from Lat. *chorus*, (vo. *Cora*.)

2. Used improperly for a cry of alarm, a sort of war-cry.

Be he the *Correnoth* had done schout,
Ersche men so gadderit him about, &c.
Bannatyne Poems, p. 30.

3. This word must also have been occasionally used, in the Highlands and districts adjoining to them, as denoting a proclamation of outlawry by means of the bagpipe.

The loud *Corrinoch* then did me exile,
Throw Lorne, Argile, Menteith and Breadalbane.
Duncan Laider, *MS. Warton*, *Hist. E. P.* ii. 278.

CORBIE, CORBY, *s.* A raven; Corvus corax, Linn. S. Orkn.; a crow, A Bor. Gl. Grose.

Sir *Corby* Raven was maid ane procitour.
Henrysone's Fab. Dog, Wolf and Sheep, *Bannatyne MS. Gl. Compl.*

"Eagles, *corbies* and crows, often do great damage to the corn and young lambs." P. Delting, Shetl. Statist. Acc. i. 407.

"Ae *corbie* will no pyke out anither's een," S. Prov.; spoken of those of one profession, or of similar dispositions, who will do all in their power to support each other, as far as the credit of their common profession, or humour, is concerned.

Fr. *corbeau*, Sw. Norv. *korp*, Ital. *corvo*, Lat. *corv-us*, id.

CORBIE-AITS, *s. pl.* A species of black oats, different from those called *shiacks*, S. B.

Perhaps from their dark colour, as resembling a raven.

CORBIE MESSENGER, a messenger who either returns not at all, or too late, S.

Thou *corby messinger*, quoth he, with sorrow now singis;
Thow ischit out of Noyis ark, and to the erd wan;
Tareit as tratour, and brocht na tadingis.
Houlate, iii. 14. MS.

He send furth *Corbie Messingeir*,
Into the air for to espy
Gif he saw ony montanis dry:
Sum sayis the Rauin did furth remane,
And come nocht to the ark agane.
Lyndsay's Warkis, 1592. p. 41.

In vulgar conversation, the phrase is improperly expressed, *Corbie's Messenger*.

"When I came to kiss his Majesty's hand, I was gladly made welcome: his Majesty alledging that I was *Corbie's Messenger*." Melvil's Mem. p. 170.

This proverbial phrase has evidently had its origin from the scriptural account given of the raven, that was sent forth from the ark, but did not return.

CORBIE-STEPS, *s. pl.* The projections of the stones, on the slanting part of a gable, resembling steps of stairs, S.

It has been fancied that they might receive this denomination, q. steps for the *côrbies*, or ravens, to sit on. But it is evidently from Fr. *corbeau*, a corbeil in masonry.

CORBIT, *adj.* Apparently, crooked.

Canker'd, cursed creature, crabbit, *corbit*, kittle.
Maitland's Satyr, *Watson's Coll.* ii. 54.

Fr. *courbé*, id. *courbette*, a small crooked rafter.

CORBULYE, *s.* "Fine dressed leather," Rudd. But it seems rather to signify leather greatly thickened and hardened in the preparation; such as was used for jack-boots.

——Weill thair semyt[illegible] to be
Of *corbulye* coruyn seuin grete oxin hydis,
Stiff as ane burde that stud on athir sydis.
Doug. Virgil, 141. 9.

"Boots of jacked leather, called *curbouly*, (cuir bouille) were also worn by horsemen. These are mentioned by Chaucer." Grose, Milit. Antiq. II. 258.

CORCHAT, *s.* Crotchet, a term in music.

The pyet with hir pretty cot,
Fenyeis to sing the nychtingalis not;
Bot scho can nevir the *corchat* cleif,
For harshnes of hir carlich throt.
Dunbar, *Bannatyne Poems*, p. 64. st. 4.

CORDYT, *pret. v.* Agreed.

Be suttale band thai *cordyt* of this thing.
Wallace, i. 84. MS. Fr. *accordée*.

CORDON, *s.* A band, a wreath. Fr. id. *cordon de chapeau*, a wreathed hatband.

"What are such cuts and *cordons*, silkes and satins, and other such superfluous vanieties, wherewith manie aboue their ranke and place are so disguised, but infallible tokens of an vnsanctified heart?" Z. Boyd's Last Battell, p. 960.

CORDOWAN, *s.* Spanish leather, *cordwain*, Sibb.

This name is still given in S. to tanned horse-leather. But it had been originally appropriated to leather brought from *Cordova* in Spain, or such as was prepared after the same manner. Hence *Cordwainer*, S. and E. a shoemaker. It would appear this was the name generally given in Europe to one who wrought in foreign leather: Fr. *cordonnier*, *cordouannier*; Sw. *carduwans-makere*, a leather-dresser.

CORDS, *s. pl.* A contraction of the muscles of the neck; a disease of horses.

—The *cords*, & the cout-evil, the clasps & the cleiks.
Polwart's Flyting, p. 13. V. CLEIKS.

The word is used in this sense, Northumb.

CORE, *s.* A company, a body of men, often used by S. writers for *corps*.

Clement, the Knight of Ross, appeared then,
With a brave company of gallant men,
Took in the house of Nairn with that brave *core*,

The Suthron captain slew and many more.
Hamilton's Wallace, p. 340.

CORF, *s.* A basket used for carrying coals from the pit, Loth.

Belg. *korf*, Germ. *korb*, Isl. *koerf*, Dan. *kurf*; Su.G. *korg*; Lat. *corb-is*, id.

CORF, *s.* "A temporary building, a shade," Lord Hailes.

And with that wird intill a *corf* he crap,
Fra hair weddir, and frostis, him to hap.
Bannatyne Poems, p. 114.

Sibb. gives the same sense, deriving it q. *cour-hof*, from *Cour*. But it rather signifies a hole, a hiding-place; A. S. *cruft*, a vault, or hollow place under ground; which is the natural description of the covert to which a *Fox* would betake himself. Teut. *krofte*, *krufte*; Sw. Dan. *kraft*, id. a cave; Ital. *grotta*; Hisp. *gruta*; Fr. *grotte*; which all seem allied to Gr. κρυπτη, id.

CORF-HOUSE, *s.* A house or shade erected for the purpose of curing salmon, and for keeping the nets in, during the close season, S. B.

"To be Let,—The salmon-fishings in the river Awe, near Oban, in Argyleshire,——with the *corf-houses*, shades, &c. belonging thereto." Edin. Even. Courant, April 21. 1804.

"—He sells to the complainers his right of salmon-fishing—with liberty to—build two sheals or two *corfe-houses*, in the most convenient places near the said fishings, so as the same may be spread, dried, and built, without prejudice to any lea ground belonging to him." State, Leslie of Powis, *v.* Fraser of Fraserfield, p. 18.

It has been supposed, that it is from *wharf*, q. corr. of *wharf-houses*. But the term may denote houses for curing fish; perhaps from Belg. *korv-en*, because the fish are cut up and cured in these houses. Isl. *krif*, *krauf*, *kriufa*, excentero, to gut an animal, Su.G. *kraefwa*, *kropp*, ingluvies.

Corff-house, however, is used as synon. with *Sheal*, both signifying a hut or cottage.

Et cum privilegio siccandi et expandendi retia, et aedificandi duas *casas* (Anglice, two *shiels*, or two *corff-houses*) in locis maxime idoneis, &c. Precept from Chancery, A. 1782. State, Fraser of Fraserfield, &c. p. 307. V. CORF.

CORFT, *part. pa.* A term applied to fish. *Corft fish* are fish boiled with salt and water, S. B.

CORKY, *adj.* "Airy, brisk;" Sir John Sinclair, p. 100. S. It seems nearly correspondent to E. *volatile*.

CORMUNDUM.

——I sall gar crop thy tongue,
And thou sall cry *Cormundum* on thy kneis.
Kennedy, *Evergreen*, ii. 68. st. 19.

i. e. I will bring thee to confess thy falsehood. It is an allusion to one of the Penitential Psalms, used in the Church of Rome, which has these words, *Cor mundum crea in me*.

CORNCRAIK, *s.* The Crake or land rail, Rallus crex, Linn.

He gart the Emproure trow, and trewlye behald,
That the *Corncraik*, the pundare at hand,
Had poyndit all his pris hors in a poynd fald,
Becaus thai eite of the corn in the kirkland.
Houlate, iii. 12. MS.

The rail seems to receive this designation, because it *craiks*, or makes a hoarse noise, from among the *corn*. Thus, in the fable here, the corn is represented as his peculiar charge.

The name given by Martin is *corn-craker*; Western Isles, p. 71. In Sw. and Isl. the name *crake* is given to the crow; Alem. *cracce*. Both Junius and Wachter suppose that the designation has its origin from the sound emitted by this bird.

Its name in some parts of Norway has some degree of analogy; *agerhoene*, q. the cock of the field; Dan. *aker-rixe*, q. king of the acre. The name *daker-hen* given by Willoughby to this bird, seems merely a corr. of the former. It has been said that it received from Linn. the appellation of *crex* from its cry.

CORNE PIPE, *s.*

"The fyrst hed ane drone bagpipe, the nyxt hed ane pipe maid of ane bleddir and of ane reid, the the third playit on ane trump, the feyrd on ane *corne pipe*, the fyft playit on ane pipe maid of ane gait horne." Compl. S. p. 101.

"A *corne pipe* is a *horne pipe*, pipeau de corne.—This, it is conjectured, is the instrument alluded to by Ramsay in his *Gentle Shepherd*:

When I begin to tune *my stock and horn*,
With a' her face she shaws a cauldrife scorn.

Which he explains in a note to be "a reed or whistle with a horn fixed to it by the smaller end." Ritson's Essay on S. Songs, cxvii. N.

CORNYKLE, *s.* A chronicle.

Bot Malcolm gat wpon this lady brycht
Schir Malcolm Wallas, a full gentill knycht,
And Wilyame als, as Conus *Cornykle* beris in hand,
Quhilk eftir was the reskew of Scotland.
Wallace, i. 37. MS.

CORP, *s.* A corpse, a dead body.

Fr. *corps*, Dan. *krop*, Isl. *kroppe*, Germ. *korper*, id., all from Lat. *corp-us*, the body.

CORPS-PRESENT, *s.* "A mortuary, or funeral gift to the church; in recompense, as was pretended, for any thing that had been omitted or withheld by the deceased; synon. with O. E. *soul skott* or *soul portion*," Gl. Sibb.

This is the account given by Mr Brand. "It is mentioned," he observes, "in the national council of Egsham, about the year 1006." He also says; "It was antiently done by leading or driving a horse or cow, &c. before the corpse of the deceased at his funeral." Popular Antiquities, p. 25.

"The uppermost Claith, *corps-present*, Clerk-maile, the Pasche-offering, Tiend-ale, and all Handlings upaland, can neither be required nor recieved of good conscience. First Buik of Discipline, ch. viii. s. 2.

In Knox's Hist. MS. the orthography is the same. For in MSS. the whole *First Buik* is inserted; although not in editions. In Spotswood's Hist. p. 164, it is erroneously printed *Corpresent*.

Sir David Lyndsay satirizes this oppressive custom. V. UMAST.

Fr. *corps* and *present-er*, q. to present the body for interment; or Fr. *present*, a gift, L. B. *praesentia*.

CORRACH, CORRACK, *s.* A pannier. The panniers used by the Braymen in Angus are thus denominated.

The term seems of Gothic origin. Su.G. *korg*, a pannier or basket. The hurdles used, in sieges for protecting the soldiers, are called *rysskorg-ar*, from *ris* virgultum and *korg*, q. *corrachs* of *rise*, S. V. RISE.

CORRIE, *s.* A hollow between hills; or rather, a hollow in a hill; also *corehead*, S.

"The Currie is a small stream,—deriving its name from its source, being a *Corrie*, a Celtic term, signifying a confined cleugh or glen, of which sort is the spring of the Annan, vulgarly called the "Annan Peck;" or the Marquis of Annandale's "Beef-stand." P. Dry'sdale, Dumfr. Statist. Acc. ix. 419.

Coiramhoni is expl. the *valley of Moni*. Ibid. xx. 300.

"This place is rendered conspicuous by the *Corries* or *Curries of Balglass*. They are semicircular excavations, naturally hollowed out in the western extremity of that ridge of hills, commonly known by the name of Campsie and Strathblane Fells. Some of the *Corries* are very spacious, being more than a mile diameter." P. Killearn, Stirlings. Ibid. xvi. 104.

CORS, CORSE, *s.* Market place, S. Sw. *kors*, id. So called from a *cross* being formerly erected there.

CORS, CORCE, CORSS, *s.* An animated body.

The flesche debatis aganis the spiritual goist,
His hie curage with sensuall lust to law,
And be the body vyctor baith ar loist.
The sprete wald up, the *cors* ay doun list draw.
Doug. Virgil, 355, 43.

For William wichtar was of *corss*
Than Sym, and better knittin.
Evergreen, ii. 177. st. 4. Fr. *corps*, body.

CORSBOLLIS, *pl.* Crossbows.

"And ye soldartis compangyons of veyr, mak reddy your *corsbollis*, handbollis, fyir speyris." Compl. S. p. 64.

CORSES, *s. pl.* Money.

My purs is [maid] of sic ane skin,
Thair will na *corses* byd it within.
Dunbar, Bannatyne Poems, p. 68.

Thus denominated from the form of the *cross* anciently impressed on our silver money.

CORSSY, *adj.* Bigbodied, corpulent; *gravem* Osirim, Virg.

On siclyke wyse this ilk chiftane Troyane
The *corssy* pasand Osiris he has slane.
Doug. Virgil, 426. 18. V. CORS, 2.

CORSYBELLY, *s.* A shirt for a child, open before; an infant's first shirt, S. B. Ross thus describes a vulgar superstition.

A clear brunt coal wi' the het tongs was ta'en,
Frae out the ingle-mids fu' clear and clean,
And throw the *corsy-belly* letten fa,
For fear the weeane should be ta'en-awa.
Ross's Helenore, p. 13.

Q. a shirt that is folded *across the belly*.

CORTER, *s.* 1. A quarter, Aberd. corr. from *quarter*.

2. Also a cake, Aberd.; so called because quartered.

"I believe an honester fallow never brack the nook o' a *corter*, nor cuttit a fang frae a kebbuck." Journal from London, p. 1.

CORUIE, *s.* A crooked iron to draw down buildings.

Here croked *Coruies*, fleeing brydges tall,
Their scathfull Scorpions, that ruynes the wall.
Hudson's Judith, p. 33.

Fr. *courb-er*, *courv-er*, to crook, bow, bend; hence, *corbeau* expl. "a certaine warlike instrument;" Cotgr.

CORUYN, *s.* A kind of leather.

——Thair semyt for to be
Of corbulye *coruyn* seuin grete oxin hydis.
Doug. Virgil, 141. 9.

Corr. from *Cordowan*, q. v.

COSCH, COSHE, *s.* A coach; Fr. *coche*, pronounced soft.

Then Empriours and Kings sall walk behinde.
—As men defait, cled all in dullfull black,
In *coschis* traynd with slander, schame and lack:
Thair children yong, and menyonis in a rout,
Drest all in dule sall walk thair *cosch* about.
Hume, Chron. S. P. iii. 382.

"The moyen that hee useth against these, is tauld in the end of the 6. verse, he striketh them with a deadlie sleepe, with sik a sleepe, that the ridar was als deade as the *coshe*. I will not insist; the chariot is here placed for the ridar." Bruce's Eleven Serm. 1591. Q. 7. a.

Su.G. *kusk*, Germ. *kutsche*, Belg. *koetse*, id. Wachter derives the term from *kutt-en*, tegere; Lye, the Belg. name from *koets-en*, cubare, as properly signifying a couch. Callander, in his MS. notes on Ihre, says that the coach was invented by the Scythians.

To COSE, COSS, COISS, *v. a.* To exchange, to barter. *Coss* is still used, Loth.

I trow in warld was nocht a bettir Knycht,
Than was the gud Graym off trewth and hardement.
Teris tharwith fra Wallace eyn doun went.
Bruce said, Fer ma on this day we haiff losyt.
Wallace ansuerd, Allace, thai war ewill *cosyt*.
Wallace, x. 470. MS.

i. e. "It was a bad exchange; Grahame being of more value than all who fell on the English side." The sense is lost in the old edit. in which it is,

Allace, they were ill *cost*—

unless this be an abbrev. of *cosit*, then in use.

——The traist Alethes
With him hes helmes *cosit*, and gaif him his.
Doug. Virgil, 286. 33.

Coss a doe, a phrase commonly used among children, Loth. i. e. exchange a piece of bread, as a bit of oat-meal cake for wheaten bread.

Phillips mentions *scoss* or *scource*, as an old word, used in this sense. But it seems now to be provincial. Grose accordingly gives *scorce*, or *scoace*, id. as used in the Exmoor dialect.

Rudd. derives *cose* from A. S. *ceos-an*, to choose, because an exchange, he says, is a sort of mutual or alternate election. Su.G. *kes-a*, *kius-a*, Belg. *kies-en*, MoesG. *kius-an*, id., which appears in its opposite *us-kius-an*, to reject, to reprobate. I have not observed, however, that any one of these terms occurs as denoting exchange. This is the sense of Su.G. *kyt-a*, (on which word Ihre observes that *cose*, S. has the same signification,) also of *kaut-en*, used in Thuringia. Hence,

COSSING, COISSING, *s.* The act of exchanging.

"Bote—signifies compensation, or satisfaction; —and in all excambion, or *cossing* of landes or geare moveable." Skene, Verb. Sign. vo. *Bote.*

Sic *coissing*, but lossing,
All honest men may use
That *change* now were strange now,
Quod Reason, to refuse.
Cherrie and Slae, st. 57.

To COSE.

Then meekly said the lady free
To Sir Egeir, Now how do ye?
I rede ye be of counsel clean,
Ye will not *cose*, Sir, as I ween.
I think your love be in no weir;
Therefore I rede you make good cheer.
Sir Egeir.

The meaning is uncertain. Shall we suppose the term, in this application, allied to Teut. *koos-en*, to flatter? Or is it used as before; q. "you will not change your mind."

COSH, *adj.* 1. Neat, snug; as denoting a comfortable situation, S.

The gudeman, new come hame, is blyth to find,
Whan he out o'er the halland flings his een,
That ilka turn is handled to his mind,
That a' his housie looks sae *cosh* and clean.
Fergusson's Poems, ii. 55.

2. Quiet, without interruption; *a cosh crack*, S. a conversation free from disturbance.

He lighted at the ladye's yate,
And sat him on a pin;
And sang fu' sweet the notes o' love,
Till a' was *cosh* within.
Minstrelsy Border, iii. 9.

3. In a state of intimacy; *They are very cosh.* In a similar sense it is said, *They are sitting very cosh*, or *coshly*; they are sitting close or hard by each other, as those do who are on a familiar footing, S.

Sibb., without any proper reason, derives it from Fr. *coy*, quietus.

The term, as used in the last example, might seem borrowed from Ir. *koish*, hard by, near: or as denoting intimacy, allied to Belg. *kooz-en*, Germ. *kos-en*, in *lieb-kosen*, to fawn, to cajole, Su.G. *kusk-a*, to sooth by fair speeches, Isl. id. to persuade, to entice; E. *cozen*. But the sense first given is most probably the primary one. The word, in this acceptation, nearly corresponds to Isl. *kios*, *kuos*, a small place that is well fenced; angustus locus et circumseptus, quasi vas; G. Andr. p. 157. O. Teut. *koys-en*, *koos-en*, however, is rendered, coire, fornicari; Kilian.

COSHLY, *adv.* Snugly, S.

It's i' the Psalms o' David writ,
That this wide warld ne'er should flit,
But on the waters *coshly* sit.
Fergusson's Poems, ii. 82.

COSHE, *s.* A coach. V. COSCH.

COSIE, COZIE, *adj.* Warm, comfortable, snug, well-sheltered, S.

To keep you *cosie* in a hoord,
This hunger I with ease endur'd.
Ramsay's Poems, i. 305.

Then canie, in some *cozie* place,
They close the day.
Burns, iii. 89.

—*Cozie* here, beneath the blast,
Thou thought to dwell.
To a Mouse, *Ibid.* p. 147.

This seems radically the same with *cosh*, as used in the first sense.

COSIELY, *adv.* Snugly, comfortably, S.

While to my cod my pow I keep,
Canty and *cosiely* I lye.
Ramsay's Poems, i. 74.

I in the bield of yon auld birk-tree side,—
Right *cozylie* was set to ease my stumps,
Well hap'd with bountith hose and twa-sol'd pumps.
Starrat, *Ibid.* ii. 389.

COSINGNACE, *s.* 1. A relation by blood, a cousin.

"Fenella was ane tender *cosingnace* to Malcolme Duf afore slane be Kenneth." Bellend. Cron. B. xi. c. 10. Multa necessitudine *conjuncta*, Boeth.

2. A grand-daughter; or perhaps a niece.

"Attoure Uoldosius sonne to the erle of Nortumbirland sal haue kyng Williamis *cosingnais* in mariage." Ibid. B. xii. c. 10. *Neptem*, Boeth.

Formed from Lat. *consanguineus*, a kinsman; perhaps through the medium of Fr. *cousinage*, consanguinity.

To COSS, *v. a.* To exchange. V. COSE.

COST, *s.* Side. V. COIST.

COSTAGE, *s.* Expence.

The purpour flouris I sall skattir and pull,
That I may straw with sic rewardis at leist
My neuoes saule to culye and to feist,
And but proffit sic *costage* sall exerce.
Doug. Virgil, 197. 55.

To COSTAY, *v. n.* To coast, to go or sail by the side of.

Thai forrayid noucht fere in the land,
For thai war *costayid* nere at hand.
Wyntown, ix. 7. 25.

COSTIL, Wallace, ii. 64. V. COIST.

COSSNENT, *s.* A servant or labourer is said to work at *cossnent*, when he receives wages without victuals, S.

This, by some, is resolved into *cost neat*, q. the *neat cost*, the price of labour in money, without any thing additional. This seems very doubtful; especi-

ally from the inversion not being common in our language, as well as the supposed antiquity of the phrase, whereas *neat cost* is modern. The origin, however, is quite obscure. May it be from Teut. *kost* food, and *neen*, the negative particle; as denoting that *no food* is given according to a bargain of this kind?

To COT, *v. n.* To cot with one, to cohabit, to dwell in the same house, S. B.

Q. to live in the same *cot;* unless allied to Su.G. *kotte*, a friend.

COTTAR, COTTER, *s.* One who inhabits a *cot* or cottage, S.

"Upon the different farms, a cottager, or, as he is commonly called, a *cotter*, is kept for each plough employed on the farm." P. Ceres, Fife, Statist. Acc. v. 383.

Persons of this description possess a house and small garden, or small piece of land, the rent of which they are bound to pay, either to a landlord or a farmer, by labour for a certain number of days, or at certain seasons. This custom is a relique of the service of the *villani*. The service itself is still called *bondage*. L. B. *cotar-ius*, *cottar-ius*, *coter-ius*, Fr. *cottier*, held, or holding, by a servile, base, and ignoble tenure. Hence S. *cotterman*, *cotterfouk*, contemptuously *cotter-bodies;* a village possessed by cottagers, and dependent on the principal farm.

COVAN, *s.* A convent. Pink. and Sibb. very oddly render *covanis* "guests;" although interrogatively.

It is no glaid collatioun
Quhyle ane maks merrie, an uthair luiks downe;
Ane thrists, ane uthair playis cope out.
Let anes the cope go round about,
And wyn the *covanis* benysoun.
Dunbar, Maitland Poems, p. 101.

By ancient writers it was generally written *covent*.

—One thing wold I wite, if thi wil ware;
If bedis of bishoppis might bring thé to blisse;
Or *coventes* in cloistre might kere the of care.
Sir Gawan and Sir Gal. i. 16.

—He ys byvore the heye wened ybured there ywys,
And of the hous of Teukesbury thulke *couent* ys.
R. Glouc. p. 433.

I am Wrath, quod he, I was sometyme a Fryer,
And the *couentes* gardiner, for to graften impes;
On Limitours and Legisters lesynges I imped.
P. Ploughman, F. 22. p. 2.

Hence the name of *Covent-garden* in London; i. e. the garden which belonged to a certain *convent*.

In S., *caivin* is still used for convent. Thus at Arbroath there is a place called the *Caivin's kirkyard*, that is, the churchyard belonging to the convent.

COUDIE, *adj.* V. COUTH.

COUATYSE, COVETISE, COWATYSS, *s.* 1. Covetousness.

In this sense it is frequently used by Doug. Arm. *couvetis*, O. Fr. *couvoitise*, id.

2. It is used, somewhat obliquely, as denoting ambition, or the lust of power.

Than wes the land a quhile in pess.
Bot *cowatyss*, that can nocht cess
To set men apon felony,
To ger thaim cum to senyowry,
Gert Lordis off full gret renoune
Mak a fell coniuracioun
Agayn Robert, the douchty King.
Barbour, xix. 2. MS.

Couetise is also used in O. E. It occurs in a very remarkable passage in P. Ploughman, which has this colophon, *How couetise of the cleargy wyll destroy the church.*

For *couetise* after crosse, the crown standes in golde,
Both rych and religious, that rode they honour
That in grotes is grauen, and in golde nobles.
For *couetous* of that crosse, men of holy kyrke
Shall turne as templers did, the time approcheth nere:
Wyt ye not ye wyse men, how tho men honoured
More treasure than trouth, I dare not tell the sothe,
Reason and ryghtfull dome, the religious demed.
Ryght so you clarkes for your *couetise* er longe
Shal they deme *Dos Ecclesie*, and your pride depose.
Deposuit potentes de sede, &c.
If knyghthode and kyndewyt, & commune by conscience
To gyther loue lelly, leueth it well ye byshoppes,
The lordshyps of landes for euer shall ye lese,
And lyue as *Leuitici*, as our Lorde you teacheth.
Per primitias et decimas, &c.
Fol. 85. a. b.

It is a singular fact, that, in different countries, poets have been the first to lash the corruptions of the church, and have in some respects laid the foundations of that Reformation, the happy effects of which we now enjoy. It has been asserted, that Sir David Lyndsay contributed as much to the Reformation in Scotland, as John Knox. Although this assertion is not consonant to fact, it cannot be denied that, in consequence of the severe attacks which Sir David made on the clergy, the minds of the people were in so far prepared for throwing off their galling yoke.

It is well known that poetry, in another form, was subservient to the interests of the Reformation in France. The charms of Clement Marot's verse, in his beautiful translation of many of the Psalms, diffused their influence even in the gay court of Francis I., and rendered those partial to the Reformation, who perhaps were not influenced by any superior motive. Although the Reformation was crushed in Italy, similar exertions had been made in that country, first by Dante, and then by Petrarch. V. Catalog. Test. p. 721. 770.

COUBROUN, *adj.*

A *coubroun* quene, a laichly lurdane;
Off strang wesche sheill tak a jurdane,
And settis in the pylefat.
Lyndsay, S. P. R. ii. 193. V. WASH.

Perhaps q. *cow-brown*, as respecting her appearance; or *cow-born*, as it is still said of a low-born person, *brought up in the byre*. L. *gylefat*.

COUCHER, *s.* A coward.

"It is good, ere the storm rise, to make ready

all, and to be prepared to go to the camp with Christ, seeing he will not keep the house, nor sit at the fire side with *couchers*." Rutherford's Lett. P. I. ep. 65.

From the E. v. *couch*, Fr. *couch-er*.

COVE, *s.* A cave, S. A. Bor.

"Kyng Constantyne wes tane and brocht to ane *cove*, besyde the see, quhare he was heidit the XIII yeir of his reigne." Bellend. Cron. B. x. c. 17.

A. S. *cofe*, Isl. *kofe*, Su.G. *kofwa*, Germ. Belg. *kouwe*, id.

COUGHT, for *couth*. Could.

Out of hevin the hie gait *cought* the wif gaing.
Pink. S. P. Rep. iii. 142.

COUHIRT, *s.*

Crawdones, *couhirts*, and theifs of kynd.—
Dunbar, Maitland Poems, p. 109.

It seems uncertain whether this be for *cowards*, as connected with *crawdones*; although it may simply signify *cow-herds* as conjoined with *theifs*, q. stealers of cattle.

Teut. *koe-herde*, *koerd*, *koord*, bubulcus.

To COUK. V. Cook.

To COUK, *v. n.* A term used to denote the sound emitted by the cuckoo.

The coukow *couks*, the prattling pyes
To geck hir they begin.
Cherrie and Slae, st. 2.

COULIE, Cowlie, *s.* 1. A boy, S.

This is the common, and apparently the original, signification; allied perhaps to Su.G. *kull* offspring; whence *kullt* a boy, *kulla* a girl. Hisp. *chula*, a male child, evidently acknowledges this Goth. origin.

2. A term applied to a man in the language of contempt, S.

But these who are long in abuse,
And have drunk in some childish use,
Are very fair to keep that stain.
Some coward *coulie* of this strain,
Come moved [commoved] by some schoolish toy,
Ran rampant on a schollar boy,
Did tear and graip him with his claws,—
For somewhat did concerne the Pope
Canonized at Edinburgh crosse.
Cleland's Poems, p. 77, 78.

This refers to the burning of the Pope in effigy by the students of the university of Edinburgh, Dec. 25, 1680. The *coward-coulie* seems to be Sir William Paterson. V. Wodrow's Hist. ii. 218, 219.

Some *Cowlies* murders more with words,
Than Trowpers do with guns and swords.
Cleland's Poems, p. 112.

Siclike in Pantheon debates,
Whan twa chiels hae a pingle;
E'en now some *couli*[*e*] gets his aits,
An' dirt wi' words they mingle.
Fergusson's Poems, ii. 54.

COULPE, *s.* A fault.

"Ve sal carye no thing furtht of this varld bot the *coulpe* of our synnis, or the meritis of our vertu." Compl. S. p. 242.

Fr. *coulpe*, Lat. *culp-a*.

COULPIT, *part.*

Alace that ever Scotland sould have bred
Sic to [its] awin dishonour, schame, and greif;
That, quhen ane nobilman wes thairto fled,
At neid to seik some succour and relief,
Sould have bene *coulpit* twyse! First be ane theif;
Then be Lochlevin, quho did thre yeir him keip;
Quho gat greit gaine to save him from mischeif,
Syne sould him to the skambils lyik ane scheip.
Maitland Poems, p. 229.

Explained *seized upon*, Pink. But there is no reason to think that this is the meaning. It may signify, "treated as a culprit, made to suffer injurious treatment," by a liberal use of Fr. *coulp-er*, to find fault with, tax, reprehend. But perhaps *coulpit* is rather used for *coupit*, *l* being often inserted in this manner. Thus the sense would be, bartered, sold; as *sould* is afterwards used. V. Coup.

To COUNGEIR, *v. a.* To conjure.

"Quha brekis the secund [with Protestants, the third] command?—Thai that abusis the name of God, to *coungeir* the deuil be inchantmentis, be expresse or priuat pactionis with him."—Abp. Hamiltoun's Catechisme, 1551, Fol. 32. a. Hence,

Coungerar, Cowngerar, *s.* A conjurer.

"Oft tymes geir tynt or stowin is gettin agane be *cowngerars*." Ibid. Fol. 21. b.

COUNYIE, *s.*

In dance thay war so slaw of feit,
They gaif thame in the fyre a heit,
And maid them quicker of *counyie*.
Dunbar, Bannatyne Poems, p. 29. st. 7.

"Quicker of *cunning* or apprehension; or perhaps, quicker of coin, of circulation or course;" Lord Hailes. But the last idea supposes Dunbar to use a very unnatural metaphor. It may either be from Fr. *coign-er*, *cogn-er*, to beat, to strike, as respecting the increased quickness of motion. Or we may view the poet as referring to what he had already said in the same stanza. Having compared *Sweirnes* or Indolence to a sow, he adds;

Full slepy wes his *grunyie*.

i. e. grunt. Afterwards he exhibits the same honourable personage as served by a number of drones; and the effect of the application of fire to their feet, was their being more active in grunting, less *slepy* than before. For *counyie* may be viewed as synon. with *grunyie*, from O. Fr. *coin*, *coign*, the cry or grunting of pigs, Cotgr.

COUNT, *s.* An accompt; Hence, *Count-book*, a book of accompts; *Counting*, arithmetic, S.

To COUNTERFACTE, *v. n.* To counterfeit.

"Diverse the subjects of this realme, hes wickedlie, and contempteously purchased the said Papes Bulles, dispensations, letters and priviledges at Rome, or hes caused *counterfacte* the samin in Flanders or uthers parts;—as alswa, sum uthers hes purchased, or *counterfaicted* giftes and provisions of benefices." Acts Ja. VI. 1572. c. 51. Murray.

Fr. *contrefaire*, id. part. *contrefaict*; Lat. *contra* and *fac-ere*.

COUNTYR, Cowntir, *s.* 1. Encountre.

At the first *countyr* into this bargane
Almon Tyrrheus eldest son was slane.
Doug. Virgil, 226. 17.

2. A division of an army engaged in battle. Wall.

The *v.* is abridged in the same manner from the Fr.

To COUP, Cowp, *v. a.* To exchange, to barter, S. Sometimes it includes both the idea of buying and of selling; as "to coup cattle," to buy in order to sell again.

A. B. *coup*, Yorks. Norf. *cope*, id. Su.G. *koep-a* not only signifies to buy, but to barter; *kopa jord i jord*, to exchange one piece of land for another.

A. S. *ceap* denotes cattle. The v. *ceap-an*, to buy might be derived from this, as Lat. *pecunia*, money, from *pecus* cattle; because among barbarous nations cattle are the primary article of barter. This reason, however, is capable of being inverted.

The ancient Latins gave the name of *caupo*, not only to one who sold wines, but to him who sold goods of any kind; whence *cauponari*, to make merchandise in general.

Coup, *s.* 1. Exchange, S.

Yit houp hings be ane hair,
Houping aganes all houp;
Albeit from cair to cair
Thow catche my hairt in *coup*.
Maitland Poems, p. 264.

2. *The hail coup*, the whole of any thing, the entire quantity without diminution, S.

This phrase is evidently derived from the idea of a bargain, and must originally have signified "the whole purchase, or barter."

Couper, Coper, *s.* 1. A dealer, a chafferer.

"They are forebuyers of quheit, bear, and aites, *copers*, sellers, and turners thereof in merchandices." Chalmerlan Air, c. 21. s. 3.

This term is now generally used in composition, as a *horsecouper*, a jockey, one who buys and sells horses; a *cowcouper*, one who deals in cows, S.; from *coup*, *v.* to barter.

"The horse which our *coupers* had bought at Morton fair, were arrested many of them by the Mayor of Newcastle." Baillie's Lett. i. 85.

"Nor are they, in any way, a match for *horse-cowpers*, *cow-cowpers*,—the people that farmers have to deal with." P. Leslie, Fifes., Statist. Acc. vi. 44, N.

2. Applied to one who makes merchandise of souls.

"If the way revealed in the word be that way, we then know, these *soul-coupers* and traffickers shew not the way of salvation." Rutherford's Lett. P. iii. ep. 66.

To COUP, Cowp, *v. a.* To overturn, to overset, to tumble over, S.

"The pure woman perceaving him so bent, and that he stoupit down in hir tub, for the taiking furth of sick stuffe as was within it, first *coupit* up his heilles, so that his heid went down." Knox, p. 203.

"He has *cowp'd* the mickle dish into the little;" S. Prov. "The jest is in the different significations of the word *cowp*, which signifies to buy and sell grain, cattle, &c. and to turn one thing upon another; spoken when people have fain behind in dealing." Kelly, p. 144. V. the *v. n.*

To Coup, *v. n.* To overset, to tumble, S.

The whirling stream will make our boat to *coup*,
Therefore let's passe the bridge by Wallace' loup.
Muses Threnodie, p. 136.

This seems radically the same with Germ. *kipp-en*, nutare, inclinari ad terram, *auf der kippe stehen*, pronum esse ad lapsum, in discrimine lapsus versari; Wachter. This he derives from Gr. κυπτὼν vergere, propendere. But it is certainly more directly from *kippe*, *kipf*, also *kopf*, apex, summitas. One, however, might suppose that it had some affinity to Sw. *gupp-a* to rock, to tilt up; *Baaten guppar*, the boat rocks or pitches, q. is in danger of being overset; Wideg.

Coup, Cowp, *s.* 1. A fall, S., sometimes *coup-pis*, S. B.

Stand by the gait: lat se if I can loup.
I mon run fast in dreid I get a *cowp*.
Lyndsay's S. P. Repr. ii. 158.

2. A sudden break in the stratum of coals, S.

"The coal in this district is full of irregularities, stiled by the workmen *coups*, and *hitches*, and *dykes*. —These *coups* and *hitches*—are found where the strata above and below the coal suddenly approach, or retreat from each other, by this means *couping* the coal out of its regular bed." P. Campsie, Stirlings. Statist. Acc. xv. 329.

COUPLE, Cuppil, *s.* A rafter, S.

—Twenty *cuppil* he gave, or ma,
To the body of the kyrk alsua.
Wyntown, ix. 6. 163.

"The oak *couples* were of a circular form, lined with wood, and painted in the taste of the times." P. Cupar-Fife, Statist. Acc. xvii. 140.

C. B. *kupul ty*, tigium, a rafter of a house, a beam. It is observed, Gl. Wynt. that rafters are "so called from being in pairs or couples." It is favourable to this idea, that C. B. *kuplysy* signifies to join or couple. Heb. כבל, *kebel*, compes, copula; כבל *cabal*, duplicare.

To COUR, *v. n.* To stoop, to shrink, to crouch, S., *cower*, E.

Chaucer writes *coure*.

Kinges mote to him knele and *coure*. *Pl. T.*

V. the etymon, vo. Curr, 2.

To COUR *v. n.* To recover. V. Cower.

COURCHE, *s.* A covering for the head, a kerchief, S. *Curchey*, Dunbar.

A roussat goun of her awn scho him gaif
Apon his weyd, at couryt all the layff,
A soudly *courche* our hed and nek leit fall.
Wallace, i. 241. MS.

The *courch*, or as also denominated, S. B. *courtsey*, is thus defined by a friend: "A square piece of linen used, in former times, by women, instead of a cap or *mutch*. Two corners of it covered the ears, one the neck, and another the forehead. The latter was folded backwards."

It must anciently have been of a different form, from the description given of it in an old act of Parliament; probably resembling what is now called a *toy*. The act respects the wives and daughters of *commounis* and *pure gentill men*, with the exception of persons "constitute in dignitie, as Alderman,

Baillie, or vther gude worthy men, that ar of the counsall of the towne."

—— "That thay mak thair wyfis and douchters —be abilyeit ganand and correspondand for thair estate, that is to say, on thair heidis schort *courchis*, with lytil hudis, as ar vsit in Flanders, Ingland, and vther cuntreis." Acts Ja. II. 1457. c. 78. Edit. 1566.

"Cleanliness is couthie, said the wife, quhen she turned her *courche*." S. Prov.

Fr. *cguvre-chef*, a covering for the head.

COURERS, Curers, *s. pl.* Covers, Gl. Sibb.

COUT, Cowt, *s.* A young horse, S. corr. from *colt*. Hence,

Cout-evil, *s.* Properly *colt-evil*, a disease incident to young horses; E. *strangles*, in which the maxillary glands swell so much as to threaten strangulation; Border, Northumb.

— The Cords, and the *Cout-evil*, the Clasps, and the Cleiks. *Polwart.* V. Cleiks.

COUTCHACK, *s.* The clearest part of a fire, S. B.

"The first was a lieftenant o' a ship, a gaucy, swack, young fallow, an' as guid a pint-ale's man as ere beeked his fit at the *coutchack* o' a browster wife's ingle." Journal from London, p. 1.

The first syllable seems allied to Teut. *koud*, warm.

COUTCHIT, *part. pa.* Laid, inlaid, stuffed.

—— Thair semyt for to be
Of corbulye coruyn seuin gret oxin hydis,
Stiff as ane burd that stud on athir sydis,
Stuffit and *coutchit* full of irne and lede.
Doug. Virgil, 141. 11.

Fr. *couch-er*, to lay. In this sense Chaucer uses the phrase "couched with perles," v. 2136.

COUTH, *aux. v.* Could.

A gyrd rycht to the King he *couth* maik,
And with the ax hym our straik.
Barbour, v. 629, MS.

He wes a man of gret bowntè,
Honorabil, wys, and rycht worthy:
He *couth* rycht mekil of cumpany.
Wyntown, viii. 42. 182.

Properly rendered in Gl. "He could bring many followers to the field."

This is also used in Wallace and by Douglas, and in the same sense by Rob. Glouc. and R. de Brunne. V. Tynsale.

This seems to be the A. S. pret. *cuthe*, novi, from *cunn-an*, noscere, as originally used to denote ability of mind, or knowledge, and thence transferred to power in a general sense.

COUTH, *part. pa.* Known.

Pergamea I nemyt it, but bade,
Our folkis than that warren blith and glad,
Of this *couth* surname our new cieté,
Exhort I to graith hous, and leif in lee.
Doug. Virgil, 71. 50.

A. S. *cuth*, id.

COUTH, *s.* Expl. "enunciated sound; a word."

O, blessins on thy *couth*, lord John;
Weel's me to see this day;
For mickle hae I done and dreed;
But weel does this repay.
Jamieson's Popular Ball. i. 125.

He refers to Gael. *cuth*. I have not met with the word elsewhere. It is probably peculiar to Moray. But it is more probably of Goth. origin, as allied to Isl. *qvaede*, syllaba, *qved-a*, Su.G. *quaed-a*, effari. dicere, to speak.

COUTH, Couthy, Coudy, *adj.* 1. Affable, agreeable in conversation, frank, facetious, familiar, S.

Ramsay uses *couth* in this sense.

Nor will North Britain yield for fouth
Of ilka thing, and fellows *couth*
To ony but her sister South.
Poems, ii. 419.

Fu' weel can they ding dool away,
Wi' comrades *couthy*.
Fergusson's Poems, ii. 45.

Heal be your heart, gay *couthy* carle,
Lang may ye help to toom a barrel.
Ramsay's Poems, ii. 340.

2. Loving, affectionate, kind, S.

And sayd, God-speid, my son, and I was fain
Of that *couth* word, and of his company.
Henrysone, Evergreen, i. 187. st. 7.

Of the nuts on *Halloween*, it is said,
Some kindle, *couthie*, side by side,
An' burn thegither trimly;
Some start awa' wi' saucy pride,
An' jump out-owre the chimley
Fu' high that day.
Burns, iii. 128.

Here the adj. is used for the adv.

3. Comfortable, giving satisfaction.

His pantry was never ill-boden;
The spence was ay *couthie* an' clean.
Jamieson's Popular Ball. i. 293.

A mankie gown, of our ain kintra growth,
Did mak them very braw, and unco *couth*.
A tartan plaid, pinn'd round their shoulders tight,
Did mak them ay fu' trim, and perfect right.
Galloway's Poems, p. 182. V. Courche.

4. Pleasant to the ear, S. B.

The water feckly on a level sled
Wi' little dinn, but *couthy* what it made.
Ross's Helenore, p. 22.

5. With a negative prefixed, it denotes what is supposed to refer to the invisible world. Any thing accounted ominous of evil, or of approaching death, is said to be *no coudy*. The term is also applied to a dreary place, which fancy might suppose to be haunted, Ang.

It is nearly allied to A. S. *cuth*, notus, familiaris. There are other terms which have an evident affinity to this as used in the first sense. Teut. *kodde*, facetiae, jocus; *koddig*, facetus, jucundus; Kilian. Isl. *kuedia*, salutare, valedicere. Isl. *kvidr* is nearly allied to sense 1. Testificatio familiaris incolatus, *qued*, saluto, valedico, *quedia*, salutatio; G. Andr. p. 155, 156.

Couthily, *adv.* Kindly, familiarly, S.

As they drew near, they heard an elderin dey,
Singing full sweet at milking of her ky;
In by they come, and haillst her *couthily*.
Ross's Helenore, p. 76.

COUTHINESS, COUDINESS, *s.* Facetiousness, familiarity, kindness, S.

COUTTERTHIRL, *s.* The vacuity between the *coulter* and the ploughshare, S. V. THIRL.

COUTS. V. SUMMER-COUTS.

To COW, *v. a.* 1. To poll the head, S.

"They had thair hedis ay *cowit*, as the Spanyeartis vsis bot ony bonet or couer les than thay war trublit with infirmite. Naue of thaym throw ythand *cowing* of their hedis grew beld." Bellend. Descrip. Alb. c. 16. This is the translation, instead of capitibus *tonsis*, Boeth.

Ye gar us trow that all our heids be *cowit*.
Philot. st. 67. *Pink. S. P. Repr.* i.

This alludes to the Prov., "Wad ye gar me trow that my head's *cow'd*, when ne'er a sheers came on't?" Ramsay, p. 74.

2. To clip short, in general.

Where we clip, quoth the Cummers, there needs na kame;
For we have height to Mahown for handsel this hair:
They made it like a scraped swyne;
And as they *cow'd* they made it quhryne.
Polwart, Watson's Coll. iii. 19.

3. To cut, to prune, to lop off.

A cow, which wants the horns, is said to be *cowit*, S. A. Bor. Su.G. *kullig*, Isl. *kollotr*, C. B. *kwla*, qui cornibus caret. For the origin, V. COLL, *v.*

The name of an old S. song, mentioned in Compl. S. was "*Cow* thou me the rashes grene." P. 100.

To cow out, to cut out.

I'd fret wae's me! to see thee lye
Beneath the bottom of a pye;
Or *cow'd* out page by page, to wrap
Up snuff, or sweeties, in a shap.
Ramsay's Poems, ii. 581.

4. To consume as food, to eat up, S.

"Welcome, auld carl:" said the Captain;
Auld cruikit carl, wi' your fat yow;
It weel will saur wi' the good brown yill;
And the four spawls o't I wat we's *cow*."
"The spawls o' it gin ye should *cow*,
Ill will I thole to brook the wrang."
Jamieson's Popul. Ball. ii. 169. 170.

5. To be *cowit*, to be bald, to have little hair on the head.

Weil couth I claw his cruik bak, and keme his *cowit* nodil.
Dunbar, Maitland Poems, p. 54.

6. It occurs in one instance, as signifying shaven; applied to the Roman tonsure.

——These I shall
Call acts that's *preter-scriptural*;—
Imposing nook'd caps, and *cow'd* heads,
The wearing relicts, cross, or beads.
Cleland's Poems, p. 88.

Isl. *koll-r* cranium; item, tonsum caput; G. Andr. p. 149.

7. It is often used metaph. S. like E. *snib*.

——The like of you,
Superior to what's mean,
Should gar the trockling rogues look blue,
And *cow* them laigh and clean.
Ramsay's Poems, ii. 401. V. CADIE.

Sometimes the phrase is completely figurative; as, *I'll cow your horns for you*, i. e. I will abridge your power.

The *v.* COW, to depress with fear, (common to S. and E.) seems to be radically different. Dr Johns. preposterously derives it from *coward*, by contr. although this is evidently its own diminutive. Its origin is certainly Su.G. *kufw-a*, Isl. id., also *kug-a*, supprimere, insultare. V. Ihre in vo.

Cow, Kow, *s.* 1. A twig or branch of any shrub or plant, a wisp; as a broom *cow*, a twig of broom, a *heathercow*, a twig of heath, S.

Sone, after that ane lytil, came the king
With monie man can gladelie sport and sing;
Ane *cow* of birks into his hand had he,
To keip than weil his face fra midge and fle.
Priests Pebl. Pink. S. P. R. i. 21.

"It is a bare moor, that he gaes o'er, and gets na a *cow*;" Ferguson's S. Prov. p. 21. This is spoken with respect to greedy, scraping fellows.

2. Sometimes improperly for a bush.

For when ye gang to the broom field hill,
Ye'll find your love asleep,
With a silver belt about his head
And a broom-*cow* at his feet.
Minstrelsy Border, iii. 272.

3. A besom made of broom, S.

To the Vicar I leif Diligence and Care,
To tak the upmost claith, and the kirk *kow*.
Duncan Laider, or Macgregor's Testament, a MS. in the possession of the Earl of Breadalbane, dated A. 1490. quoted by Warton, Hist. E. P. ii. 328. who has the following note on this word. "The *kirk-cow*, or cow, is an ecclesiastical perquisite which I do not understand." It is a poor perquisite indeed; being merely the bunch of broom used for sweeping the church. Here it is evidently mentioned ironically.

4. Used as birch, in E. to denote an instrument of correction, because occasionally employed for this purpose. Thus, it is a common threatening, *I'll tak a cow to you*, S.

This seems derived from *cow*, *v.* as signifying to cut, to lop off.

5. The fuel used for a temporary fire, or *bleeze*, S.

Put on a *cow* till I come o'er the gate,
And do the best you can to had you het.
The lasses bidding does, and o'er they gaes,
And of bleach'd birns put on a canty blaze.
Ross's Helenore, p. 77.

6. The act of pruning, viewed metaph. S.

But *new-light* herds get sic a *cowe*,
Folk thought them ruin'd stick-an-stowe.
Burns, iii. 255.

Improperly expl. "fright" in Gl.

COW, Kow, *s.* 1. A scarecrow, a bugbear, S.

With Wallace also, Earl Malcolm's gone,
A better lord, and braver could be none;
And Campbel kind, the good knight of Lochow,
To Suthron still a fearfull grievous *cow*.
Hamilton's Wallace, B. viii. p. 190.

Hence the compound word, a *worrie-cow*, any frightful object; although the term is now often used in a ludicrous sense, to denote any one who makes a ridiculous appearance, in consequence of being fantastically dressed, or from any other cause. *Cow* is sometimes used by itself in the same sense.

2. A hob-goblin, S.

Gudeman, quhat misteris all thir mowis,
As ye war cumbred with the *cowis?*
Philot. st. 126. *Pink. S. P. Rep.* i.
And he appear'd to be nae *kow*,
For a' his quiver, wings, and bow.
Ramsay's Poems, i. 145.

It deserves observation, that like this, the S. B. word *doolie* signifies both a scarecrow and a hob-goblin. Hence *bu-kow*, id. and *cowman*, also used in both senses. *Cowman*, indeed, is a designation sometimes given by the vulgar to the devil, especially to frighten children, S.

From *cow*, *v.* to intimidate; or as immediately corresponding to Isl. *kug*, suppressio; Verel.

To play kow, to act the part of a goblin.

— And Browny als, that can *play cow*,
Behind the claith with mony a mow.
Roull's Cursing, *Gl. Compl.* p. 330.

Cow. *Brown cow*, a ludicrous designation given by the vulgar to a barrel of beer or ale, from its colour, as contra-distinguished from that of milk, S.

While the young brood sport on the green,
The auld anes think it best
With the *brown cow* to clear their een,
Snuff, crack, and take their rest.
Ramsay's Poems, ii. 114.

COWAN, *s.* A fishing-boat.

"When the Earl [Argyle] came to Allangreg in this critical juncture, he resolved to man out four prizes he had got at sea, and thirty large *cowans* or fisher-boats, with the thousand men he had with him, and joyn his own three ships with them, and attack the men of war that were coming up." Wodrow's Hist. ii. 535.

Perhaps a dimin. from Su.G. *kogge*, Isl. *kugg-r*, genus navigii apud veteres; C. B. *cwch*, linter. O. E. *cogge*.

COWAN, *s.* 1. A term of contempt, applied to one who does the work of a mason, but has not been regularly bred, S.

2. Also used to denote one who builds dry walls, otherwise denominated a *dry-diker*, S.

"A boat carpenter, joiner, *cowan*, (or builder of stone without mortar,) get 1s. at the *minimum*, and good maintenance." P. Morven, Argyles. Statist. Acc. x. 267. N.

Cowans, masons who build dry stone dikes or walls." P. Halkirk, Caithn. Statist. Acc. xix. 24. N.

Su.G. *kujon*, *kughjon*, a silly fellow, hominem imbellem, et cujus capiti omnes tuto illudunt, *kujon* appellare moris est; Ihre. Fr. *coion*, *coyon*, a coward, a base fellow; Cotgr. Qui fait profession de lacheté, *ignavus*; Dict. Trev. The editors of this Dict. deduce it from Lat. *quietus*. But the term is evidently Goth. It has been imported by the Franks; and is derived from *kufw-a*, supprimere, insultare.

COWART, *s.* Covert.

Throw a dyrk garth scho gydit him furth fast,
In *cowart* went and vp the wattyr past.
Wallace, i. 258. MS.

COWARTRY, *s.* Cowardice.

"Thay—— tynt the victory be thair *cowartry* that thay conquest afore with thair vyctory & manheid." Bellend. Cron. B. vii. c. 17.

COWATYSS. V. COUATYSE.

COW-CLOOS, *s. pl.* Common trefoil, S. B. Trifolium pratense, Linn.

By the inhabitants of Upland the yellow trefoil is called *katt-klor*, q. *cats cloos*, and by the Dalecarlians *biorne-clor*, q. *bears cloos*: Linn. Flor. Suec.

COWCLYNK, *s.* A harlot, a loose woman.

This is ane grit dispyt, I *think*,
For to ressaiff sic ane *cowclynk*.
Lyndsay, *S. P. R.* ii. 52.

I see no cognate term, unless we suppose this to have been originally the same with Teut. *koyslinck*, a bastard, from *koys-en*, fornicari.

To COWER, COWYR, COUR, *v. a.* To recover.

Yhis, said the King, with owtyn wer,
Thar bost has made me haile and fer.
For suld na medicyne sa sone
Haiff *coweryt* me, as thai haiff done.
Barbour, ix. 233, MS.

Bot he about him nocht for thi
Wes gaderand men ay ythenly.
For he thoucht yete to *cowyr* hys cast.
Ibid. xiv. 321. MS. Edit. 1620, *recover*.

O. E. *kever* is used in the same sense.

For ther nes in al the world swerd hym yliche:
For ther nas non ther with y wonded, that euer *kever* mygte.
R. Glouc. p. 49.

Contr. from Fr. *cur-er*, to heal, or rather *recouvrer*; as Barbour elsewhere uses *recower* in the same sense.

COWERING, *s.* Recovery.

Off his *cowcryng* all blyth thai war.
Barbour, ix. 238. MS.

COW-FISH, *s.* A name commonly applied to Mactra lutraria, Mya arenaria, or any other large oval shell-fish, Orkney.

COWFYNE, *s.* A ludicrous term.

Be still, my *cowfyne*, and my cawf,
My new spaind howphyn frae the souk.
Evergreen, ii. 19. st. 4.

Being joined with *cawf*, calf, it is perhaps allied to *colpindach*, a young cow.

COWHUBBY, *s.* A cowherd.

He gaif till hir ane aple-ruby,
Gramerce, quod scho, my kind *cowhubby*.
Evergreen, ii. 21.

Shakspeare uses *hobby* for a stupid fellow; perhaps from Belg. *hobbe*, in *hobbe-land*, vorago paludosa, Kilian, as *sumph* from Germ. *sumf*, marsh; or *hobb-en*, to moil and toil.

COWIE, *s.* The name given to the Porpoise in the Firth of Tay.

COWIE, *s.* A cow wanting horns, S. V. Cow. *v.*

COWIE, *adv.* Very; as *cowie weel*, very well; *cowie fow*, very or exceedingly intoxicated, Lanarks.

It is also used as an *adj.* *A cowie chiel*, an odd, queer fellow; supposed also to imply the idea of cleverness.

COWIT, *part. pa.* 1. Closely cut,

2. Having short and thin hair. V. Cow, *v.*

To COWK, *v. n.* To reach ineffectually, in consequence of nausea, to threaten to puke; in the same sense in which *bok* is sometimes used, S. B.

"*Cowker.* A straining to vomit; *Quocken*, to vomit, North." Gl. Grose,

Germ. *koch-en*, id. It conveys the same idea as E. *keck*, which is most nearly allied to Belg. *kecken*, id. Isl. *kuok-a*, to make exertions with the throat, gula niti; from *kuok*, the throat, G. Andr. 157. This is undoubtedly the original idea.

COWKIN, *s.* A beggar, a needy wretch.

— *Cowkins*, henseis, and culroun kevels.—
Dunbar, Maitland Poems, p. 109.

Fr. *coquin*, a beggar, a base scoundrel, Cotgr. Teut. *kockine*, a female cook.

COWLICK, *s.* A tuft of hair on the head, which brushes up, and cannot be made to lie in the same direction with the rest of the hair, S.

It seems to receive this designation from its resemblance to hair *licked* by a *cow*. In Su.G. this disorderly tuft is called *Martofwa*, or the *Mare's tuft*; because it is vulgarly attributed to the riding of this nocturnal hag.

COWMACK, *s.* An herb supposed to have great virtue in making the cow desire the male, S. B.

COWMAN. V. Cow, *s.*

COWNTIR, *s.* Rencountre.

Schir Jhon the Grayme, quhen he the *cowntir* saw,
On thaim he raid, and stud bot litill aw.
Wallace, v. 923. MS.

Ye want wapynnys and harnes in this tid,
The fyrst *cowntir* ye may nocht weill abid.
Ibid. vi. 511. MS.

COWNTYR PALYSS, opposite, contrary to, acting the part of an antagonist.

Bruce promest hym with XII Scottis to be thar.
And Wallace said, Stud thow rychtwyss to me,
Cowntyr palyss I suld nocht be to the.
Wallace, x. 524. MS.

This might seem at first view to be from Fr. *contrepoil*, against the hair, against the grain. But it rather appears to be a term borrowed from Heraldry, referring to the opposing of one pale to another, in the different quarters of a scutcheon. *Contrepalé*, terme de blâson, se dit de l'Ecu ou un pal est opposé à autre pal, en sort qui sont alternes, et que la couleur répond au metal. *Contrapalatus.* Contrepalé de gueules et la sâble; Dict Trev.

COWOID, *pret.* Convoyed. *Leg. conwoid* from MS.

Dowglas held thaim gud conand,
And *conwoid* thaim to thar countré.
Barbour, x. 486.

COWPES, Cowpis, *s. pl.* Baskets for catching fish, S.

"Fische—ar distroyit be *cowpis*, narrow massis, nettis, prynis, set in riuers.—All myllaris, that slayis smoltis with creillis or ony vther maner of way—salbe punist.—That ilk schiref—sall distroy and cast downe the said instrumentis, *cowpis*, prynis, and narrow massis, nettis, creillis, or ony vther sic lyke." Acts Ja. III. 1469. c. 45. Edit. 1566. *Cowpes*, c. 38. Murray.

Cowpe might seem to be synon. with *cruve*. They are, however, somewhat different from *cruves*, according to the following account.

"In the spring and summer months there are a good many salmon taken, and in harvest and winter, there are a considerable quantity of whiting, cod, and flounders got, by means of what the people call *coops*, or large creels, so placed in the water, that the fish run into them as the tide ebbs, and are taken out at low water." P. Kirkmabreck, Kirkcudb. Statist. Acc. xv. 555.

The *cruives* are fixed, whereas these *coops* seem to be moveable.

A. Bor. *coop* is undoubtedly the same word. "A *fish coop*. A hollow vessel made of twigs, with which they take fish in the Humber. North." Gl. Grose. Thus *cowpe* is originally the same with E. *coop*, as used in *hen-coop*.

Teut. *kuype* is used in a secondary sense to denote an inclosure; *kuype der stad*, septa urbis, spatium urbis moenibus comprehensum, locus urbis vallatus; Kilian. The term primarily denotes a tub or cask; hence applied to any thing that surrounds and incloses; Isl. *kuppa*, *kopp-r*, Sw. *koppe*, lagena. The sense of *prynis*, is more doubtful. At first view it might seem to signify some sharp instrument, such as the *leister*, for wounding large fish; Su.G. *pren*, Isl. *prionn*, acus. But as *prynis* are mentioned in connexion with *nettis*, *cowpis*, *creillis*, &c. the word seems rather to denote some species of crib, with a narrow entrance. Su.G. *praang* is rendered, angiportus, semita inter contiguas aedes; Belg. *prangh-en*, arctare, comprimere.

The number of terms in the O. E. laws on the same head, now unintelligible, is, I suspect, still greater.

"That no person or personnes,——with any maner of nette, weele, butte, tayninge, kepper, lyme, creele, rawe, fagnette, trolnette, trymenet, trymbote, stalbote, weblyster, seur lammet, or with any deuyse or inginne made of heere, wolle, lyne, or canuas,—shall take and kyll any yong broode, spawne, or fry of ples, salmon, picke or pickerel;——or take fyshe with any maner of nette, tramell

keppe, wore, hyule, crele, or by anye other inginne, deuise, waies or meanes whatsoeuer." Acts Hen. VII. c. 21. Rastell's Stat. Fol. 181. b. 182. a.

COWPON, *s.* A fragment, a shred, S.

"Gif na mair bee signified bee the bread, bot the flesch and bodie of Christ onelie, and na mair be signified be the wine, but the blood of Christ onelie, thou can not say, that the bodie of Christ is Christ, it is but a *cowpon* of Christ: thou cannot say that the blud of Christ, is hail Christ, it is bot a part of him, & a *cowpon* of thy Sauiour saued thee not, a part of thy sauior wroght not the wark of thy saluation: and sa suppose thou get a *cowpon* of him in the sacrament, that *cowpon* wald do thee na good." Bruce's Serm. on the Sacr. Sign. B. 8. a.

Fr. *coupon*, "a thick and short slice, or piece cut off from a thing. *Coupon de drap*, a shred of cloth;" Cotgr., from *coup-er*, to cut.

Colpo, -onis, frustum, nostris *Copon*, quasi particula abscissione avulsa: nam nostri *couper* & *coper* abscindere dicunt, ex Graeco κοπτειν, unde κοπαιον & κοπιον in Glossis, pro frusto rei cujuslibet & fragmento. Proprie autem usurpatur de cereis candelis minutioribus, *Copon de cire*. Du Cange; q. "a *cowpon* of wax." It occurs in Hoveden. V. Spelm. in vo.

COWPER JUSTICE, trying a man after execution; the same with *Jeddart*, or *Jedburgh justice*, S.

Yet let the present swearing trustees
Know they give conscience *Cowper Justice*,
And by subscribing it in gross
Renounces every solid gloss.—
And if my judgement be not scant,
Some lybel will be relevant,
And all the process firm and fast,
To give the Counsel *Jedburgh cast*.
Cleland's Poems, p. 109, 110.

This phrase is said to have had its rise from the conduct of a Baron-bailie in *Coupar*-Angus, before the abolition of heritable jurisdictions.

COW-QUAKE, *s.* An affection of cattle, caused by the chillness of the weather.

"Come it early, come it late, in May, comes the *Cow-quake*," S. Prov. "A cold rain oftentimes falls out in May, which makes the cows, which are then but poor and weak, to tremble;" Kelly, p. 80.

COWSCHOT, *s.* A ringdove. V. KOWSHOT.

COXY, *adj.* Coxcomical, foppish, S.

——Walk off, till we remark
Yon little *coxy* wight that makes sic wark
With tongue, and gait: how crously does he stand!
His taes turn'd out, on his left haunch his hand.
Ramsay's Poems, i. 354.

To CRAB, CRABE, *v. n.* To fret, to be peevish.

I wat, gud wemen will not wyt me,
Nor of this sedull be eschamit;
For be thay courtas, thay will quyt me;
And gif thay *crab*, heir I quytclame it.
Bannatyne Poems, p. 210.

Belg. *kribbig*, Su.G. *krepsk*, morosus. These Ihre derives from Mod. Sax. *kribb-en*, irritare.

To CRAB, *v. a.* To provoke, to incense.

"—Thou sall consaue ane ernest sorrow & haitful displeasure in thi hart, for that thow hes left & forsakin sa luffing a Lord, that thow hes followit syn, and thairby thow hes *crabbit* & offendit God, of quhom thow wes callit to be in the stait of a son & inheritour with our saluiour Jesus Christ." Abp. Hamiltoun's Catechisme, Fol. 153. b.

I will nocht flyte, that I conclude
For *crabbing* of thy celsitude.
Lyndsay's Warkis, 1592. p. 261.

It is used nearly in the same sense, by Polwart, although as a reflective *v.*

Only because, Owle, thou dois use it,
I will write verse of common kind;
And, Swingeour, for thy sake refuse it,
To *crabe* thee humbler by thy mind.
Watson's Coll. iii. 7.

To CRACK, CRAK, *v. n.* 1. To talk boastingly.

Ye sell the beir's skin on his back,—
Quhen ye have done, its tyme to *crack*.
Cherrie and Slae, st. 47.

The victor, Langshanks, proudly *cracks*,
He has blawn out our lamp.
Evergreen, i. 216. st. 8.

This word also occurs in O. E., although probably of S. origin. It is used by Grafton, in a singular character which he gives of the Scots, in his *Dedicacioun* of Hardyng's Chron. to Henry VIII., that shows the estimate which was formed concerning our nation at that period.

For the Scottes will aye be bostyng and *crakyng*,
Euer sekyng causes of rebellion;
Spoiles, booties, and preades euer takyng;
Euer sowyng quercles of dissension;
To burne and steale is all their intencioun;
And yet as *people whom God doth hate and curse*,
Thei alwaies begyn, and euer haue the worse.
Sign. ii. 3.

I know not, whether it be in this sense that Lyndsay uses the term, or as signifying to prattle, to talk foolishly.

Thair was few of that garrisoun,
That leirnit him ane gude lessoun:
Bot sum to *crak*, and sum to clatter;
Sum maid the fule, and sum did flatter.
Warkis, 1592. p. 267.

2. To chat, to talk freely and familiarly, S.

Be we had riddin half ane myle,
With myrrie mowis passing the quhyle,
Thir twa, of quhome befoir I spak,
Of sindrie purposes did *crak*.
Dialogg, sine Titulo, p. 1. Reign of Q. Mary.

Gae warm ye, and *crack* with our dame,—
The priest stood close, the miller *cracked*.
Ramsay's Poems, ii. 522. 524.

3. To talk together in a confused manner; often as also implying extension of voice, S. Thus it denotes a conversation, in which several people speak at once, and speak with considerable vehemence.

Which of these is the primary sense, seems quite uncertain. We might suppose that the term were transposed from A. S. *cearc-ian*, to prattle, to chatter. But perhaps it is rather allied to Germ. *krak-*

en, Belg. *krack-en*, to make a noise; as the S. word is seldom or never used to denote conversation carried on in a low voice. What might seem to confirm this derivation, is the colloquial phrase, which evidently alludes to the supposed origin of the word: "*cracking* like pen-guns," i. e. conversing with great vivacity. There is a Belg. phrase, however, which may be viewed as indicating that the word had originally implied the idea of boasting. *Kraecken ende poffen*, to brag, to boast; *kraecker*, a boaster, a braggart. Gael. *cracaire*, a talker, Shaw.

CRACK, CRAK, *s.* 1. Boasting, S.

This to correct, they schow with mony *crakkis*,
But littil effect of speir or battar ax.
Dunbar, Bannatyne Poems, p. 43. st. 8.

That this means boasting, as it is expl. by Lord Hailes, appears from the next stanza.

Sic *vant of woustours* with hairtis in sinful statures, &c.

This sense is supported by another passage;

He that dois all his best servyis,
May spill it all with *crakkis* and cryis.
Dunbar, Bannatyne Poems, p. 46.

"Heard you the *crack* that that gave? S. Prov. spoken when we hear an empty boast;" Kelly.

2. Chat, free conversation, S.

—Nae langsyne, fan our auld fouks were laid,
And taking their ain *crack* into their bed;
Weening that I was sleeping, they began
To speak about my getting of a man.
Ross's Helenore, p. 20.

3. Any detached piece of entertaining conversation, S.

Kindly and couthy ay to her he spak,
And held her in gueed tune wi' mony a *crack*.
For he was ay in dread that she might rue,
And sae he strave to keep the subject new.
Ross's Helenore, p. 32.

Probably from *crack* as denoting a quick and sharp sound. This term, S. is especially used with respect to the smack of a whip. *Crack* is used as a *v.* both *a.* and *n.* in the same sense.

4. A rumour, a piece of uncertain news; generally used in pl. in this sense.

"A' *cracks* are not to be trow'd," S. Prov. Ramsay, p. 12.

CRACKER, CRAKKAR, *s.* A boaster.

Adew, *crakkar*, I will na langer tary;
I trest to see the in ane firy fary.
Lindsay, Pink. S. P. R. ii. 15.

CRACKY, *adj.* 1. Talkative; often used to denote the loquacity, which is the effect of one's being elevated by means of strong drink, S.

2. Affable, agreeable in conversation, S.

CRACK, *s.* *In a crack*, immediately, S.

I trow, when that she saw, *within a crack*,
She came with a right thieveless errand back.
Ramsay's Poems, ii. 71.

This phrase is not mentioned by Johns. But it seems to be used in E.

—Poor Jack Tackle's grimly ghost was vanish'd *in a crack*.
Sailor's Tale, Lewis's Tales of Wonder.

To CRACK, *v. a.* 1. *To crack credit*, to lose character and confidence in any respect, S. primarily applied to the loss of credit in mercantile concerns.

"By Solomon's record, shee that gadeth abroad cannot bee well thought of: with Wisedome shee hath *cracked* her *credit*." *Z.* Boyd's Last Battell, p. 970.

2. *To crack tryst*, to break an engagement. V. TRYST, *s.*

CRACKERHEADS, *s. pl.* The roots of big tangles, or *alga marina*, eaten by young people, Ang.

CRACKLINGS, *s. pl.* 1. The refuse of tallow, S. Acts Ja. VI.

2. Tallow, when first bruised by the candle-maker, in its impure state, S.

Su.G. *krak*, quisquiliae, Isl. *krak*, id. from *hreki-a*, to throw away.

CRAFT, *s.* Croft, a piece of ground, adjoining to a house. A. S. *croft*, id.

CRAG, CRAGE, CRAIG, *s.* 1. The neck, S.

"In ald tymes ther culd nocht be ane gritar defame nor quhen ane mannis *crag* vas put in the yoik be his enemye." Compl. S. p. 158. O. E. *crag*, id.

Get this curst king men in his grippis,
My *craig* will wit quhat weyis my hippis.
Lyndsay, S. P. R. ii. 176.

With mightie maters mynd I not to mell,
As copping Courts, or Comonwelthis, or Kings.
Quhais *craig* yoiks fastest, let them say thame sell,
My mind could never think upon sik things.
Montgomerie, MS. Chron. S. P. iii. 501.

One's *craig* or neck is said to *yuke*, when he does any thing that may expose him to the gallows, S.

Callander mentions *a craig of mutton*, as a phrase used in S. for a neck of mutton; MS. Notes on Ihre. Johns. gives it as a low E. word.

2. The throat; used obliquely, S.

—Couthy chiels at e'ening meet
Their bizzing *craigs* and mous to weet.
Fergusson's Poems, ii. 92.

Teut. *kraeghe*, jugulus, Kilian; Su.G. *krage* signifies a collar. But, according to Ihre, it properly denotes the neck; whence that phrase, which is almost pure S., *taga en karl i kragen*, aliquem collo apprehendere; *to tak a carl by the craig*.

CRAIGED, *adj.* Having a neck or throat, S.

Deep in a narrow-*craiged* pig
Lay mony a dainty nut and fig.
Ramsay's Poems, ii. 495.

CRAIGAGEE, *adj.* Wrynecked, S. from *craig* neck, and *agee*, q. v. wry, to one side.

CRAGBANE, *s.* The collar-bone.

His steing was tynt, the Inglisman was dede;
For his *crag bayne* was brokyn in that stede.
Wallace, ii. 54. MS.

CRAGE CLAITH, *s.* A neckcloth, a cravat, S. Isl. *krage*, Sw. *krageclud*, id. collare, q. colli indumentum, Ihre.

CRAIG, *s.* A rock, S.

Yonder's a *craig*, since ye have tint all hope,

Gae till't your ways, and take the lover's lowp.
Ramsay's Poems, ii. 69.

A. Bor. *crag*, id. But the origin is evidently Celtic. C. B. *kraig*, Corn. *karak*, Ir. *karraig*, Gael. *creag*, rupes. Hence, according to Bochart, the stony plain, extending about an hundred furlongs between Arles and Marseilles, was denominated *La crau*; Celtis enim *craig* erat petra, ut Britannis hodieque. Chanaan, Lib. 1. c. 41. He also endeavours to show that *crac* was used in the East as denoting a rock. Hence Strabo observes that Κραγος in Cilicia is a precipitous rock on the margin of the sea. Ibid. c. 12. p. 755.

CRAIG-FLOOK, *s.* A species of flounder.

"Rhomboides noster, the *Craig Flook*;" Sibb. Fife, p. 120. i. e. the rock flounder. This has been supposed to be the *Smear-dab*.

CRAIG-HERRING, *s.* Supposed to be the Shad.

"Alosa, seu Clupea, the Shad, or mother of the herrings. I suspect, this may be that which our fishers call the *Craig-herring*, which they say is more big than four herrings, with skails as large as *turners*, which will cut a man's hand with their shell." Sibb. Fife, p. 126.

CRAIGLUGGE, *s.* The point of a rock, S.

"As some express it, *Every craiglugge makes a new tide*, and many craigs and lugs are there here;" Brand's Zetland, p. 140, 141.

CRAIGY, *adj.* Rocky.

Beneath the south side of a *craigy* bield,—
Twa youthfu' shepherds on the gowans lay.
Ramsay's Poems, ii. 63.

CRAYAR, CREAR, *s.* A kind of bark or lighter.

"It is statute and ordanit, that na maner of persoun, strangear nor liege, nor inhabitar in this realme, tak vpone hand to transport, cary or tak furth ony coillis be Schip, *Crayar* or ony bait, or vther veschel quhatsumeuer." Acts Marie, 1563. c. 20. edit. 1566, also Burrow Lawes, c. 181. § 4.

This L. B. term *craiera*, *creyera*, also written *creyeris*, occurs in the same sense in Rymer. Foed. in the Charters of Edw. III. Du Cange defines it, navigii genus apud Septentrionales. Sw. *krejare*, a small vessel with one mast; Wideg.

To CRAIK, *v. n.* 1. This primarily denotes the cry of a hen after laying; or when dissatisfied with her confinement in a crib; the clamour or skreaking of fowls in general.

The cry was so ugly of elfs, apes and owles,
That geese and gaisling cryes and *craiks*.
Polwart, Watson's Coll. iii. 21, 22.

2. To call for any thing, with importunity and impatience, S.

Teut. *kraeck-en*, crepare, strepere. This seems radically the same with Isl. *skraek-ia*, ejulare, Sw. *skrik-d* and E. *screech*, *s* being often prefixed to Goth. words. Perhaps we may trace these terms to MoesG. *hruk-a*, crocitare, to crow as a cock, *hruk hanins*, the cock crowing, Matt. xxvi. 75.

CRAKYNG, *s.* The clamorous noise made by a fowl.

——A gannyr made
Sá hwge *crakyng* and sic cry,
That the Romanys suddanly
Waknyd—— *Wyntown*, iv. 9. 9.

CRAIK, *s.* "A kind of little ship," Rudd.

Now goith our barge, for nother houk, nor *craik*
May here bruik saile, for schaild bankis and sandis. *Doug. Virgil*, 66. 49.

Contr. from *currach*?

CRAILL-CAPON, *s.* A haddock dried, but not split, Loth. This is called *a lucken* haddock, q. locked, shut. Ang. Fife.

This word might originate from *Caraill*, a town on the coast of Fife, as being the place where such haddocks were prepared; as *Bervie* from the village of *Inverbervie*, and *Findrum* speldings, from *Findhorn*.

CRAIT, CREET, *s.* A term used to denote that sort of basket in which window-glass is packed, S. "A *crait* of glass," is a basket filled with glass; from Germ. *kraet*, corbis, or perhaps Su.G. *krets*, a circle, as these kind of baskets are of a circular form.

To CRAK. V. CRAK.

CRAKER, *s.* The Rail, Rallus crex, Linn. commonly called the *corn-craik*.

"The land-fowls produced here are hawks extraordinary good, eagles, plovers, crows, wrens, stonechaker, *craker*, cuckoo." Martin's St Kilda, p. 26. He calls it *Corn-craker*; Western Isles, p. 71.

CRAKYS, *s. pl.* Great guns, cannons.

Twa noweltyis that day thai saw,
That forouth in Scotland had bene nane.
Tymmeris for helmys war the tane,
That thaim thoucht thane off gret bewté,
And alsua wondyr for to se.
The tothyr, *crakys* war *off wer*,
That thai befor herd neuir er.
Barbour, xix. 399. MS.

Dr Leyden understands this phrase as denoting *fireballs*, which, he says, "were probably the original species of fire-arms, and have been used from time immemorial by the Hindoo and Chinese tribes;" Gl. Compl. But the expression undoubtedly denotes some kind of guns; and there is every reason to think that it is equivalent to another phrase used by the same writer, *gynnys for crakys*, Bar. xvii. 250. For they are there opposed to *Springalds*, of which Jhone Crab, the Flemish Engineer, had provided abundance. V. GYNNYS. Grose, I observe, calls these *crakys* artillery; Milit. Antiq. I. 398. It would occur, at first view, that these military engines had received their name from the noise they made when fired. The *v.* is also used to denote the report made by artillery.

All hir cannounis scho let *crak* at anis,
Doun schuke the stremaris from the top-castell,
Thay spairit not the poulder nor the stanis.
Lyndsay's Warkis, 1592. p. 257.

One thing, however, may be objected to this etymon. Teut. *kraecke* and *krueckaerd* are rendered by Kilian *arcubalista*. After the introduction of fire-arms, the name given to the instruments, which were formerly in use, may have been transferred to them.

CRAKLENE POKIS, "bags for holding artificial fireworks and combustibles, employed in naval engagements," Gl. Compl.

"Boitis man, bayr stanis & lyme pottis ful of lyme in the *craklene-pokis* to the top." Compl. S. p. 64.

This has been derived from Fr. *craquer*, to crackle.

CRAME, CRAMERY. V. CREAM, CREAMERY.

CRAMESYE, CRAMMESY, *s.* Crimson, cloth of a grain-colour.

——Aurora, to mychty Tithone spous,
Ischit of hir safferon bed and euyr hous,
In *crammesy* clede and granit violate.
Doug. Virgil, 399. 20.

Fr. cramoisi, Ital. *chermisi*, Teut. *krammesijn*, *L. B. cramesinum*, *carmesinus*, *kermesinus*; according to Gorop., Becan., and Du Cange, from *kermes*, an Arab. word, denoting the worm which is bred in the berry of the *coccus*, from the juice of which cloths receive a scarlet, crimson, or purple colour.

To CRAMP, *v. n.*

At luvis law a quhyle I think to leit,
In court to *cramp* clenely in my clething,
And luke amangis thir lusty ladeis sweit.
Henrysone, Bannatyne Poems, p. 132.

Lord Hailes renders this, "to climb, to ramp, *grimper*," Fr. But *cramp* is probably here used in relation to its proper sense, as signifying to contract. Thus the poet may represent Youth as speaking of being *cramped* in his clothing at court; perhaps in derision of some stiff and strait dress worn at the time. Teut. *kromp-en* is not only used actively, but in a neuter sense; contrahi, extenuari, minui. Sw. *krymp-a*, contrahi. This view seems confirmed by the reply of Age, in the next stanza.

For thy *cramping* thow salt baith *cruke* and *cowre*.

i. e. "The contraction or confinement of thy body, in compliance with ridiculous fashions, shall at length bring on decrepitude."

CRAMPET, CRAMP-BIT, *s.* 1. A cramping-iron, S.

2. An iron made to fit the sole of the shoe, with small pikes in it, for keeping the foot firm on ice or slippery ground, S.

We need not card, nor crostaffe for our pole,
But from thence landing clam the Dragon hole,
With *crampets* on our feet, and clubs in hand.
Muses Threnodie, p. 149.

It is also written, but, I suspect, improperly, *cramp-bit*.

Firm on his *cramp-bits* stands the steady youth,
Who leads the game: low o'er the weighty stone
He bends incumbent, and with nicest eye
Surveys the further goal, and in his mind
Measures the distance.——
Graeme's Poems, Anderson's Poets, xi. 447.

3. It seems to signify the guard of the handle of a sword, in the following passage.

—No hilt or *crampet* finely hatched,
A lance, a sword in hand we snatched.
Watson's Coll. i. 28.

Here, however, it may merely signify the *cramping-iron* of the scabbard.

Teut. *krampe*, id. from *kremp-en*, to contract, because it is meant to confine the thing to which it is applied.

CRAMPLAND, *part. pr.* Curling, curled.

Full laithly thus sall ly thy lusty heid,
Holkit and how; and wallowit as the weid,
Thy *crampland* hair; and eik thy cristall ene.
Bannatyne Pocms, p. 139.

This is evidently from the same source with E. *crumple*; Teut. *kremp-en*, contrahere; Sw. *krympling*, contractus.

CRAN, *s.* An iron instrument, laid across the fire, reaching from the ribs of the grate to the hinder part of it, for the purpose of supporting a pot or kettle.

It seems to be denominated from its form, as if it bore some resemblance to a *crane*.

CRANCE, *s.* A chaplet, a garland.

Thair heids wer garnisht gallandlie
With costly *crancis* maid of gold.
Watson's Coll. ii. 10.

Teut. *krants*, corona, corolla, sertum, strophium, Kilian. Germ. *kranz*, Isl. Sw. Belg. *krans*, a garland; *kransie*, *kranselyn*, a little garland. Hence Fr. *crancelin*, a term in Heraldry, which denotes part of a crown, plaited as a band on a sword; Dict. Trev. This word is radically the same with Germ. *krone*, Lat. *corona*, a crown. Wachter seems inclined to derive these terms from the Celtic; C. B. *crwnn*, Arm. *cren*, Ir. *cruin*, all signifying what is round. As the invention of the crown is attributed to Saturn, who receives the epithet of *coronatus*, Pezron views the word as originally Phrygian, and supposes that Saturn was called Κρονος by the Greeks, q. the inventor of the crown.

CRANE (of herrings), *s.* As many herrings, not salted, as fill a barrel, S.

"They both fished and bought the herring fresh from the country people, at the great price of from 9s. to 12s. per *crane*, (which is the full of a barrel of green fish) as taken out of the net." P. Uig, Lewis, Statist. Acc. xix. 282.

CRANGLING, *part. pr.* Winding, moving unequally.

It grew a serpent fell with head and taile,
Which *crangling* crept, and ranne from trod to trod
In many a knot.——
Hudson's Judith, p. 18.

He uses it also as a *s.*, p. 75.

As doth the Danow which begins to flow,
By Raurak fields with snakish *crangling* slow.

It is the same with E. *crankle*, which Johns. derives from *crank*, *s.* But the word is Teut. *kronckel-en*, intorquere, sinuare, flectere; *kronckel*, intortus.

CRANK, *adj.* "Infirm, weak, in bad condition. Su.G. Teut. *krank*, infirmus;" Sibb.

CRANK, *s.* "The noise of an ungreased

wheel," Gl. Burns; used metaph. to denote inharmonious poetry.

When wanting thee, what tuneless *cranks*
Are my poor verses!
Burns, iii. 17.

This may be from *kranck*, aeger, infirmus; as denoting, like Lat. *aeger*, *aegre*, difficulty in motion. V., however, the *adj.*

CRANKOUS, *adj.* "Fretful, captious," Gl. Burns.

This while she's been in *crankous* mood.
Her *lost Militia* fir'd her blood.
Burns, iii. 23.

Su.G. *kraenck-a*, to violate, to infringe; Gael. *crioncan*, strife, *crioncan-am*, to strive.

CRANNACH, *s.* Pottage; North of Ang. and Aberd.

Perhaps of Gael. origin, although I find no word resembling it. *Grionn* is used by the Norwegians to denote every kind of meal or grain.

CRANREUCH, *s.* Hoar frost, S.O.

Now thou's turn'd out, for a' thy trouble,
But house or hald,
To thole the winter's sleety dribble,
An' *cranreuch* cauld!
Burns, iii. 147.

Gael. *cranntarach*, id.

CRANSHACH, CRANSHAK, *s.* A crooked, distorted person, S. B.

There's wratacks, and cripples and *cranshaks*,
And all the wandoghts that I ken,
No sooner they speak to the wenches,
But they are ta'en far enough ben.
Song, *Ross's Helenore*, p. 149.

Gael. *crannda*, decrepid, *corranta*, crooked.

CRANTZE, *s.* The Common Coralline, Millepora polymorpha, Linn. Shetland.

Can this name have any relation to the form of the coralline, as allied to Sw. *krans*, a crown?

CRAP, *s.* The highest part or top of any thing, S.; *crop*, E.

"The *crap* of the earth," the surface of the ground; "the *crap* of a fishing-wand," the top or uppermost section of a fishing-rod. Chaucer designs the tops or outermost boughs of trees *croppis*; in which sense our word is very commonly used. *The crap of the wa'*, the highest part of it in the inner side of a house. The cones of firs are called *fir-craps*, S. B.

A. S. *croppa*, Su.G. *kroppa*, id. Sw. *kroppaas* is the ridge or top of a house.

CRAP, *s.* Crop, the produce of the ground, S.

— Sun-burn'd Gypsies reap a plenteous *crap*.
Ramsay's Poems, i. 323.

The farmer's *crap*, weel won, an' neat,
Was drawn by monie a beast in.
Rev. J. Nicol's Poems, i. 142.

CRAP, *s.* The craw of a fowl, *crop* E.; used ludicrously for the stomach of man, S.

"He has a *crap* for a' corn," Ramsay's S. Prov. p. 31., an expression used with respect to one who has a keen appetite, or a stomach fit to receive any kind of food. "To *shake* one's *crap at* another," to give vent to any grudge of the mind, S.

Afore ye lat him get o'er meikle time
To *shak* his *crap*, and skauld you for the quean,
Be bauld enough to tell him a' your mind.
Shirrefs' Poems, p. 54.

Crapine is used in the same sense.

"I never loo'd meat that craw'd in my *crapine*." Ramsay's S. Prov. p. 40.; spoken of those who do one service, and afterwards upbraid one with it.

Teut. *krop*, ingluvies; stomachus. It also signifies, bilis, indignatio, as our *crap* in the second Prov. phrase. Su.G. *kropp*, *kraefwe*, ingluvies.

To CRAP, *v. a.* To fill, to stuff, S. Hence *crap-pit heads*, the heads of haddocks stuffed with a pudding made of the roe, oatmeal and spiceries; formerly a common accompaniment of fish and sauce in S.

Teut. *kropp-en*, saginare, ingluviem avium farcire, turundis farcire. Thus, according to Kilian, it has its origin from *krop*, the stomach of a fowl, as being generally stuffed with food. Su.G. *korf* is the general word for a pudding.

To CRAP, *v. a.* To crop, to lop, S.

Like thee, by fancy wing'd, the Muse
Scuds ear an' heartsome owr the dews;
Fu' vogie, an' fu' blythe to *crap*
The winsome flow'rs frae Nature's lap;
Twining her living garlands there,
That lyart Time can ne'er impair.
Fergusson's Poems, ii. 32.

Teut. *krapp-en*, decerpere, abscindere.

CRAPS, *s. pl.* A weed very troublesome to husbandmen, S. Probably from its keeping near the *crap* or surface of the ground.

CRAUCH.

—— Cry *crauch*, thou art owreset.
Dunbar, *Evergreen*, ii. 60.

This may be merely an abbrev. or perhaps a corr. of *Crawdoun*, q. v. I rather consider it, however, as from Arm. *cracq*, a bastard, the son of a bastard. *To cry crauch* is synon. with, *to cry cok*. V. COK.

CRAUCHMET, (gutt.) *s.* An exaction made by men in a state of war.

"Item, thai tuke *crauchmet* of Bute the samyn tyme, viz. 1c. bollis of male, 1c. bollis of malt, 1c. mertis, 1c. mercis of silver." MS. Chronicle of the reign of James II. of Scotland.

Can this be formed from Gael. *creach*, plunder? It may indeed be a corr. of some word left by the Norwegians, resembling Dan. *krigs-magt*, force of arms; or formed from *krog*, a place for drink. Teut. *kroegh-en* potare, and *mete*, a measure or proportion, q. something given under the name of drink-money.

To CRAW, *v. n.* 1. To crow; *crawin*, part. pa.

Phebus crounit bird, the nichtis orlagere,
Clappin his wingis thryis had *crawin* clere.
Doug. Virgil, 202. 8.

"As the auld cock *craws*, the young cock lears." S. Prov. Ferguson, p. 2. This intimates the obligation lying on parents, to set a proper example before their children.

2. To boast, to vapour, S.; like E. *crow*.

— They have scrapit the dautit *Plumb*,

Then *craw* fell crously o' their wark.
Fergusson's Poems, ii. 105.

A. S. *craw-an*, id. Teut. *kraey-en*, cornicari, garrire more cornicum. It is not improbable that both these verbs, as well as the name of the crow itself, have been formed in imitation of its cry.

CRAW, *s.* A crow, S.

CRAW *s.* The act of crowing, S.

November chill blaws loud wi' angry sough,
The short'ning winter day is near a close;
The miry beasts returning frae the pleugh;
The black'ning trains o' *craws* to their repose.
Burns, iii. 174.

"The *craw* thinks her ain bird fairest." Ferguson's S. Prov. p. 30.

A. S. *crawe*, Alem. *craue*, Dan. *krage*, Belg. *kraye*. These words Junius derives from Gr. κραυγη, clamor.

CRAW-CROOPS, *s. pl.* Crow-berries, or black-berried heath, S. B. Empetrum nigrum, Linn. Sw. *kraak-ris*, id. V. CROUP.

CRAW-DULSE, *s.* Fringed fucus; S. Fucus ciliatus, Linn. In S. this is eaten like the Fucus palmatus.

Denominated perhaps, like the next word, from its supposed resemblance to the foot of a *crow*.

CRAW-TAES, *s. pl.* Crowfoot, S. This name is given to different species of the Ranunculus, particularly, R. repens and acris.

CRAWDOUN, *s.* A coward, a dastard.

Becum thou cowart *crawdoun* recriand,
And by consent cry cok, thy dede is dicht.
Doug. Virgil, 356. 29.

This has been viewed as the same with E. *cravant*, *craven*; by pronouncing which, he, who was vanquished, in a criminal trial by battle, was obliged to proclaim his submission. If the appellant, or accuser, made this ignominious concession, he was said, amittere liberam legem, as becoming infamous; if the appellée, or party accused, he was accounted guilty, and immediately hanged.

Skinner derives *craven* from the v. *crave*; Sibb. from A. S. *craf-ian*, Isl. *kref-ia*, postulare, and *ande*, anima, spiritus. But the term is undoubtedly from O. Fr. *creant*, terme de Jurisprudence feodale. C' est une promesse de rendre service, Dict. Trev. By the use of it, therefore, the vanquished person merely declared that he did homage to the victor as his superior. Hence O. Fr. *creant-er*, *craant-er*, L. B. *creant-are*, fide aut sacramentis interpositis promittere; and *creant-um*, cautio de re quapiam facienda; Du Cange.

Crawdoun may be a corr. of *creant*. But if not from a different origin, we may suppose it to have been formed from *creant* and *donn-er*, to give faith, or do homage. V. RECRIAND.

To CREAM, *v. a.* To hawk goods, to carry them from place to place for sale, S. B. Belg. *kraam-en*, to expose to sale.

CREAM, CRAIM, CRAME, *s.* 1. A merchant's booth, a wooden shop, or a tent, where goods are sold, S.

Hence *the Creams* of Edinburgh, which are small shops or booths, projecting from the adjoining walls.

"The excellent law of death-bed, securing mens inheritances from being alienate at that time, may happen to be frustrate and evacuate,—if they make any merchandise privily in a shop or *crame*, or come to the mercate-place, when there is no publick mercate." Acts Sed. 29 Feb. 1692.

"Booths, (or as they are here called, *craims)* containing hardware and haberdashery goods, are erected in great numbers at the fare [fair], and stored with such articles as suit the generality." P. Lessuden, Roxb. Statist. Acc. x. 207.

Teut. *kraem*, cadurcum, taberna sive capsa rerum venalium; Kilian. Belg. *kraam*, a booth; Su.G. *krambod*, Dan. *kramboe*, pergula, a booth for merchandise.

2. A pack, or bundle of goods for sale.

"Ane pedder is called an marchand, or creamer, qhua bearis ane pack or *creame* vpon his back; quha are called beiraris of the puddill be the Scottes-men of the realme of Polonia." Skene, Verb. Sign. V. *Pede-pulverosus*.

Oft have I turst your hether *crame*,
And borne your self right oft-times hame,
With many a toom and hungry wame,
Whan thou hast been weel packit.
Collington Mare, *Watson's Coll.* i. 40.

i. e. Merchandise of heath.

Teut. *kraem* has also the sense of merx; Su.G. Dan. *kram*, merchandise of every kind. I find no vestige of this term in A. S. Perhaps the origin is Sw. *kram-a*, to press, because goods carried in a pack are compressed into as narrow bounds as possible.

CREAMER, *s.* A huckster, a pedlar, S. B.

Skene explains *Pede-pulverosus* as signifying "ane merchand or *creamer*, quha hes na certain dwelling place." Verb. Sign.

"Of the above there are—2 cadgers (fish-carriers), —2 *creamers*, persons who go through the parish, and neighbourhood, and buy butter, hens, eggs, &c. mostly for the Dundee market." P. Kirkden, Forfars. Statist. Acc. ii. 508.

Su.G. *kraemare*, propala, Teut. *kraemer*, tabernarius, venditor mercium.

CREAMERIE, CRAMERY, *s.* Merchandise, such goods as are usually sold by a pedlar, Aberd.

With my *cramery* gif ye list mell;
Heir I haif foly hattis to sell.
Lyndsay, *S. P. R.* ii. 94.

Teut. *kraemerije*, merx.

CREAM-WARE, CREME-WARE. *s.* Articles sold by those who keep shops or booths.

"Those who commonly frequent this countrey and trade with the inhabitants are Hamburghers,—who come here ordinarily in the month of May or about the beginning of June, and in several places set up booths or shops, where they sell—several sorts of *creme-ware*, as linen, muslin, &c." Brand's Descr. Zetland, p. 131.

CREEK *of day*, the first appearance of the dawn, S.; *skreek*, S. B.

Where they appear, nae vice dare keek,
But to what's good gives way,
Like night, soon as the morning *creek*
Has usher'd in the day.

Ramsay's Works, i. 121.

Teut. *kriecke*, aurora rutilans, primum diluculum, matutinus splendor, crepusculum; *krieck-en*, rutilare, to shine, to glitter, to look red; Belg. *'t krieken van den dag*, the peep of day. V. GREKING and SKREEK.

CREEL. V. CREIL.

CREEPERS. V. CREPARIS.

To CREEP IN, *v. n.* To shrink, to be contracted. *Cruppen in*, shrivelled, S.

Isl. *kropna*, contrahi.

CREEPY, CREEPIE, *s.* 1. A low stool, such as is occasionally used in a pulpit for elevating the speaker, S.

2. It sometimes denotes the stool of repentance, or that on which it was customary for culprits to sit when making public satisfaction in the church, S.

"It's a wise wife that kens her weird,
"What tho' ye mount the *creepy?*"

Ramsay's Poems, i. 273.

"The stool of repentance." N.

Perhaps from the v. *creep*, as being low.

CREESE, *s.* Crisis; *Ross's Helenore.*

CREET, *s.* V. CRAIT.

CREIL, CREILL, CREEL, *s.* An ozier basket, a hamper, S.; *scull*, synon.

— Ane card, ane *creill*, and als ane cradill.

Bannatyne Poems, p. 159. st. 7.

"As for millaris, that settis *creillis* and nettis in dammis, milne landis, and watters, destroyand reid fische, and fry of fische, as said is, salbe a punct of dittay." Acts Ja. IV. 1489. c. 32. Ed. 1566. c. 15. Murray.

Panniers are also called *creils*.

Of lads and lowns ther ryses sic a noyse,
Quhyle wenches rin away with cards and quheils,
And cadgers avers cast baith coals and *creils*.

Dunbar, Evergreen, ii. 59. st. 23.

Put your hand i' the *creel*,
And take out an adder or an eel.

Ferguson's S. Prov. p. 27.

One is said to be *in a creel*, or to have one's *wits in a creel*, when labouring under some temporary confusion or stupefaction of mind, S.

My senses wad be *in a creel*,
Should I but dare a hope to speel,
Wi' *Allan*, or wi' *Gilbertfield*
The braes o' fame.

Burns, iii. 249.

Perhaps it is rendered too forcibly in Gl. "to be crazed, to be fascinated."

The metaphor is probably borrowed from the vertigo sometimes occasioned by the jogging motion which one receives when carried in a pannier. This idea seems to receive confirmation from the phrase when fully expressed; "The man's in a *creill*, and the *creill's* wagging with him," S. B. But although the allusion should be viewed as obscure, the correspondent terms, in other Northern languages, are metaph. used in a way fully as unaccountable. Su.G. *korg* signifies a basket; and *faa korgen* denotes a repulse of any kind, especially when a man loses his sweetheart; Ihre. Germ. *kipe*, id. is used precisely in the same manner. *Die kipe kriegen*, repulsam ferre. Both the Germ. words *korb* and *kipe* are metaph. applied to vain and fruitless vows and prayers; because, as Wachter conjectures, these may be compared to empty baskets.

Sibb. mentions Ir. *kril* as signifying corbis, arca. This, however, by Lhuyd and Obrien is written *crilin*; Gael. *criol*, "a chest, coffer," Shaw; Ir. id. Su.G. *kaerl*, *kaeril*, a vessel, from *kar*, id. Isl. *kurla* signifies to cut twigs, virgas amputare.

To CREIL, *v. a.* To put into a basket, S.

CREELING, *s.* A foolish and indelicate custom, on the day after marriage, still retained among the vulgar in some places, S.

It is described, Statist. Acc. ii. 80, 81.

To CREIS, *v. n.* To curl.

O now thou spere, that neuir failyete in dede—
Now is the tyme that I maist myster the,—
That with my stalwart handis I may than
His hawbrek of his body to arrace,—
And in the dusty powder here and thare
Suddill and fule his crispe and yallow hare,
That are made *creis*, and curlis now sa wele.

Doug. Virgil, 410. 2.

Not from Fr. *friser*, or Lat. *crispare*, as Rudd. suggests, although uncertainly; but as allied to Germ. *kraus*, Su.G. *krus*, Belg. *kroes*, crispus; Teut. *kroes-en*, Germ. *kraus-en*, crispare.

To CREISCH, *v. a.* 1. To grease, S.

"Like the Orkney butter, neither good to eat, nor to *creisch* wool." S. Prov. "applied to a thing that is useful no way." Kelly, p. 237.

2. Used metaph. in reference to the use of money. S

The Court o' Session weel wat I—
Can *creish* the slaw-gawn wheels whan dry
Till Session's done.

Fergusson's Poems, ii. 42.

3. *To criesh one's lufe*, to give one money as a veil or gift; also, as a bribe, S.

"We cou'd na get a chiel to shaw us the gate, alpuist we had *kreish'd his lief* [lufe] wi' a shillin." Journal from London, p. 6.

The E. phrase, "to grease one in the fist," corresponds in the latter sense at least; "to bribe, to corrupt," Johns. The Fr. word is used in a metaph. sense nearly allied; *Il n'y a pas grand graisse*, there is not much gain to be made.

CREISCHE, CREESH, *s.* Grease, S.

Full mony a waistless wally-drag,
With waimis unweildable, did furth wag,
In *creische* that did incress.

Dunbar, Bannatyne Poems, p. 30. st. 9.

Fr. *graisse*, id. Skinner derives E. *grease* from Lat. *crass-us*.

2. A stroke, a blow, S. It is used in this sense metaph.

Now some for this, wi' satire's leesh,
Hae gi'en auld Edinbrough a *creesh*.

Fergusson's Poems, ii. 93.

CREISCHIE, CREISHY, *adj.* Greasy, S.

I ken be his *creishy* mow
He hes bene at ane feist.
Lyndsay, Pink. S. P. R. ii. 28.

CREYST, *s.* A person who is at the same time diminutive and loquacious, Border.

Perhaps from Teut. *kroes-en, kruys-en*, to curl, to contract. If the designation has originated from loquacity, the origin might be traced in Isl. *kryste* strido, also, stridor.

CREPARIS, CREEPERS, *s. pl.* Grapnels of iron, for dragging things out of the water; S. *creepers*.

"He perist in Lochtay, quhare he hapnit to be at ane fisching with his seruantis for his solace. His body was found be *creparis*, and buryit in Colmekyll.". Bellend. Cron. B. ix. c. 20. *Furcinalis*, Boeth.

From the *v. creep*, because of their being dragged alongst the channel.

CREVISH, *s. pl.* A crawfish, or crayfish.

"We were by the way great expences; their inns are all like palaces; no marvel they extortion their guests: for three meals, course enough, we would pay, together with our horses, L. 16 or L. 17 sterling. Some three dishes of *crevishes*, like little partans, 42s. sterling." Baillie's Lett. i. 216.

CREWIS, *pres. v.*

Cryand Crawis, and Kais, [and] that *crewis* the corne,—
Will into the corne yard
At evin and at morne. *Houlate*, i. 15.

In MS. *and* is evidently deleted. *Crewis* may either be for *craves*, A. S. *craf-ian*, Dan. *kreff-uer*, postulare; or *snatches*, Germ. *krug-en*, rapere; although the first seems preferable.

To CRY, *v. a.* To proclaim the bans before marriage, S.; corresponding to the E. phrase, *to call*.

To CRY, *v. n.* To be in labour, to be in a state of parturition, S.; *to cry out*, Shakspeare, id. Hence,

CRYING, *s.* Childbirth, labour, S.

They likewise say, of this wee body,
That she will make a charming howdy,
To sort the wives, and cook the crowdy,
At time o' *crying*.
R. Galloway's Poems, p. 121.

CRYKES, *pl. s.* Angles, corners.

——Wilyam Fransoys thaim befor
Clamb in *crykes* forouth ay.
Barbour, x. 602. MS.

"Creeks and corners," is still a common phrase, S. AS. *crecca*, a creek.

To CRIMP, *v. a.* To crumple, to plait very nicely, S.

Sw. *krymp-a*, to shrink, also, to wrinkle, *v. a.* Teut. *krimp-en*, contrahere.

To CRINCH, *v. a.* 1. To grind with the teeth.

2. *To crinch the teeth*, to rub them one against another, to gnash.

In this sense *grynstyng* is used by Wiclif. "There schall be weepyng and *grynstyng* of teeth," Mat. viii.

Fr. *grinc-er les dents*, Ital. *grinciare co'denti*, id.

CRINCH, *s.* A very small bit of any thing; properly of something edible, S.; probably from the *v.*, as denoting a small portion broken off by the teeth.

To CRINE, CRYNE, *v. n.* 1. To shrink, to shrivel, by reason of heat, exposure to the air, or otherwise, S.

One, who is shrivelled by age, is said to be *crynit in*.

I haif bene formest ay in feild,
And now sae lang haif born the scheild,
That I am *crynit in* for eild
This litle, as ye may se.
Evergreen, i. 263. st. 13.

All wicht but sicht of thy greit micht ay *crinis*.
Palice of Honour, iii. 94.

2. It is used improperly by Douglas, to denote the act of diminishing money by clipping it.

Sum treitcheour *crynis* the cunye, and kepis corne stakkis. *Virgil*, 238. b. 54.

Sibb. refers to Teut. *kleyneren*, diminuere. But here there is no affinity. This word indeed seems more nearly allied to the Celtic, than to any Gothic term. C. B. *krin-o*, Ir. *krion-am*, to wither, Ware's Antiq. Ireland; Gael. *crion-am*, *crian-am*, id. or to grow less; *crion*, withered, also little; *crionach*, withered sticks. A. S. *scrin-ian*, arescere, and Su.G. *skrin*, exsuccus, seem radically allied.

CRINKIE-WINKIE, *s.* A pother, contention, umbrage, S. B. Perhaps from SuG. *kraenka*, to be vexed in mind. Teut. *kronckel-wronckel*, sinuosus, flexuosus, is formed in a similar manner.

CRISP, CRISPE, KRISP, *s.* 1. Fine linen or cobweb lawn.

I haue foryet how in a robe,
Of clenely *crispe* side to his knees,
A bony boy out of the globe,
Gaue to hir Grace the siluer keis.
Burel, Watson's Coll. ii. 13.

Ane cleinly *crisp* hang owre his eyis.
Cherrie and Slae, st. 9.

This is mentioned in the description of Cupid. In the Lat. version;

Involvens niveâ de *Syndone* lumine velo.

Dunbar writes *krisp*.

—Curches, cassin thame abone, of *krisp* cleir and thin. *Maitland Poems*, p. 45.

Fr. *crespe*, cobweb lawn.

CRISTIE, CRISTY, *adj.*

"The vther lordis of Parliament to haue ane mantill of reide, rychtswa opinnit befoir, and lynit with silk, or furrit with *cristy* gray grece or purray, togidder with an hude of the samin claith, furrit as said is." Acts Ja. II. 1455. c. 52. Edit. 1566. *Cristie*, Skene.

This seems to signify crisp, curled; Belg. *kroes*, Su.G. *krus*, id.

CRO, CROY, *s.* The compensation or satisfac-

tion made for the slaughter of any man, according to his rank.

"Quhen ane rydand vpon horse, passes throw the towne, and with his horse feit strampes to the earth ane man gangand before him, swa that thereby he deceisses; he quha rydand commits this fault, or suffers that samine to be done, sall pay *Cro* and *Galnes* (assythment) as gif he had slane him with his awin hand." Reg. Maj. B. iv. c. 24. s. 1.

"The Schiref or Minister of Regalitie, that ministeris not the law," viz. on those who have shed blood, shall "pay to the King XL pundis and the *croy* to the narrest of the kin of the slaine man." Acts Ja. I. 1426, c. 104. Edit. 1566.

The "*Cro* of ane Erle of Scotland is seven tymes twentie kye, or for ilk kow, thrie pieces of gold *Ora;*—of ane Earles sonne, or of ane Thane, is ane hundreth kye;—of the sonne of ane Thane,—thriescore sax kye;—of ane husbandman—saxtene kye." Reg. Maj. B. iv. c. 36.

To this day the term is used in some factories, where the workmen are in some degree bound for each other. As from their poverty, money is often advanced before the work be finished; if any one of the workmen run off in arrears to his master, the rest are bound to finish the work, which is called making *up his crò*, S.

Gael. *cro* signifying cows, and *croo* a sheep-fold or cow-pen, Dr M'Pherson supposes that this word may thus have had its origin; as denoting that the manslayer was to make reparation in cattle taken out of his pen or fold; Crit. Diss. xiii. It might, however, originate from Ir. *crò*, death.

Ware seems to have viewed this term as peculiar to the Albanian Scots, or the Celts of Scotland; Antiq. p. 71. *Eric* was the synon. word among the Irish; as *Wergelt* in A. S.

To CROAGH, (gutt.) *v. a.* To strangle with a rope, Fifes.

CROCE, CROYS, *s.* One of the sails in a ship.

Heis hie the *croce*, (he bad) al mak thaim boun,
And fessyn bonettis beneth the mane sale doun.
Doug. Virgil, 156. 11.

And now the wynd blawis wele to sale away,
The maryneris glaid layis schippis vnder *croys*.
Ibid. 114. 29.

Sw. *kryss-topp*, the mizen-top, *kryss-segel*, the mizen-topsail. *Kryss* has the sense of *crux*, cross.

CROCHE, CROCHERT. V. HAGBUT.

CROCHIT.

The King *crochit* with crown, cumly and cleir,
Tuke him up by the hand
With ane fair sembland.
Gawan and Gol. iv. 22.

Mr Pink. renders this *covered;* and it is evidently the meaning, as appears from st. 28.

The King, cumly with kith, wes *crochit* with croune.

But I have met with no similar word, used in this sense.

CROCKONITION, *s.* A term applied to any thing bruised all to pieces, so as to be rendered quite useless, Buchan.

Perhaps formed from Teut. *kruyk*, an earthen vessel.

CROFT-LAND, *s.* The land of superior quality, which, according to the old mode of farming, was still cropped, S.

"Lime and manure were unknown, except on a few acres of what is called *croft-land*, which was never out of crop." P. Tinwald, Dumfr. Statist. Acc. i. 181.

CROIL, CROYL, *s.* A crooked person, a dwarf.

Of this mismade moidewart mischief they muit,
The crooked camschoch *Croyl*, unchristen, they curse. *Polwart, Watson's Coll.* iii. 13.

——Mean's thy silly mind,
Thy wit's a *croil*, thy judgment blind,
And love worth nought ava.
Ramsay's Poems, ii. 453.

Cryle, expl. by Sibb. *dwarf*, is undoubtedly the same word. It is used to denote a child that is able to speak before it can walk, Border; which suggests the idea of its being dwarfish or ricketty. "*A creil*, a short, stubbed, dwarfish man;" Northumb. Ray.

Kilian gives *kriel* as a word used in Holland in the same sense; parvulus, pumilus; whence *krielken*, a dwarfish hen. It seems radically allied to Teut. *krol*, which denotes what is contracted.

To CROYN, CRONE, CROON, CRUNE, *v. n.* 1. To make a continued cry, as a bull does, in a low and hollow tone, S.

He said he was a lichelus bul,
That *croynd* even day and nycht.
Maitland Poems, p. 360.

Crummie nae mair for Jenny's hand will *crune*,
Wi' milkness dreeping frae her teats adoun.
Fergusson's Poems, ii. 74.

Mr Pink. renders this *bellowed*. But this word, as generally used, is rather too forcible. *Roust* corresponds to bellow, E., and denotes the roaring of cattle, S. But *croyn* signifies the murmuring or groaning noise made by them, when they want food, are pained, or are dissatisfied on what account soever. Belg. *kreun-en*, *kron-en*, to groan, to whimper; Isl. *kryn-a*, grunnire, Verel. ejulare, G. Andr.

2. To whine, to persist in moaning; often used concerning peevish children, or adults who habitually utter heavy complaints under slight indisposition, S.

3. To hum, or sing in a low tone, S.

Tam skelpit on thro' dub and mire,
Despising wind, and rain, and fire;
Whiles holding fast his gude blue bonnet;
Whiles *crooning* o'er some auld Scots sonnet.
Burns, iii. 330.

CROYN, CRONE, CRUNE, CROON, *s.* 1. A hollow, continued moan, S.

Like as twa bustuous bullis by and by,—
Witl front to front and horne for horn attanis
Rus hand togiddir with *crones* and ferefull granis.
Doug. Virgil, 437. 49.

Amang the brachens, on the brae,
Between her an' the moon,

The deil, or else an outler quey,
Gat up an' gae a *croon*.
Burns, Halloween, st. 26.

2. An incantation; as being uttered with a hollow murmuring sound.

Here Mausy lives, a witch that for sma' price
Can cast her cantraips and gi'e me advice:
She can o'ercast the night, and cloud the moon,
And mak the deils obedient to her *crune*.
Ramsay's Poems, ii. 95.

To CROISE, *v. n.* To gossip, to talk a great deal about little, to magnify trifles. This word is much used, S. B. It is often applied to those, who, in religious matters, are supposed to have more sound than solidity, who make much ado about things that are indifferent, or magnify those which are comparatively of less moment.

I have sometimes thought, that this word might originate from the crusades, especially after they came into disrepute; Fr. *crois-er*, to go a crusading. Those, who manifested a whimsical or extravagant zeal might hence be said to *croise*. Britton uses *croyses* in the sense of *pilgrims*, probably because they wore the sign of the cross on their upper garments. V. Cowel, in vo. R. Brunne has *croised* to denote taking on the cross, or assuming this badge; p. 226.

——————Whan Lowys herd of that
Himself the first was *croised* on his flesh.

Su.G. *krus*, however, is nearly allied as to the general meaning. Literally it signifies, curled; it is used metaph., as denoting language employed to set off any thing, or with a design to deceive; whence *krus-a*, to use a feigned discretion in language. *Krus*, metaphoriee ita dicuntur verborum calamistri, et ad decipiendum compositae sermonis veneres: unde *krusa*, ficta in verbis civilitate uti; Ihre. Hence,

CROZIE, *adj.* Fawning, wheedling, Buchan: *phrasing*, synon.

CROISHTARICH, *s.* The fire-cross, or signal of war.

"The moment the alarm was given that danger was apprehended, a stake of wood, the one end dipped in blood, (the blood of any animal,) and the other burnt, as an emblem of fire and sword, was put into the hands of the person nearest to where the alarm was given, who immediately ran with all speed, and gave it to his nearest neighbour, whether man or woman; that person ran to the next village or cottage, (for measures had previously been so concerted, that every one knew his route), and so on, till they went through the whole country; upon which every man instantly laid hold of his arms, &c. and repaired to Car-na-cuimhne, where they met their leaders also in arms, and ready to give the necessary orders. The stake of wood was named *Croishtarich*." P. Crathy and Braemar, Aberd. Statist. Acc. xiv. 352.

Shaw writes *Croistara*, perhaps from *crois*, a cross, and *tara* a multitude.

CROK, *s.* A dwarf, Ang. *droich*, synon.

Su.G. *krack*, reptile, et per metaphoram animal quodvis *exiguum*, Ihre. But it seems to have a nearer affinity to Isl. *kracke*, *kroge*, foetulus, tener puellus vel pullus; G. Andr. p. 151.

CROK, *s.* An old ewe, one that has given over bearing, pl. *crokkis*, *crokkys*, S.

Crokkis are thus defined, Gl. Compl.

"Sheep which are two old for breeders, and which are separated from the flock to be fattened about the time that their teeth begin to fail: hence the adj. *crokkan*, applied to a sheep at this period."

Sum, that war ryatus as rammis,
Ar now maid tame lyk eny lanmis,
And settin doun lyk sarye *crokkis*.
Dunbar, Maitland Poems, p. 99.

To CROK, *v. n.* "To suffer decay from age." Sibb.

He conjectures that this *v.* may be formed from the last *s.*, or from Teut. *krok-en*, curvare.

CRONACH. V. CORANICH.

CRONACHIN, *part. pr.* Gossiping in a tattling sort of way, S. B.

This word seems allied to E. *crony*, an old acquaintance; generally used in S. to denote one who is somewhat in the gossiping stile; or corr. from *Coranich*, q. v.

CRONDE, *s.*

The *cronde*, and the monycordes, the gythornis gay. *Houlate*, iii. 10.

This seems to be *croude* in MS.; C. B. *crwth*, Gael. *cruit*.

Crowd is used in E. for *fiddle*. But they are different instruments.

"*Cruit* is the name of a stringed instrument used of old in Scotland and Ireland, which was the same with the Welch *crwdd* or *crwth*. For a long time past it has been confined to North Wales.—The Rev. Mr Evans gives the following account of it. Ex sex chordis felinis constat, nec eodem modo quo *violinum* modulatur, quamvis a figura haud multum abludat." Report Comm. Highland Soc. App. p. 268.

To CRONE, *v. n.* To use many words in a wheedling sort of way, Buchan; synon. *Phrase.*

CRONY, *s.* A potatoe, Dumfr. It seems to be a cant term. Hence *crony-hill*, a potatoe-field.

To CROOK, *v. n.* To halt in walking, to go lame, S.

"We halt and *crook*, ever since we fell." Rutherford's Lett. P. I. ep. 61.

"It is ill *crooking* before cripples;" Ramsay's S. Prov. p. 45.

Sw. *krok-ia*, id.

CROOK, *s.* A halt, S.

"If ye mind to walk to heaven, without a cramp or a *crook*, I fear ye must go your alone." Rutherford's Lett. P. II. ep. 2. V. CRICKIS.

CROOKSADDLE, *s.* A saddle for supporting panniers, S. B.

"Creels and *crook-saddles* are entirely in disuse." P. Alford, Aberd. Statist. Acc. xv. 462.

"Horse-loads are for the most part carried in small creels, one on each side of the horse, and

fixed by a rope to the *crook-saddle.*" P. Stornoway, Lewis, Statist. Acc. xix. 248.

"Cadgers are ay cracking of *crooksaddles*;" Ferguson's S. Prov. p. 9.

It is probably denominated from its curved form; as Su.G. *klef* signifies panniers, and *klefsaddel*, a packsaddle, from *klyfwa*, to cleave.

CROONER, CROWNER, *s.* According to some, the Grey Gurnard, a fish, S. Loth. Trigla gurnardus, Linn. It receives this name from the *cruning* or *croyning* noise it makes after being taken. It is also vulgarly called *the Captain.*

"It is no sooner landed on board, than it begins to utter a croaking, plaintive noise, something like that of an angry person." Barry's Orkn. p. 287.

But, from its character, it appears rather to be the Trigla Lyra. It indeed seems to be called *Lyra*, and also the *Piper* E., for the same reason that with us it is denominated the *Cruner*. V. Penn. p. 234.

Lyra, quibusdam *the Crowner*, aliis ex nostratibus the *Sea-Hen:* quae appellatio quoque *(Sea-Hen)* Germanis communis est, referente Turnero. Scot. p. 24. More properly, *Crooner*; Fife, p. 127. V. CROYN.

To CROPE. V. CROUP.

CROOT, *s.* A puny, feeble child; *A weary croot*, Loth.

According to Bullet, Arm. *crot* is a little child, petit enfant. More probably, however, this is merely a metaph. use of *Crote*, q. v.

CROTE, *s.* The smallest particle.

Gyve evyr I thowcht for to do sua,
I pra God, hyne I newyre ga;
Bot at this ilk pes of bred
Here at yhoure bord be now my dede,
And of it nevyr a *crote*,
Quhill I be wyrryd, owre-pas my throt.
Wyntown, vii. 4. 83.

Sw. *krut*, powder; also, gunpowder; Dan. *krud*, id. Belg. *bus-kruydt*, gunpowder.

CROUCHIE, *s.* One that is hunch-backed, S.

He swoor 'twas hilchin Jean M'Craw,
Or *crouchie* Merran Humphie.
Burns, iii. 134.

Su.G. *krok*, Belg. *krook*, Fr. *croc*, C. B. *crwcca*, curvus, incurvus; Su.G. *krok-ryggot*, cujus dorsum incurvum est; *krok-a*, curvare.

To CROUD, CROWDE, *v. n.* 1. To coo as a dove.

The kowschot *croudis* and pykkis on the ryse.
Doug. Virgil, 403. 22. *Crowde*, Ibid. 404. 29.
The cushet *crouds*, the corbie crys.
Cherrie and Slae, st. 2.

2. "We use it S. for the noise of frogs," Rudd. Gl. Addend.

3. Metaph. to groan, to complain.

"They are a *groning* generation, turtles *crouding* with sighes and grones which their tongues cannot expresse." Z. Boyd's Last Battell, p. 299.

V. *Crout*, which is evidently the same word. C. B. *gridhuan*, gemere; Belg. *kryt-en*, to cry; Germ. *kreide*, mourning, whence *kreiss-en*, plangere. Dicitur tantum de gemitu; Wachter.

CROUDE, *s.* An instrument of music formerly used in S. V. CRONDE.

CROVE, *s.* A cottage. V. CRUFE.

To CROUP, CROPE, CRUPE, CROWP, *v. n.* 1. To croak, to cry with a hoarse voice; a term applied to crows.

"The ropeen of the rauynis gart the cras i. e. (crows) *crope;* the huddit crauis cryit varrok, varrok." Compl. S. p. 60.

Crupand craw, I sall gar crop thy tung.
Kennedy, Evergreen, ii. 68. st. 19.

——In time of Spring the water is warme,
And *crowping* frogs like fishes there doth swarme.
Hudson's Judith, p. 31.

2. To speak hoarsely, as one does under the effects of a cold, S.

This has been traced to MoesG. *hrop-jan*, clamare; Isl. *hrop-a*, id. vehementer clamo; G. Andr.

CROWPING, *s.* The hoarse sound made by cranes.

—Trumpettis blast rasyt within the toun
Sic manere brute, as thocht men hard the soun
Of crannis *crowping* fleing in the are.
Doug. Virgil, 324. 32.

CROUP, *s.* A fatal disease affecting the throat of a child, in consequence of which it breathes with a kind of croaking noise, S.; *Cynanche trachealis.*

"It is known by various names in different parts of Britain. On the East coast of Scotland it is called the *croup*. On the West they call it the *chock* or *stuffing*. In some parts of England, where I have observed it, the good women call it *the rising of the lights.*" Buchan's Domestic Med. p. 615. It is also called the *closing*. P. Loudon, Ayrs. Statist. Acc. iii. 107.

But whatever name may be given in some particular places, that of *croup* is generally known through S. It seems to originate from the noise made in breathing. V. the *v.*

CROUP, *s.* "A berry; *Craw-croops*, crow-berries; A. S. *crop*, uva," Gl. Sibb. V. CRAW-CROOPS.

CROUS, CROUSE, *adj.* Brisk, lively, bold, apparently brave, S.

Ane spak wi wourdis wonder *crous*,
"A done with ane mischance!"
Peblis to the Play, st. 10.

A done, i. e. Have done.

He's sae *crous* that he wou'd try
To be brave Ajax' maik.
Poems in the Buchan Dialect, p. 3.

"A cock is *crouse* on his ain midding;" S. Prov. Ferguson, p. 2.

Mr Pink. views this as a contr. of *courageous;* Select Scot. Ball. ii. Gl.

Sibb. derives it from Fr. *courroucé*, angry, fuming, chafed. But the sense does not correspond. Belg. *kroes*, Germ. *kraus*, Su.G. *krus*, *krusig*, all signify crisp, curled, frizzled. This may be the origin, as our term conveys the idea of a person assum-

ing a great deal of self-importance. The primary allusion, indeed, seems to be to a cock, who is said to be *crouse*, when he bristles up his feathers, so as to make them appear as if *curled*. Dan. *krus-a*, adorno, cincinnum paro; G. Andr. p. 155.

CROUSENESS, *s.* Appearance of self-importance, or of courage, S.

Ajax for a' his *crouseness* now,
Cud na get out his sword.
Poems in the Buchan Dialect, p. 24.

CROUSELY, *adv.* With confidence; often as also implying some degree of petulance, S.

——How *crously* does he stand!
His taes turn'd out, on his left haunch his hand.
Ramsay's Poems, i. 354.

To CROUT, *v. n.* 1. To make a croaking, murmuring, or rumbling noise, S. pronounced *croot*.

And O, as he rattled and roar'd,
And graen'd, and mutter'd, and *crouted*,
And Bessie to tak awa shor'd.
Jamieson's Popular Ball. i. 298.

Expl. "made a noise like the roaring of cattle when they threaten each other; Gl. But it never, as far as I know, denotes a *roaring* noise. If applied to cattle, it might be as synon. with *croyn*, *crune*.

The belly is said to *croot*, when there is a noise in the intestines in consequence of flatulence.

The Germans have at least a synon. phrase; *Der bauch gurret*, the belly rumbles.

2. To coo, as a dove; also, to emit that sound which is made by an infant in its throat, when well pleased, S.

"The dou *croutit* hyr sad sang that soundit lyik sorrou." Compl. S. p. 60. V. CROUD.

CROWDIE, *s.* 1. Meal and water in a cold state, stirred together, so as to form a thick gruel, S.

There will be drammock, and *crowdie*.
Ritson's S. Poems, i. 211.

Crowdy-mowdy is sometimes used in the same sense.

With *crowdy mowdy* they fed me.
Ibid. p. 182.

2. It is frequently used as a designation for food of the porridge kind in general.

Grind the *gradden*, grind it:
We'll a' get *crowdie* whan it's done,
And bannocks steeve to bind it.
Jamieson's Popular Ball. ii. 355.

"Keep your breath to cool your *crowdie*;" Ramsay's S. Prov. p. 47.

This word is very ancient, and claims affinity with a variety of similar terms in other languages. Su.G. *grot*, Isl. *graut-ur*, pulse made of meal and water, edulii genus ex aqua et farina confectum. A. S. *grut*, *gryt*, Belg. *grutte*, Germ. *gruss*, meal, E. *grout*, coarse meal; S. *grouts*, oats that have the husk taken off, and are partially ground. Shetl. *grute*, id. Fr. *gruotte*, *griotte*, meal. Hence,

CROWDIE-TIME, *s.* Time of taking breakfast; *crowdie* being here used, as above, rather in a ludicrous sense, for porridge, S.

Then I gaed hame at *crowdie-time*,
An' soon I made me ready.

To CROWL, *v. n.* To crawl, S.

Ha! whare ye gaun, ye *crowlin* ferlie,
Your impudence protects you sairly.
To a Louse, *Burns*, iii. 228.

Belg. *krioel-en*, id.

CROWNELL, *s.* A small crown, a coronet.

Her *crownell* picht with mony precius stane
Infirit all of birnand flawis schane.
Doug. Virgil, 207. 16.

L. B. *coronula*, parva corona; Du Cange.

CROWNER, CROWNARE, CROUNAL, *s.* 1. An officer, to whom it belonged to attach all persons, against whom there was any accusation in matters pertaining to the *crown*. There seems to have been one for each county, and in many instances for each district. The office was materially the same with that of *Coroner* in E.

"All attachments perteines to the *Crowner*, quhere the accuser makes mention, in his accusation, of the breaking of the King's peace. Otherwaies, gif he makes na mention thereof, the attachment perteines to the shiref." Lawes Malc. II. c. 16.

Til Elandonan his *Crownare* past,
For til arest mysdoaris thare.
Wyntown, viii. 24. 120.

2. He who had the charge of the troops raised in one county.

"When all were ordained to send out the fourth man, we (in the sheriffdom of Ayr) sent out 1200 foot and horsemen, under Lord Loudon's conduct as *crowner*.—Renfrew had chosen Montgomery their *crowner*." Baillie's Lett. i. 164.

"Our *crowners* lay in canvas lodges, high and wide; their captains about them in lesser ones; the soldiers about all in huts of timber, covered with divot or straw. Our *crowners* for the most part were noblemen." Ibid. i. 175.

Here it is used, although improperly, in the same sense with *colonel*, Hisp. Belg. *coronel*, S. pron. *cornel*.

Crounal seems to have the same signification.

Sen for loun *Willox* to be your *crounal* strang,
Quhais heid and schoulders ar of beuk aneuch,
That was in Scotland vyreenin you amang,
Quhen as he drave, and *Knox* held steve the pleuch.
Nicol Burne, *Chron. S. P.* iii. 455.

CROWNARSHIP, *s.* The office of a crowner.

The first certain proof of the existence of this office occurs in the reign of David II.

"Carta to Allan Erskine, of the office of the *Crownarship* of Fyfe and Fothryf." Robertson's Index, p. 50. 4.

This is sometimes expressed by the L. B. term.

"Carta to Ade Coussor, of the office *Cronarie*, in vicecom. de Berwick." Ibid. p. 30. 4.

Although in most instances, as would seem, the coronership included a county, it was occasionally confined within very narrow limits.

"Carta to Gilbert Carrick, anc liferent of the

office of *Coronership* betwixt the waters of Air and Doue." Ibid. p. 41. No. 42.

This is evidently an error for *Done*, or *Doune*, the *Doon* celebrated by Burns.

CROWNER, *s.* The name of a fish. V. CROONER.

CROW-PURSE, *s.* The ovarium of a skate, Orkn.

CRUBAN, *s.* A disease of cows, S. B.

"The *cruban* prevails about the end of summer, and during harvest, and is produced by hard grass, scarcity of pasture, and severe sucking of the calves. The cows become poor, exhausted, and scarcely able to move, while their hinder legs are contracted towards their fore feet, as if they were drawn by cords. The only remedy is to give them ease, soft pasture, and prevent them from being so much exhausted by suckling the calves." Prize Essays, Highl. Soc. S. ii. 209.

CRUBAN, *s.* A sort of pannier made of wood for fixing on a horse's back, Caithn.

"The tenants carry home their peats, and some lead their corn, in what they call *crubans*." P. Wick, Statist. Acc. x. 23.

CRUDS, *s. pl.* Curds, S. *cruuds*, Buchan.

He—roos'd my *cruds*, and said, to eek my praise,
He ne'er had feasted better a' his days.
Shirrefs' Poems, p. 142.

CRUDY BUTTER, "a kind of cheese, only made by the Scots, whose curds being generally of a poorer quality than the English, they mix with butter to enrich it." Sir J. Sinclair's Observ., p. 154.

CRUE-HERRING, *s.* Apparently the Shad or Mother of Herrings, Clupea Alosa, Linn. V. Penn. p. 296.

Alosa minor a *Crue-Herring*. Sibb. Scot. p. 23.

Are they thus named, because so large that they are sometimes detained in *cruves*?

CRUELL, *adj.* 1. Keen in battle.

Perseys war trew, and ay of full gret waill,
Sobyr in pess, and *cruell* in battaill.
Wallace, iii. 308. MS.

2. Resolute, undaunted.

Off manheid thai in hartis *cruell* was;
Thai thocht to wyn, or neuir thine to pass.
Ibid. vi. 566. MS.

3. Terrible.

The awful ost, with Eduuard off Ingland,
To Beggar come, with sexte thousand men,
In wer wedis that *cruell* war to ken.
Wallace, vi. 341. MS.

4. Acute. "Cruel pain," acute pain, S.

CRUELS, *s.* The king's evil, scrophula, S. Fr. *ecrouelles*, id.

"Not long after, his right hand and right knee broke out in a running sore, called the *cruels*.—Not many days after he died in great terror, and used to cry out, This is the hand I lift up to take the *Test*, and this is the knee I bowed." Wodrow, ii. 445.

CRUFE, CRUIFE, CROVE, *s.* 1. A hovel, a mean hut, S. *cru*, S. B.

——The pure husband hes nocht
Bot cote and *crufe*, upone a clout of land.
Henrysone, Bannatyne Poems, p. 120. st. 17.

——I that very day
Frae Roger's father took my little *crove*.
Ramsay's Poems, ii. 186.

2. A stye.

"*Creffera*, or *hara porcorum*, ane *cruife*, or ane swines *cruif*,—quhilk in sum auld buikes is called ane *stye*." Skene, Verb. Sign.

Isl. *kroo*, Su.G *krog*, Teut. *kroegh*, all signify a tavern or alehouse. But it seems more nearly allied to Isl. *kroa*, *hroof*, structura vilis,—qualis navigiorum statiuncula; G. Andr. Perhaps we may view as cognate terms, A. S. *cruft*, Teut. *krofte*, *krufte*, a vault or hollow place under ground, a cave; as Corn. *krou* signifies a hut, a sty; Ir. *cro*, id.

CRUISKEN *of whisky*, a certain measure of this liquor, Ang.

Dan. *kruus*, a cup, a goblet to drink out of, a mug. This word, however, has probably been imported from the Highlands; as Ir. *cruisgin* signifies a small pot or pitcher.

CRUKE, *s.* A circle. *At the monys cruke*, at full moon.

It semys ane man war manglit, theron list luke,
Like dremes or dotage in the *monys cruke*.
Doug. Virgil, Prol. 158. 29.

"He uses the word *cruke*, or crook, for *circle*, when the moon's orb is round and full. Thus we say, S. *He has a thing in the crook of his neiff*, when his hand goes round and encompasses it, that it is scarce seen." Rudd.

The term would seem more properly to apply to the moon when in the form of a crescent; from Teut. *krok-en* curvare.

Among the articles necessary to the purposes of incantation, mention is made of the

— Taill and mayn of a baxter aver,
Had careit hame heather to the oyne,
Cutted off in the *cruik* of the moone.
Legend Bp. St. Androis, Poems 16th Cent. p. 318.

The *waning* of this luminary seems to correspond best to magical operations.

CRUKIS, CROOKS, *s. pl.* The windings of a river, S.

The Persyé said, Forsuth he is nocht ded;
The *crukis* off Forth he knawis wondyr weyll;
He is on lyff, that sall our natioune feill:
Quhen he is strest, than can he swym at will,
Gret strenth he has, bath wyt and grace thare-till. *Wallace*, v. 513. MS.

The noble Neidpath Peebles overlooks,
With its fair bridge and Tweed's meandring *crooks*.
Upon a rock it proud and stately stands,
And to the fields about gives forth commands.
Pennecuik's Tweeddale, p. 30.

Isl. *krok-r*, angulus; deflexio itineris; G. Andr. p. 163. Su.G. *krok*; *krok-a*, curvare.

The use of this word renders it probable that *links*, the term which denotes the land included in

the *crukis*, contains an allusion to the links of a chain.

To CRULGE, *v. a.* To contract, to draw together, S. Thus a hunchbacked person, or one who is rickety, is said to be *aw crulged thegither*.

It is also used in a neut. sense, as signifying, to draw the body together.

—— Help the sakeless saul,
Wha, tho' his pulse beats brisk and baul',
Is forc'd to bide the frost and caul'
Whan he lies down,
And, *crulgin'*, lay himsel' twa-faul',
And hap his crown.
Shirrefs' Poems, p. 358.

Teut. *kroll-en*, *krull-en*, intorquere, sinuare, flectere. Isl. *krull-a*, confundere. It seems radically the same with *Croil*, q. v.

CRULGE, *s.* A confused coalition, or conjunction of different objects. Sometimes it includes the idea of collision, S.

Isl. *krull*, confusio.

CRUMMIE, CRUMMOCK, *s.* A name for a cow; properly, if I mistake not, one that has crooked horns, S.

My *crummie* is an useful cow,
And she is come of a good kine.
Auld Cloak, Tea Table Miscell.

They tell me ye was in the other day,
And sauld your *crummock*, and her bassand quey.
Ramsay's Poems, ii. 87.

Isl. *krumme*, Su.G. Dan. *krum*, A. S. *crumb*, Belg. *krom*, Franc. Germ. *krumm*, C. B. *crwmm*, *achrwm*, Gael. *crom*, crooked. Isl. *krumma* is equivalent to S. *goupen* and *goupenfow*. 1. Palma extensa et camura. 2. Quantum manu capi potest; G. Andr. p. 153.

CRUMMOCK, CRUMMIE-STICK, *s.* A staff with a crooked head, for leaning on, S.

But wither'd beldams, auld and droll,—
Lowping and flinging on a *crummock*,
I wonder didna turn thy stomach.
Burns, iii. 333.

CRUMMOCK, *s.* Skirret, a plant, S. Sium sisarum, Linn.

"Cabbage, turnip, carrot, parsnip, skirret, or *crummocks*, &c. grow to as great a bigness here as any where." Wallace's Orkney, p. 35. It is also mentioned by Brand, p. 24.

Gael. *crumag*, a skirret, Shaw; perhaps denominated from its being somewhat *crooked* in form.

To CRUMP, *v. a.* To make a crashing noise in eating any thing that is hard and brittle, S.

Tib's teeth the sugar plums did *crump*.
Morison's Poems, p. 19.

CRUMP, CRUMPIE, *adj.* Crisp, brittle; applied to bread that is baked dry, E. *crimp*.

— Farls bak'd wi' butter
Fu' *crump* that day.
Burns, iii. 3[illegible].

Auld auntie, now three score an' sax,
Quick mumbled them sae *crumpie*.
Rev. J. Nicol's Poems, i. 28.

Johnson derives the E. word from *crumble* or *crimble*. Perhaps it is rather allied to Teut. *krempen*, to contract; as bread of this kind, by a similar metaph., is said to be *short*.

To CRUNE. V. CROYN.

To CRUNKLE, *v. a.* 1. To cress, to rumple, S. A. Bor. part. pa. *crinkel'd*, E. *crenclid*, Chaucer. Sw. *skrynkla*, id.

2. Shrivelled, contracted, S.

Teut. *kronckel-en*, Belg. *krinkel-en*, to curl, to wrinkle; *ge-kronkeld*, full of windings, bent; Su.G. *skrynkla*, to wrinkle.

CRUNKLE, *s.* A cress, a wrinkle, S.

CRUNT, *s.* A blow on the head with a cudgel, S.

An' mony a fallow got his licks,
Wi' hearty *crunt*.
Burns, iii. 255.

CRUPAND. V. CROUP, *v.*

CRUVE, CRUIVE. *s.* A box or inclosure, made with spars, like a hen-crib, generally placed in a dam or dike that runs across a river, for the purpose of confining the fish that enter into it, S.

"Item, that al *cruuis* & yairis set in fresche watters, quhair the sey fillis and ebbis, the quhilk destroyis the fry of all fischeis, be destroyit and put away for euer mair." Acts Ja. I. 1424. c. 13. Edit. 1561.

Su.G. *krubba*, praesepe. For there is no good reason to doubt that it is originally the same word with E. *crib*.

CRUTLACHIN, *part. pr.* Conversing in a silly tattling way, S. B.; perhaps a dimin. from the *v. Crout*, q. v.

CUCHIL, CUTHIL, *s.* "A forest, grove, special place of residence," Rudd.

Ane thik aik wod, and skuggy fyrris stout
Belappit al the said *cuchil* about.
Doug. Virgil, 264. 37. Nemus, Virg.

There grew ane fir wod, the quhilke into dayntè
Full mony yeris held I, as is knaw;
This was my *cuthil* and my hallouit schaw.
Ibid. 277. 4.

Rudd. derives it from Fr. *couche*, lectus, sedes. But *cuthil* seems to be the reading in both MSS.; allied to C. B. *coedawl*, belonging to a forest, *coedlwyn*, a place planted with trees; *koed*, *koeduig*, Corn. *kuit*, Arm. *koat*, a wood.

CUCK-STULE, CUKSTULE. V. COCK-STULE.

CUD, *s.* A strong staff, S. *cudgel*, E.

Teut. *kodde*, *kudse*, a club; clava, Kilian.

To CUD, *v. a.* To cudgel, S.

CUDDY-RUNG, *s.* A cudgel.

That *cuddy rung* the Drumfres fuil
May him restrane againe this Yuil.
Dunbar, Maitland Poems, p. 108.

CUDBEAR, *s*, The Lichen omphalodes, Dark purple Dyer's Lichen; used as a dye-stuff, S.

"This is a manufacture for making a dye-stuff, now becoming an useful article, and employed chiefly in the woollen and silk manufactures of Britain, and

is made from an excrescence that grows upon rocks and stones, a species of the liechen or rock-moss, which, with certain chemical preparations, makes a dye-stuff called *cudbear*. It was known and used as a dye-stuff in the Highlands of Scotland by the name of *corkes* or *crottel*, some hundred years ago." Barony P. Glasgow, Statist. Acc. xii. 113.

CUDDIE, *s.* An ass, Loth.; most probably a cant term.

CUDDIE, CUTH, *s.* The cole-fish.

"The fish which frequent the coast are herrings, ling, cod, skate, mackerel, haddocks, flounders, sye and *cuddies*." P. Durinish, Sky, Statist. Acc. iv. 131. V. CUTH.

The *Cuddie* is elsewhere mentioned as the same with the *saith*. V. SEATH. Here, the *sye*, as distinguished from it, may denote the pollack or sythe, the Norw. name of which is *scy;* Pennant's Zool. iii. 154. first edit.

CUDDING, *s.* The name for char, Ayrs.

"In both loch and river [Doon] there are salmon, red and white trouts, and *cuddings*, or charr." P. Straiton, Ayrs. Statist. Acc. iii. 589.

To CUDDLE, CUDLE, *v. n.* To embrace, generally with the prep. *in* affixed, S.

I wat na how it came to pass,
She *cuddled in* wi' Jonnie,
And tumbling wi' him on the grass,
Dang a' her cockernonny
A jee that day.
Ramsay's Poems, i. 273.

It is often applied to a child nestling in its nurse's bosom; Cumb. *coddel*, id.

Cuddle is used by Prior, but merely as signifying to lie close, to squat.

She *cuddles* low behind the brake.

Johnson views it as "a low word—without etymology." But it may be from Teut. *kudd-en* coire, convenire; or C. B. *cuddigl*, cubiculum, from *cuddio*, abscondere, celare.

CUDDLIE, *s.* A whispering, or secret muttering among a number of people, S. B.

Perhaps allied to Belg. *kout-en*, to talk, to discourse; or a dimin. from Isl. *kued-a*, id.

To CUDDUM, CUDDEM, *v. a.* 1. "To *cuddum* a beast," to make it tame and tractable. *Cuddumin siller*, is money given to a shepherd, that he may be attentive to a beast newly joined to the herd or drove, S. B.

2. To bring into domestic habits; applied to persons, S.

Well, aunt, ye please me now, well mat ye thrive!
Gin ye her *cuddum*, I'll be right belyve.
Ross's Helenore, p. 40.

—— Alas! she'll be my dead,
Unless ye *cuddem* and advise the lass,
Wha has to me a heart as hard as brass.
Morison's Poems, p. 121.

Teut. *kudde* signifies a flock, and *kudd-en*, to go or flock together. But it seems to be rather from Fr. *accoutum-er*, to accustom.

CUDDUM, *adj.* Tame, usually applied to a beast, S. B. Fr. *accoutumé*. V. the *v.*

CUDE, CUDIE, *s.* (pron. as Gr. *υ*). A small tub, Ang. V. COODIE.

CUDE, CODE, *s.* A chrysom, or face-cloth for a child at baptism, according to the Romish form.

"The Earl of Eglington carried the salt, the Lord Semple the *cude*, and the Lord Ross the bason and ewer." Spotswood, p. 197.

I pray God, and the holy rude,
Sen he had smord intill his *cude*,
And all his kyn.
Pink. S. P. R. ii. p. 176.

— You was cristened, and cresomed, with candle and *code*,
Folowed in fontestone, on frely beforne.
Sir Gawan and Sir Gal. i. 18.

Abp. Hamiltoun describes this as if it were a covering for the body.

"Last of all the barne that is baptizit, is cled with ane quhite lynning claith callit ane *cude*, quhilk betakins that he is clene weschin fra al his synnis, that he is brocht to the libertie of the Haly Spreit, that he suld lyue ane innocent lyfe all the dais of his lyfe, aye quhil he cum to the iugement seit of our saluiour." Catechisme, Fol. 132.

The word occurs in O. E. "*Cude, cude-cloth*, a chrysom, or face-cloth for a child.—Probably *Gude-cloth*, i. e. *God's cloth*, or the holy piece of linen, used in the dedication of the child to God." Cowel. Perhaps rather from C. B. *cudd-io*, to cover, to conceal.

CUDE, CUIDE, *adj.* Harebrained, appearing as one deranged, Border; synon. *skeer*.

This word is entirely different, both in sense and pronunciation, from *cow'd*, suppressed; and may be allied to Isl. *kuid-a* to fear evil, *quide*, fear, *quidin*, timid, fearful; meticulosus, G. Andr. It may have originally denoted that temporary derangement which is produced by excess of fear. Teut. *keye*, however, signifies stultus, insanus, vacillans cerebro; also as a *s.*, a disease of the brain; Kilian. But as it is used precisely in the same sense with *Skew'd*, q. v., it may have been originally the same word, the *s* being thrown away; this letter being very ambulatory, in the beginning of words, in different Goth. dialects.

CUDEIGH, *s.* A gift, a bribe; a premium for the use of money, Loth.; a gift conferred clandestinely, S. Sibb. derives it from Gael. *cuid*, a share or part. *Cuidaigh-am* signifies to help, to assist, Shaw.

But sickerly I took good tent,
That double pawns,
With a *cudeigh*, and ten per cent,
Lay in my hands.
Ramsay's Poems, i. 308.

CUFE, *s.* A simpleton, S. V. COOF.

CUFF *of the neck*, the fleshy part of the neck behind, S.; perhaps from Fr. *cou*, the neck.

To CUINYIE, *v. a.* To coin, to strike money.

"That the *cuinyeouris* vnder the pane of deid, nouther *cuinyie* Demy, nor vther that is cryit till haue cours in the land, nor yit VI. d. grotis." Acts Ja. II. 1456. c. 64. Edit. 1566.

Fr. *coign-er*, id. L. B. *cun-ire*, cuneo notare, typo signare; Du Cange.

CUINYIE, *s.* 1. Coin, money, S. B.

"That thair be ane trew substantious man,—quhilk sall forge money, and *cuinye* to serue the kingis liegis." Acts Ja. IV. 1489. c. 34. Edit. 1566.

The law he made, lat him be paid
Back just in his ain *cuinyie*.
Poems in the Buchan Dialect, p. 8.

2. The mint.

"As for the siluer wark of this realme, quhilk is brocht to the *cuinyie*, that is not sa fyne, the said cuinyeour sall gif and deliuer thairfoir the verray anale to the awnar of the said siluer." Acts Ja. IV. 1489. c. 34. Edit. 1566.

CUINYIE-HOUSE, *s.* The mint.

"The valoure of money, sauld in the *cuinyie-house*, suld be modified be Goldsmithes." Skene, Index to Acts of Parliament.

CUINYIOURE, *s.* The master of the mint. V. CUINYIE, *v.*

CUIRIE, *s.* Stable, mews.

"The King of France caused his Mr Stabler to pass to his *cuirie*, where his great horse were, and waled a dozen of the best of them, with all things requisite to them, and present them to the King of Scotland." Pitscottie, p. 159.

Fr. *escurie*, id. It is also written QUIRIE, q. v.

CUISSER, CUSSER, *s.* A stallion, S.

Without the *cuissers* prance and nicker,
An' o'er the lee-rig scud.
Fergusson's Poems, ii. 28. V. CURSOUR.

CUIST, *s.* A term allied to *Custroun*, q. v.

And we mell, thou shalt yell, little custroun *cuist*.
Polwart, *Watson's Coll.* iii. 2.

CUITCHOURIS, *s. pl.* "Gamesters, gamblers; also smugglers, those who lie in wait to carry on some secret trade. Fr. *coucheur*; or perhaps from Teut. *kute*, talus, a cubical cone used as a die." Gl. Sibb. V. COUCHER.

CULDEES, CULDEY, a sort of monkish preachers, who formerly resided in Scotland and Ireland, were greatly celebrated for their piety, and chose some of their own society as their overseers. The latter were designed by early writers, without distinction of place or rank, *Scotorum episcopi*.

"These *Culdees*, and overseers of others, had no other emulation but of well doing, nor striving, but to advance true piety and godly learning." D. Buchanan's Pref. to Knox's Hist. C. i. b.

"In this tyme the Scottis began to be rycht profound in theologie and haly writ, be doctryne of certane monkis, quhilkis wer callit in thay dayis *Culdey*, that is to say, the honoraris of God. For than al priestis that honorit God war callit *Culdei*. Thir priestis be general vocis chesit ane bischop to have auctorite and jurisdiction aboue thaym." Bellend. Cron. B. vi. c. 5.

According to Boece and Buchanan, they were called *Culdei*, q. cultores Dei, or worshippers of God, from Lat. *colo* and *Deus*. Spotswood thinks that they were named from the *cells* in which they lived; Hist. p. 4.

Others have embraced still more far-fetched etymons. Nicolson says that Culdee signifies a black monk, as being meant to denote the colour of the *cowl*, Ir. *culla*; Pref. to Irish Hist. Library. Some have supposed that this word was borrowed from the Greeks, in the same way as the names bishop, presbyter, deacon, and monk, have come to us from them; for their monks confined to cells are called Κελλιωται. V. Goodall, Introd. ad Scotichron. p. 68.

The origin assigned by Obrien is certainly preferable to any of these. In Ir. it is *Ceile-De*, from *ceile*, a servant, and *De*, God. Goodall adopts this etymon; observing that, in more ancient MSS., the word is not written *Culdei*, but *Keledei*, and that the more learned in our ancient language affirm, that the word is compounded of *keile* a servant, and *Dia*, God.

Dr Smith gives the same etymon. "The word *Kelidei* is, in fact, merely the Latinized Gaelic phrase *Gille De*, which signifies *Famuli Dei*, or "Servants of God." Life St. Columba, p. 162.

Toland, however, contends that *Keledei* is "from the original Irish or Scottish word *Ceile-de*, signifying, *separated* or *espoused to God*." Nazarenus, Acc. of an Irish MS. p. 51.

"It has also been said, that Gael. *cuil* and *ceal*, signifying a sequestered corner, cave, &c., those who retired to such a place were called *Cuildeach*, plur. *Cuildich*; which they who spoke or wrote Latin, turned into *Culdeus* and *Culdei*, altering only the termination." P. Blair-Atholl, Statist. Acc. ii. 461. 462.

"*Culdee* is a Gaelic word, signifying a monk or hermit, or any sequestered person. *Cuildeach* is common to this day, and given to persons not fond of society. The word is derived from *Cuil*, a retired corner." P. Kilfinichen Argyles. Statist. Acc. xiv. 200. N.

To CULYE, CULYIE, (erroneously printed CULZE,) *v. a.* 1. To coax, to cajole, to flatter, to entice, S. *To culye in with* one, to attempt to gain one's affection, by wheedling, to curry favour, S.

Now him withhaldis the Phenitiane Dido,
And *culyeis* him with slekit wordis sle.
Doug. Virgil, 34. 22.

2. To soothe.

—Sche hir lang round nek bane bowand raith,
To gif them souck, can thaym *culye* bayth,
Semand sche suld thare bodyis by and by
Lik with hir toung, and clenge ful tendirly.
Ibid. 266. 3. Mulcebat, Virg.

It is also used to denote the ceremonies reckoned necessary to give peace to the *manes* of the dead.

The purpour flouris I sall skattir and pull,
That I may straw with sic rewardis at leist
My neuoes saule to *culye* and to feist.
Ibid. 197. 54.

3. To cherish, to fondle.

This sayand, scho the bing ascendis on ane,
And gan embrace half dede hir sister germane,

Culyeand in hir bosum, and murnand ay.
Ibid. 124. 19. Fovebat, Virg.

4. To gain, to draw forth.

"Our narrow counting *culyies* no kindness."—S. Prov. "When people deal in rigour with us, we think ourselves but little obliged to them." Kelly, p. 273.

5. To train to the chace.

The cur or mastis he haldis at smale auale,
And *culyeis* spanyeartis, to chace partrik or quale. *Doug. Virgil*, 272. 1.

Rudd. views this as "probably from Fr. *cueillir*, to gather, pick or choose out." Sibb. renders it, "to cully, to impose upon, to gull." But this throws no light either on the signification or origin.

Did we derive it from Fr., the most natural origin would be *coller*, to embrace, la faire tenir à une autre avec de la colle, Dict. Trev.; whence E. *coll, v.* to clip and *coll*; from Lat. *coll-um*, the neck. *Collées* is rendered, flatteries affectées, ou tromperies affectées; Gl. Rom. de la Rose. But it is probably allied to Su.G. *kel-a*, blandiri, which Ihre traces to Gr. κηλεω, blandior; *kel-a*, to cocker, to fondle; *kela med en*, to make much of one, Wideg. Ihre, vo. *Kalsa*, sermocinari, mentions Sc. *culze* as a cognate word. But, from the absurd orthography, he has most probably been misled as to the sound. Gr. κολαξ is a flatterer; Gael. *callag-am* to flatter, Shaw.

CULYEON, *s.* A poltroon, E. *cullion.*

But Wallace quickly brought the *culyeon* back,
And there gave him the whissle of his plack.
Hamilton's Wallace, p. 36.

CULLIONRY, *s.* The conduct of a poltroon; from E. *cullion.*

"Argyle's enemies had of a long time burdened him, among many slanders, with that of cowardice and *cullionry*." Baillie's Lett. ii. 284.

CULLAGE, *s.* "Habit, figure or shape of body," Rudd.

——Men mycht se hym aye
With birssy body porturit and visage,
Al rouch of haris, semyng of *cullage*
In mannys forme, from the coist to his croun,
Bot from his bally, and thens fordwart doun,
The remanent straucht like ane fyschis tale.
Doug. Virgil, 322. 5.

Lye renders this "apparel, habit," deriving it from Ir. *culaigh*, id. But he seems to have been misled as to the sense, by the resemblance of the word which he adopts as the etymon. For the term apparently refers to the characteristic marks of sex. Triton, here described, not only displayed the human form, from his sides upwards, as distinguished from a fish; but that of a man, as opposed to the figure of a female. The word seems formed from Fr. *couille*; whence *couillage*, "a tribute paid in times past by Priests for licences to keep wenches;" Cotgr. L. B. *culag-ium*, tributum a subditis matrimonio jungendis, Domino exsolvendum; Du Cange.

CULLOCK, CULLEOCK, *s.* A species of shell-fish, Shetland.

"The shell-fish are spouts, muscles, cockles, *cullocks*, smurlins, partans, crabs, limpets, and black wilks." P. Unst, Statist. Acc. v. 99.

"The *Cullock* is the Tellina rhomboides; and the same name seems to be sometimes applied also to the Venus Erycina, and Mactra solida." Neill's Tour, p. 93.

CULMES, CULMEZ, *s.* A rural club.

To mak debate, he held in til his hand
Ane rural club or *culmez* in stede of brand.
Doug. Virgil, 388. 53.

Perhaps allied to Ir. *cuaille*, a club; Fr. *gulimassue*, id.

CULPIT, *part. pa.*

Thocht ye be *culpit* al togiddir,
With silk and sowlis of siluer fyne;
Ane dog may cum out of Balquidder,
And gar yow leid ane lawer tryne.
Lyndsay's Warkis, 1592, p. 305.

It certainly should be read *cuplit*; edit. 1670, *coupled*. *Sowlis*, (edit. 1670, *sooles*) swivels. Isl. *sweifla*, volutare.

CULREACH, *s.* A surety given to a court, in the case of a person being repledged from it. V. REPLEDGE.

"Gif he is repledged to his Lords court, he sall leane behinde him *(in the court, fra the quhilk he is repledged)* ane pledge called *Culreach*, quha sall be bound and oblissed, that justice sall be done against the defender in his Lords court, to the quhilk the defender is repledged." Quon. Attach. c. 8. s. 4.

It is erroneously printed *Cudreach* in Du Cange. Sibb. says that this is a corr. of A. S. *gildan redd*, arrha. But the A. S. word is *gyldan-wedd*. Erskine gives a more rational etymon., "from the Gaelic *cul*, which signifies back, and *rach*, cautioner." Institute, B. i. Tit. iv. s. 8. He seems to have understood the term *cul*, as signifying that the criminal was repledged, or called *back* from the court before which he was carried on the ground of a proper *pledge*.

The term, however, which signifies a surety is *urradh.*, Gael. *cul*, another word of the same form, denotes custody, and *reachd*, a law.

CULROUN, CULROIN, *s.* "A rascal, a silly fellow, a fool," Rudd. He makes it equivalent to E. *cully* or *cullion.*

The cageare callis furth his capyl wyth crakkis wele cant,
Calland the colyeare ane knaif and *culroun* full quere. *Doug. Virgil*, 238. a, 51.

For hichtines the *culroin* dois misken
His awin maister, as weill as uthir men.
Bannatyne Poems, p. 142.

It is sometimes used as an *adj.*

"He said, quharé is yon *culroun* knaif?"

It has been derived from Ital. *coglione*, a fool; from "Fr. *couille*, a lubbarly coward, and the common termination *roun*," &c. But more probably it is from Belg. *kul*, testiculus, *coleus* (evidently from the same origin) and *ruyn-en*, castrare, emasculare, whence *ruyn*, a gelding. Thus, to call one a *culroun*, was to offer him the greatest insult imaginable. It does not so properly signify a rascal, as a mean silly fellow.

To CUM *to, v. n.* 1. To recover, S.

"Thoch I be not in perfyte helthe, yet I find

myself in very gude in the *cuming to*." Knox's Hist. p. 275.

This is a Gothic idiom. Su.G. *komma sig*, *komma sig fore*, qui ex graviore morbo ad sanitatem redeunt, Ihre.

2. To make advancement in the knowledge of any science, art, or piece of work, S.

3. To rise to a state of honour, to be advanced from any station to another that is higher, S.

"After that David was made a king, he that was keeping sheep before; in truth he *came* very well *to*. Scotch Presb. Eloq. p. 123.

CUMD, *part. pa.* Come, Loth.

Or art thou *cumd* of Phocames,
Or of the monster Odites?
Burel's Pilg. Watson's Coll. ii. 51.

This provincialism is most probably of long standing, being at least two centuries old.

CUMERLACH, CUMBERLACH, *s.* A runaway bondman.

This term occurs in some old charters; particularly in one granted by David I., and in another by William the Lyon.

De Fugitivis qui vocantur *Cumberlach*. David Rex Scottorum, &c. Precipio quatenus cito *Cumerlachi* reddantur ecclesie Sancte Trinitatis de Dunfermlin, et omnes *servi* sui quos pater meus et mater mea et fratres mei ei *dederunt*, et *Cumerlachi* sui a tempori Edgari Regis usque nunc cum tota pecunia sua ubicunque inveniantur, et prohibeo ne injuste retineantur. Ap. Dalyell's Fragments, Append. No ii.

De fugitivis qui vocantur *Cumerlaches*. Praecipio firmiter ut ubicunque monachi de Dunfermlyn, aut servientes eorum *Cumerbas* et *Cumerlachos* suos invenire poterint, eos juste habeant. Chartul. Dunferml. Vol. ii. Fol. 13.

This part of the Chartulary is supposed to have been written not later than 1250 or 1260.

From the first extract, it appears that these were bondmen, who had been *given* to the Monastery of Dunfermline. Did we look for a Goth. origin, we might conjecture that it had been formed from *cummar*, *cummer*, E. *cumber*, and A. S. *leas*, MoesG. *laus*, &c. q. released from service. Did we view it as Gael., it might seem to include the term *mearlach*, a thief, with a part of the v. *cigh-am*, to see, or some other word, prefixed. Bnt as we have met with no vestige of it any where else, and as it is varied in form in one of these charters, the etymon must be left as quite uncertain.

CUMLIN, *s.* Any animal that attaches itself to a person or place of its own accord, S. A *cumlin-cat*, one that takes up its residence in a house spontaneously.

O. E. *komelynge* denotes a stranger, a new comer.

Ou! he seide, the grete despit, that y se to me here
That this file (vile) and *komelynges* casteles lieth rere
Op on my lond baldeliche, as me for to a fere.
R. Glouc. p. 18.

Comeling is yet used in E. as a country word, denoting one newly come. Baillie derives it from Germ. *an-komeling*, id.

CUMMAR, *s.* Vexation; difficulty, entanglement, E. *cumber*.

"Deliuir vs fra all dangears and perrellis of fyre & wattir, of fyirflauchtis and thundir, of hungar and derth, seditioun & battel, of pleyis and *cummar*, seiknes and pestilence, &c. Abp. Hamiltoun's Catechisme, Fol. 190, b.

Belg. *kommer*, id.

CUMMER, KIMMER, *s.* 1. A gossip, a companion, S.

Till ane Yule evn your wyfes to counsall went,
Than spak ane Lawers wyfe baith trim and gent,
Cummers, (quod scho) it is pietie to se
Folk in a towne for cald and hounger die.
It is mair schame in burgh for to se beggers,
Nor it is scaith in Cramont to want dreggers.
—Sa thay did skaill, and scho tuke with hir Pryde,
And on the morne scho cam furth lyk an bryde,
With hir new gaist as proud as ane peycock,
And in hir hart scho did her *Cummers* mok.
Lamentation L. Scotl. F. 6. a.

"Good your common to kiss your *kimmer*," S. Prov.; "spoken to them whom we see do service, or shew kindness to them, to whom they have great obligations." Kelly, p. 116.

C. B. *cymmar* denotes an equal, a spouse, a companion; *cymmari*, to join, to unite. But our word is perhaps rather from Fr. *commere*, a she-gossip or godmother; L. B. *commater*, from *con* and *mater*.

2. A common designation for a young girl; as corresponding to *calland* for a boy, Ang.

CUMMERLYKE, *adj.* Like *cummers* or gossips; Dunbar.

CUMMOCK, *s.* "A short staff with a crooked head."

To tremble under fortune's *cummock*,
On scarce a bellyfu' o' drummock,
Wi' his proud independent stomach,
Could ill agree.
Burns, iii. 216.

Gael. *cam*, *camogach*, crooked.

CUMRAYD, *pret. v.* Encumbered, embarrassed.

Of Fyfe thare fays thai *cumrayd* swa,
That mony thai gert drownyd be.
Wyntown, viii. 11. 20.

To CUN, CWN, *v. a.* 1. To learn, to know, E. *con*.

—Iber, Frere Martyne, and Vincens
Storyis to *cwn* did diligens.
Wyntown, v. 12. 290.

Sweyngeouris and skuryvagis, swankys and swanys,
Geuis na cure to *eun* craft.——
Doug. Virgil, 238, b. 24.

2. To taste.

They sall not than a cherrie *cun*,
That wald not enterpryse.
Cherrie and Slae, st. 47.

"Dicimus—to *cun* a cherry or apple, gustare;" Rudd.

This is a Su.G. idiom. *Kaenna* is used to express the exercise of all the senses. This use of the

word, which primarily signifies to *know*, is certainly very natural. For a great portion of our knowledge, with respect to external objects especially, arises from our senses. A *kenning* is a small portion of any thing, that is an object of taste, Clydes. *privin*, synon. as much as is necessary to make one *acquainted* with its particular relish, or put this to the *proof*.

CUNNAND, *s.* Covenant, condition.

The *cunnand* on this wyss wes maid.

Barbour, iii. 753. MS. V. CONNAND.

CUNNAND, *part. pr.* Knowing, skilful, Wyntown.

In the same sense *cunning* is used, not only by Shakspeare, but by Prior. This is the old part. from MoesG. A. S. *cunn-an*, scire.

CUNNING, *s.* Knowledge.

"Gif thair be ony pure creature, for fault of *cunning* or dispenses, that can not, nor may not follow his cause, the King, for the lufe of God, sall ordane the Juge befoir quhame the cause sulde be determinit, [to] purway and get a leill and a wyse Aduocat, to follow sik pure creaturis causis." Acts Ja. I. 1424. c. 49. Edit. 1566.

A. S. *cunnyng*, experientia. This word has now, in general use, greatly degenerated in its signification.

CUNDIE, *s.* An apartment, a place for lodging; more strictly a concealed hole, Ang.

It is supposed that this is a corr. of E. and Fr. *conduit*, Teut. *conduyt*.

CUNING, CUNYNG, *s.* A rabbit; S. *kinnen*, E. *conie*.

Scho thrangis on fat capouns on the speit,
And fat *cunyngs* to the fyre can lay.

Dunbar, *Maitland Poems*, p. 70.

Make *kinnen* and capon ready then,
And venison in great plentie;
We'll welcome here our royal king;
I hope he'll dine at Gilnockie.

Minstrelsy Border, i. 64.

The con, the *cuning*, and the cat.

Cherrie and Slae, st. 3.

Belg. *konyn*, Germ. *kanyn*; Sw. *kanin*, C. B. *kuningen*, Corn. *kynin*, Arm. *con*, Ir. *kuinin*, Gael. *coinnin*, Fr. *conin*, Lat. *cuniculus*.

CUNINGAR, CUNNINGAIRE, *s.* A warren for rabbits, S.

"The said clerke sall inquire of the —— destroyers of *Cunningaires* and Dowcattes, the quhilkis sall be punished, as it is ordained of the steallers of woodde." Acts Ja. I. 1424. c. 33., Murray; *Cuningharis*, Edit. 1566. c. 36.

"The whole isle is but as one rich *cuningar* or cony-warren." Brand's Orkn. p. 37.

Sw. *kaningaard*, Wideg. from *kanin* a rabbit, and *gaard* an inclosure. V. YAIRE.

CUNYSANCE, *s.* Badge, emblem, cognisance.

Ilk knyght his *cunysance* kithit full cleir.

Gawan and Gol. ii. 14.

Fr. *cognoissance*, id.

CUNTENYNG, *s.* Military discipline, generalship; Barbour, MS. *contenyng*, q. v.

CUPPIL, *s.* Rafter. V. COUPLE.

CUPPLIN, *s.* The lower part of the backbone, S. B.; thus denominated from its being here joined or *coupled* to the *os sacrum*.

CURAGE, *s.* Care, anxiety.

Than sayd thay thus, with wourdis to assuage
My thochtis and my hauy sad *curage*.

Doug. Virgil, 72. 39. *Curas* demere, Virg.

CURCH, *s.* V. COURCHE.

CURCUDDOCH, CURCUDDIE. 1. "To dance *curcuddie*," or "*curcuddoch*," a phrase used to denote a play among children, in which they sit on their houghs, and hop round in a circular form, S.

Many of these old terms, which now are almost entirely confined to the mouths of children, may be overlooked as nonsenical or merely arbitrary. But the most of them, we are persuaded, are as regularly formed as any other in our language.

The first syllable of this word is undoubtedly the *v. curr*, to sit on the houghs or hams, q. v. The second may be from Teut. *kudde*, a flock, *kudd-en*, coire, convenire, congregari, aggregari, *kudde wijs*, gregatim, catervatim, q. "to curr together."

The same game is called *Harry Hurcheon*, S. B. either from the resemblance of one in this position to a *hurcheon* or hedgehog squatting under a bush; or from Belg. *hurk-en*, to squat, to *hurkle*, S. q. v.

2. Sitting close together, S. B.

But on a day, as Lindy was right thrang
Weaving a snood, and thinking on nae wrang,
And baith *curcudduch*, and their heads bow'd down,
Auld sleekit Lawrie fetch a wyllie round,
And claught a lamb anoner Nory's care.

Ross's Helenore, p. 14.

3. Cordial, Kelly.

"What makes you so ramgunshoch to me, and I so *corcudoch*?" S. Prov. Kelly, p. 348.

To CURE, *v. a.* To care for, to regard.

King Salomon, as the Scripture sayis
He dotit in his lattir dayis:
His wanton wyfis to compleis,
He *curit* nocht God till displeis.

Lyndsay's Warkis, 1592. p. 65.

Thou art in friendship with thy fae,——
Regarding nane but them perfay
That *cures* the nocht.

Evergreen, i. 114. st. 6. Lat. *curo*, *are*.

It is also used as a *n. v.*

"In this case *cure* nocht to tyne thair fauor, that thow may haif the fauor of God." Abp. Hamiltoun's Catechisme, 1551. Fol. 40. b.

CURE, *s.* Care, anxiety.

—With *cure* to heir I did tak keip.

Palice of Honour, i. 26. Fr. *cure*, Lat. *cura*, id.

To have in cure, to be anxious about.

The matrouns first, and sic as not delitis,
Nor *has in cure* desire of hie renowne,
Thay deput, and thay ordand for this toun.

Doug. Virgil, 152. 55.

CURER, *s.* A cover, a dish.

—All wer marchellit to meit mekly and myth;
Syne servit semely in sale, forsuth as it semit,
With all *curers* of cost that cukis coud kyth.

Houlate, iii. 5.

Fr. *couvrir*, to cover; or rather perhaps, *cuire*, to boil, to bake, to make ready.

To CURFUFLE, CURFUFFLE, *v. a.* To discompose, to dishevel, S.

Na dentie geir this Doctor seiks
Of tottis russet his ryding breiks;—
His ruffe *curfuſſed* about his craig.

Legend, Bp. St Androis, Poems 16th Cent. 327.

Tell Jenny Cock, gin she jeer any mair,
Ye ken where Dick *curfuſſled* a' her hair,
Took aff her snood, and syne when she yeed hame,
Boot say she tint it, nor durst tell for shame.

Ross's Helenore, p. 81.

O. Fr. *gourfoul-er* signifies to crush, to bruise. But V. FUFFLE.

CURIE, *s.* Inquiry, search, investigation.

Sum goukis quhil the glas pyg grow al of gold yyt,
Throw *curie* of quentassence, thocht clay muggis crakkis. *Doug. Virgil*, 238. b. 52.

Fr. *querre*, *quer-ir*, to inquire, to search out. Lat. *quær-ere*.

* CURIOUS, *adj.* Anxious, fond, S.

"The Presbytery of St Andrew's were not very *curious* to crave his transportation; Sir John, in the Provincial [Synod] of Fife, urges it." Baillie's Lett. i. 309.

To CURL, CURLE, *s.* To cause a stone to move alongst the ice towards a mark, S.

To *curle* on the ice does greatly please,
Being a manly Scottish exercise.

Pennecuik's Poems, 1715. p. 59.

CURLER, *s.* One who amuses himself by *curling*, S.

"Orkney's process came first before us. He was a *curler* on the Sabbath-day." Baillie's Let. i. 137.

CURLING, *s.* An amusement on the ice, in which contending parties move smooth stones towards a mark. These are called *curling-stanes*.

"Of the sports of these parts, that of *curling* is a favorite; and one unknown in England: it is an amusement of the winter, and played on the ice, by sliding, from one mark to another, great stones of forty to seventy pounds weight, of a hemispherical form, with an iron or wooden handle at top. The object of the player is to lay his stone as near to the mark as possible, to guard that of his partner, which had been well laid before, or to strike off that of his antagonist." Pennant's Tour in Scot. 1772. p. 93.

——The *curling-stane*
Slides murm'ring o'er the icy plain.

Ramsay's Poems, ii. 383.

"As cauld's a *curling-stane*," a proverbial phrase used to denote any thing that is cold as ice, S.

The term may be from Teut. *kroll-en*, *krull-en*, sinuare, flectere, whence E. *curl;* as the great art of the game is to make the stones bend in towards the mark, when it is so blocked up that they cannot be directed in a straight line. Fr. *crosl-er*, *croul-er*, to move fast.

The origin of the name, however, may be illustrated by the same words as otherwise used. Both Teut. *krull-en*, and Fr. *croul-er*, signify to shake, to vibrate; and the game may have had its designation from the vibration of the stones in their motion, in consequence of the inequality of the surface.

This game, it would appear, is known in the Low Countries, although under a different name. For Kilian renders Teut. *kluyten*, *kalluyten*, ludere massis sive globis glaciatis, certare discis in aequore glaciato.

CURLDODDY, *s.* 1. A stalk of ribgrass.

Quod he, my claver, my *curldoddy*.

Evergreen, ii. 19. st. 5.

Here it is used ludicrously as a personal appellation. This is perhaps an error for *cuſdoddy*, as it is generally pronounced.

It occurs, however, in the same form in a silly *Interlude on the Laying of a Gaist*, preserved in the Bannatyne MS.

Little gaist, I conjure the,
With lirie and larie,
Bayth fra God, and Sanct Marie,
First with ane fischis mouth,
And syne with ane sowlis towth,
With ten pertane tais,
And nyne knokis of windil strais,
With thre heidis of *curle doddy*.

Scott's Border Minstrelsy, I. *Introd.* CLXII.

2. A name given to natural clover, S. Orkn.

"Never did our eyes behold richer tracts of natural clover, red and white, than in this island;—Trifolium medium; T. alpestre of Lightfoot; known in Orkney and in various parts of Scotland, by the whimsical name of *Red Curldoddy;* and Trifolium repens, called *White Curldoddy.*" Neill's Tour, p. 41.

CURLDODDIES, *s. pl.* Curled cabbage, S. Brassica oleracea var. Linn.

CURLIES, *s. pl.* A particular kind of colewort, so called because the leaves are *curled*, S. B. sometimes *curlie-kail*.

CURLOROUS, *adj.* Churlish, niggardly.

Ane *curlorous* coffe, that hege-skraper,
He sittis at hame quhen that thay baik;—
He tellis thame ilk ane caik be caik.

Bannatyne Poems, p. 171. st. 7.

Formed, in an anomalous manner, from A. S. *ceorl*, rusticus.

CURMURRING, *s.* Murmuring, grumbling; sometimes applied to that motion of the intestines which is produced by slight gripes, S.

A countra laird had ta'en the batts,
Or some *curmurring* in his guts.

Burns, iii. 48.

This is one of these rhythmical sort of terms, for which our ancestors seem to have had a peculiar predilection. It is compounded of two words, which may be traced both to the Teut. and the Goth. Teut. *koer-en*, *koer-ien*, gemere instar turturis aut columbae, gemere prae animi angustia; Otfrid. ap. Kilian: *morr-en*, grunnire, et murmurare, ibid. Su.G. *kurr-a*, to murmur, is used precisely in the sense mentioned. *Kurrar i magen*, stomachus latrat; Ihre. Isl. *kur*, *kurr*, murmur; *murr-a*, murmuro; G. Andr.

CURN, KURN, *s.* 1. A grain, a single seed, S. used in the same sense as E. *corn*, Joh. xii. 24.

Thus, when speaking of the increase after sowing, we say that there is *the aucht*, or *the tenth curn*, S.

To express the greatest want, it is said that one has not *meal's curn*, S. B.

And she with seeking him is almost dead.—
Nae sust'nance got, that of *meal's corn* grew,
But only at the cauld hill-berries gnew.
Ross's Helenore, p. 61.

2. A particle, whether greater or smaller part of a grain of seed, S. written *corne*.

"They grind it over small in the mylne,—quhere it sould be broken in twa or thrie *cornes* in the mylne." Chalmerlan Air, c. 26. § 6. In duas vel tres *particulas*, Lat.

3. A quantity of any thing; a parcel or indefinite number, S. B

He maid him be the fyre to sleipe;
Syne cryit, Colleris, Beif and Coilles,—
Curnis of meill, and luiffullis of malt.—
Throw drink and sleip maid him to raif,
And swa with vs they play the knaif.
Lyndsay's Warkis, 1592. p. 314.

—On the haggies Elspa spares nae cost;
Small are they shorn, and she can mix fou nice
The gusty ingans with a *curn* of spice.
Ramsay's Poems, ii. 91.

"You wou'd na hae kent fat to mak o' her, unless it had been a gyr-carlen, or to set her up amon' a *curn* air bear to fley awa' the ruicks." Journal from London, p. 2.

A curn aits, a quantity of oats; *a curn saut*, a quantity of salt; *a curn sheep*, a number of sheep. When it is meant that the number is considerable, it is sometimes called *a gay curn*.

4. Used to denote a number of persons, S.

"I saw a *curn* of camla-like fallows wi' them." —Journal, ut sup. p. 8.

MoesG. *kaurno* properly signifies a grain of any kind of corn, or seed of any plant; as *kaurno quhaiteis*, Joh. xii. 24. a grain of wheat; *kaurno sinapis*, Mark iv. 31. a grain of mustard. Thus the first sense mentioned exactly corresponds with that of the original word. Belg. *kern*, a grain, is also used with the same latitude as our *curn; een kern zouts*, a grain of salt.

Su.G. *korn* denotes the smallest object, rem quamvis minutissimam sua natura indicat; *sand-korn*, a grain of sand. Hence it is used in Isl. as a mark of diminution; *lioskorn*, Joh. xii. 6. a small candle, *barnakorn*, Mark ix. 36, Gr. παιδίον, a little child; *stundarkorn*, a moment of time.

The idea of alluding, according to the sense last mentioned, to grains of corn as marks of quantity, was very natural for men in a simple state of society.

CURNY, *adj.* Grainy, full of grains, S. Meal is said to be *curny*, when the grains of it are large, or when it is not ground very small. Germ. *kernicht*, id.

CURPHOUR, *s.* The curfew.

Far fra the sound of *curphour* bell,
To dwell thinks nevir me,
Bannatyne Poems, p. 177. st. 14.

"The *couvre-feu*, and by corruption, *curfeu*. This bell was rung in boroughs at nine in the evening. Act 144. Parl. 13. James I. The hour was changed to ten, at the solicitation of James Stewart, the favourite of James VI." Lord Hailes, N. ibid.

This is a corr. of the E. word, from Fr. *couvr-ir*, to cover, and *feu*, fire. It is well known that this term had its origin in E. from the statute made by William the Conqueror, under severe penalties, that every man, at the ringing of a bell at eight o'clock in the evening, should rake up his fire and extinguish his light. Hence, says Stow, "in many places at this day, where a bell is customarily rung towards bed-time, it is said to ring *cur feu*." Annals. Thus the name has passed to S.

CURPLE, *s.* A crupper, S. Fr. *croupe*.

Croupe is used by R. Brunne, p. 190.

The body he did ouerwhelm, his hede touched
the *croupe*.

i. e. crupper.

CURPON, CURPIN, *s.* Properly the rump of a fowl; often applied, in a ludicrous sense to the tail or buttocks of man, S.

O had I but ten thousand at my back,
And were a man, I'd gar their *curpons* crack.
Hamilton's Wallace, p. 9.

The graip he for a harrow taks,
An' haurls at his *curpin*.
Burns, iii. 133.

The scyn and fless bath rafe he down,
Fro his hals to hys *cropoun*.
Ywaine, v. 2468.

Fr. *cropion*, the rump; from *croupe*, id.

To CURR, *v. n.* To coo as a dove, S. V. its etymon, *vo.* CURMURRING.

To CURR, *v. n.* To sit by leaning one's weight on the hams, S.

This word, although, as would appear, radically the same with *cour*, E. *cower*, is used as different, and in a more limited sense. *Cour* signifies to crouch, to draw the body together, in general. There is not, indeed, an E. phrase that properly expresses the idea attached to *curr*. It exactly corresponds to Lat. in talos desidere, which is the sense of C. B. *cwrr-ian*, decidere in talos, Davies; synon. *to sit on one's hunkers*. V. *Hunkers*. The term seems to have been common to the Celt. and Goth. For Isl. *kure*, *kurde*, is rendered, avium more reclinatus quiesco; and *kura*, tales quies; G. Andr. p. 154. Su.G. *kur-a*, clanculum delitescere, ut solent ese subducentes, et quaevis latibula petentes *flexo poplite* conquiniscere. Sw. *kurande*, squat, *sittande paa rump-an*, *som en hare*, Seren.; i. e. sitting on one's rump, like a hare. Germ. *kaur-en*, to squat, to sit on the buttocks. Shall we suppose that this is allied to Heb. כרע, *carahh*, incurvavit se, demisit se in genua? V. CURCUDDOCH.

CURRACH, CURROK, CURROUGH, *s.* A skiff or small boat, formerly used by the inhabitants of S.

"How may thair be ane greter ingyne than to make ane bait of a bull hyd, bound with na thing bot wandis? This bait is callit ane *currok*, with the quhilk thay fische salmond, and sum tyme passis ouir gret riuers thairwith." Bellend. Descr. Alb. c. 16.

It is not much more than half a century since *currachs* were used on the river Spey.

"Before their time [the establishment of the York-building Company], some small trifling rafts were sent down Spey in a very aukward and hazardous manner, 10 or 12 deals huddled together, conducted by a man, sitting in what was called a *Currach*, made of a hide, in the shape, and about the size of a small brewing kettle, broader above than below, with ribs or hoops of wood in the inside, and a cross-stick for the man to sit on; who, with a paddle in his hand, went before the raft, to which his *currach* was tied with a rope. This rope had a running knot or loup round the man's knees in the *currach*, so that if the raft stopt on a stone or any other way, he loosed the knot, and let his *currach* go on, otherwise it would sink in a strong stream; and,—after coming in behind the raft again, and loosing it, he proceeded again to make the best of his way. These *currachs* were so light, that the men carried them on their backs home from Speymouth." P. Abernethy, Moray, Statist. Acc. xiii. 134.

Gael. *curach*, a small boat, Ir. *kurach*, according to Lhuyd, a horse-skin boat. C. B. *curwgle*, id. is evidently only a different formation of the same word, or a deriv. from *curach*. Hence E. *coracle*, id.

But the Celt. terms seem to claim affinity to Su.G. *karf*, Isl. *karfi*, scapha, a yawl. Ihre views this as originally the same with the C. B. word. Hence L. B. *carab-us*, which is defined just as a *currach*. *Carabus* est parva scapha ex vimine facta, quae contecta nudo *corio* genus navigii praestat. V. Ihre, vo. *Bonde*.

CURRACK, Currоch, *s.* A small cart made of twigs, S. B.

"Before that period the fuel was carried in creels, and the corns in *curracks*; two implements of husbandry which, in this corner, are entirely disused." P. Alvah, Banffs. Statist. Acc. iv. 395.

"A better kind of plough is introduced, and carts, which 40 years ago were unknown, are now generally used instead of creels and packets and *curracks*, as they were called, which did little work, with more oppression to man and horse." P. Kintore, Aberd. Statist. Acc. xiii. 86.

"The creel or *currоch* was then the common vehicle in use." P. Banff. Statist. Acc. xx. 331.

Gael. *cuingreach*, a cart or waggon, Shaw. Su.G. *kaerra*, id.

CURSOUR, S. Couser, Cusser, *s.* A stallion. Rudd.

Dicson he send apon a *cursour* wycht,
To warn Wallace, in all the haist he mycht.
Wallace, ix. 1662, MS.

Wallace was horssyt apon a *cursour* wycht,
At gud Corré had broucht in to thair sycht,
To stuff the chas with his new chewalry.
Ibid. ver. 1794. MS.

In both places *couser* is substituted, Edit. 1648, which affords a clear proof, that by this time the corr. term still in use had taken place of the other. We accordingly find *cursour* used, by Scott, in the latter sense.

Rycht swa the meir refusis
The *cursour* for ane aiver.
Chron. S. P. iii. 147.

This originally signified a war horse, or one rode by a knight. In latter times it has been used to denote a stallion, pron. *cusser*.

The reason of the transition is obvious. "In the days of chivalry it was considered as a degradation for any knight or man at arms, to be seen mounted on a mare.—Colembiere says, if any one presented himself at a tournament, under false proofs of nobility, he was then condemned to ride upon the rail of the barrier bare-headed, his shield and casque were reversed and trodden under feet, his horse confiscated and given to the officers at arms, and he was *sent back upon a mare*, which was deemed a great shame; for a true knight would anciently have been equally dishonoured by mounting a mare, whether in time of war or peace. Even geldings, so much esteemed at present, were banished from among them." Grose's Milit. Antiq. i. 107.

Fr. *coursiere*, "a tilting horse, or horse for the careere;" Cotgr. L. B. *cursor equus*, *corser-ius*, equus bellator. V. Cuisser.

CUSCHE', Cusse', *s.* Armour for the thighs.

He hym dressyt his sted to ta;
Hys *cusché* laynere brak in twa.
Wyntown, viii. 32. 46.

— Mony falyhyd in that nede
Cusseis, or Greis, or Braseris.
Ibid. ix. 8. 131.

This is evidently the same with E. *cuissart*. In the description of a man at arms, Grose says; "The arms were covered with brassarts,—the thighs by *cuissarts*, and the legs by iron boots, called greaves, and sometimes by boots of jacked leather." Milit. Antiq. i. 103.

This piece of armour is also called *cuish*, E. Our word is immediately from Fr. *cussot; cussots*, pl. "tasses armour for the thighs;" Cotgr., from *cuisse* the thigh. Fr. *cuissard*, whence the E. word, was used in the same sense; Du Cange, vo. *Cuissellus*.

CUSCHETTE, *s.* A ringdove. V. Kowschot.

CUSHLE-MUSHLE, *s.* Low whispering conversation, earnest and continued muttering, S. B.

But O the anco gazing that was there,
Upon poor Nory and her gentle squire!
And ae thing some, and some anither said,
But very few of fauts poor Nory freed.—
But all their *cushle-mushle* was but jest,
Unto the coal that brunt in Lindy's breast.
Ross's Helenore, p. 98.

A council held condemns the lown,
The *cushle-mushle* thus went roun.'
Dominie Depos'd, p. 41.

The last part of this word seems allied to Su.G. *musl-a*, to sneak, to shuffle, to hide, as *mudge*, in *hudge-mudge*, to Su.G. *miugg*, clandestinely. The first perhaps admits no determinate etymon; which is often the case in these alliterative terms. It may, however, be allied to Su.G. *kusk-a*, to soothe by kind words.

CUSYNG, *s.* Accusation, charge.

Than he command, that thai suld soue thaim tak,

Him selff began a sair *cusyng* to mak.
Squier,' he said, sen thow has fenyeit armys,
On the sall fall the fyrst part of thir harmys.
Wallace, vi. 397, MS.

Abbreviated from *accusing*.

CUSSER, *s.* V. CURSOUR.

CUSTOC, *s.* V. CASTOCK.

CUSTOMAR, CUSTOMER, *s.* One who receives custom, or a certain duty on goods, in a burgh, or elsewhere, S.

"It is statute and ordanit, that na *customaris* within burgh tak ony mair taxatiounis, custumis or dewteis, than is statute and vsit in the auld Law." Acts Ja. IV. 1493. c. 78. Edit. 1566. c. 46. Murray.

CUSTROUN, *s.*

As he cummis brankand throw the toun,
With his keis clynkand on his arme,
That calf clovin-futtit fleid *custroun*,
Will mary nane bot a burges bairne.
Bannatyne Poems, p. 171. st. 5.

Lord Hailes thinks that this is "the description of a low-born fellow, who intrudes himself into the magistracy of a royal borough;" p. 299. His being called *knaivatica coffe* implies the original baseness of his rank. His *furrit gown*, mentioned before, seems to indicate that he is to be considered as a commissioner from a borough to Parliament; as it does not appear that any below the rank of a commissioner might wear such a gown; Acts Ja. II. 1455. c. 47.

The word occurs elsewhere, although the meaning is equally uncertain.

Learn, skybald knave, to know thy sell,
Vile vagabond, or I invey,
Custroun with cuffs thee to compell.
——A counterfeit *custron* that cracks, does not cair.— *Polwart*, *Watson's Coll.* iii. 6. 25.

Chaucer uses *quistron*, which is undoubtedly the same word, although somewhat disguised by the orthography. Urry renders it "a beggar." But Tyrwhitt says; "I rather believe it signifies a scullion, *un garcon de cuisine*." Gl.

Fr. *costereaux* denoted "peasantry outlaws, who in old time did much mischief to the nobility and clergy;" Cotgr. This was in the reign of Philip Augustus, A. 1163. They were also called *Routiers*, whence our *Roiters*. As we have retained the latter term, the former may also have been transmitted.

O. E. *custrell* signified "the servant of a man at arms, or of the life-guard to a prince. For K. Henry VIII.'s life-guard had each a custrell attending on him;" Blount's Gloss. Fr. *coustillier*.

Perhaps this word is derived from *Cuist*, q. v. It is evidently used in a similar sense. But both this, and the etymon, are lost in obscurity. "Sibb. explains it 'pitiful fellow;' literally, perhaps, a taylor of the lowest order, a *botcher*. Fr. *coustourier*; or q. *cuistre-roun*, from Fr. *cuistre*, a college pedant, and the common termination *roun*."

Ritson uses what appears to be the same word, in referring to the language of Skelton. "See how he handles one of these *comely coystrownes*." Dissert. Anc. Songs, xlv. The term is here applied to persons who played on the lute.

CUT, CUTT, *s.* A lot. *To draw cuts*, to determine any thing by lottery.

Of chois men *syne* walit be *cut* thay toke
Ane grete nowmer, and hid in bilgis derne
Within that beist, in mony huge caverne.
Doug. Virgil, 39. 13.

In one MS. *fyne* occurs, in the other *syne*.

"Ane stallanger at na time may haue lott, *cutt*, nor cavel, anent merchandice, with ane Burges, bot only within time of ane fair." Burrow Lawes, c. 59.

The term being used in the same sense in E., I take notice of it chiefly with a view to observe that Du Cange has fallen into a curious blunder. He views this word as meaning some kind of tax, tributi species apud Scotos. And what makes the error more remarkable is, that he quotes this very passage in which *cutt* is explained by two other synon. terms.

Sibb. says that this is "from Teut. *kote*, talus, astrabalus, a small cubical bone, which seems to have been much used in gambling and other affairs of chance, before the invention of dice." But as it is the same Teut. word, used in another sense, which signifies the ancle, whence our *cute*, why should it be pronounced so differently? Besides, the *v.* now constantly used in connexion with this word is *draw*, which does not refer to the use of the *talus* or die. The custom of Scotland forms another objection. For the phrase refers to the practice still retained in lottery, of drawing things that are so *cut* as to be unequal in length, as bits of paper, wood, straw, &c.

Straws are often used for this purpose. This custom seems very ancient. For in Su.G. *draga straa* has precisely the same meaning, sortes ducere; Ihre. A similar custom, it appears, prevailed among the Greeks. Hence the phrase καρφια βαλλειν, literally, to cast straws. The word καρφος is used by Polybius for a die or lot.

CUT, *s.* A certain quantity of yarn, whether linen or woollen, S.

"A stone of the finest of it [wool],— will yield 32 slips of yarn, each containing 12 *cuts*, and each *cut* being 120 rounds of the legal reel." P. Galashiels, Roxburghs. Statist. Acc. ii. 308.

A *cut* is the half of a *heer*. V. HEER.

The term may allude to the reel *chacking*, as it is called, or striking with its spring, at every *cut*; or to the division of the *cuts*, one from another, in the way in which they are generally made up.

CUTE, COOT, CUITT, *s.* The ankle, S.

——I can mak schone, brotekins and buittis.
Gif me the coppie of the King's *cuittis*,
And ye sall se richt sone quhat I can do.
Lyndsay, *S. P. Repr.* ii. 237.

Sum clashes thee, some clods thee on the *cutes*.
Dunbar, *Evergreen*, ii. 59. st. 22.

Some had hoggers, some straw boots,
Some uncovered legs and *coots*.
Colvil's Mock Poem, p. 6.

Teut. *kote*, talus; *kiete*, *kuyte*, sura, venter ti-

biae objectus, Kilian. Belg. *kuyt* is somewhat varied in sense; *de kuyt van't been*, the calf of the leg; *dik van kuyten*, thick legged.

CUTE, *s.* Used poetically for a trifle, a thing of no value.

Thou ryves thair hearts ay frae the rutes,
Quhilk ar thy awin;
And cures them that cares not three *cutes*
To be misknawn.
Dunbar, Evergreen, i. 113. st. 7.

Your crakkis I count them not ane *cute*.
I sall be fund into the feild
Armit on hors with speir and scheild.
Lyndsay's Squyer Meldrum, A. vi. a.

Teut. *kote*, Belg. *koot*, a huckle-bone, talus, astragalus; whence *kooten*, to play at cockals. As these bones were used in other countries, in games of chance, before the invention of dice, it is probable that they were also known in S.; and that thus a *cute* might come proverbially to denote a thing of no value.

CUTE, *adj.* Clever, expert, S. B.

It seems very doubtful, if this be abbreviated from E. *acute*, as might seem at first view. It is rather from A.S. *cuth*, expertus, to which Su.G. *quelt*, insidiae, is probably allied.

To CUTER, *v. a.* To cocker, to cherish with delicacies, S. V. KUTER.

CUTH, COOTH, *s.* A name given to the coal-fish, before it be fully grown, Orkney.

"But the fish most generally caught, and the most useful is a grey fish here called *cuths*, of the size of small haddocks, and is the same with what on the south coast is called *podley*, only the *cuth* is of a larger size. P. Cross, Orkn. Statist. Acc. vii. 453.

"There are sometimes caught silaks and *cuths*, which are the young of the seath-fish." P. Kirkwall, Orkn. ibid. p. 543.

It is also written *cooth*.

"These boats sometimes go to sea for the purpose of fishing cod, *cooths*, and tibrics, which are the small or yonng *cooths*." P. Westray, Orkn. Statist. Acc. xvi. 261. V. CUDDIE.

CUTHERIE, CUDDERIE, *adj.* Very susceptible of cold, S. B. synon. *cauldrife*.

Belg. *koud*, cold, and *ryk*, A.S. *ric*, often used as a termination denoting fullness in the possession of any quality.

CUTHIE. V. COUTH.

CUTHIL. V. CUCHIL.

CUTIKINS, *s. pl.* Spatterdashes, S., a dimin. from *cute*, the ancle, q. v.

To CUTLE, *v. n.* To wheedle, to use winning methods for gaining love or friendship, S.

The phrase, *to cutle in* with one, is now used in S. *Cuttle off* occurs in Pitscottie, in the same sense.

"Thir words were spoken by the Chancellor, purposely to cause Lord David Lindesay come in the King's will, that it might be a preparative to all the lave, that were under the summons of forfeiture, to follow, and come in the King's will, and thought to have *cutled* them *off* that way." Hist. p. 97.

It seems highly probable that E. *wheedle* and this are radically the same. The former Lemon derives from ωδω, demulsi, ωδω, placeo; or ηδω, suavitate oblecto. Seren. deduces the E. word from Isl. *vael* deceptio, *vael-a* decipere. Both terms may be far more naturally traced to Teut. *quedel-en*, garrire, modulare, vernare, a dimin. from Su.G. *qued-a*, to sing. As this denotes the pleasant notes of birds, especially in Spring, it might easily be transferred to the winning methods used by those who try to gain affection. Kilian illustrates the Teut. term, by alluding to these words of Ovid, Dulce queruntur aves. Perhaps the term was originally applied, in its metaph. sense, to the engaging prattle of children, by which they endeavour to gain what they solicit from their parents.

To CUTLE, *v. a.* *To cutle corn*, to carry corn out of water mark to higher ground, and set it up there, W. Loth.; *cuthil*, Perths.

I know not the origin, unless it be Mod. Sax. *kaut-en*, Su.G. *kyt-a* (pron. *kiuta*) mutare, permutare, q. to change the place or situation of corn. V. *Kyta*, Ihre.

CUT-POCK, *s.* Properly the stomach of a fish, S. B.

Poor Bydby's wond'ring at ilk thing she saw,
But wi' a hungry *cut-pock* for it a'.
Ross's Helenore, p. 65.

CUTTED. V. CUTTIT.

CUTTY, CUTTIE, *adj.* Short, S.; Gael. *cutach*, short, bobtailed. Hence,

CUTTIE, CUTIE, *s.* 1. A popgun.

"You shall doe best to let alone your whisperings in the eares of simple people, and your triuiale arguments which seeme good enough to them that know no better, but in very deede are like the *cuties* of bone wherewith the children shoote in the streetes, that may well make a little fize with powder, but are not able to carrie any bullet, and it will be long before you hurt a Bishop with such." Bp. Galloway's Dikaiologie, p. 178.

2. A spoon, S. Gael. *cutag*, a short spoon; often *cutty-spoon*.

—Honest Jean brings forward, in a clap,
The green-horn *cutties* rattling in her lap.
Ross's Helenore, p. 116.

"It is better to sup with a *cutty* than want a spoon." Ramsay's S. Prov. p. 44.

3. "A short tobacco pipe," Sibb.

"I'm no sae scant of clean pipes, as to blaw with a brunt *cutty*;" Ramsay's S. Prov. p. 40. Hence,

CUTTY-FREE, *adj.* Able to take one's food, free to handle the spoon. He is said to be *cutty-free*, who, although he pretends to be ailing, retains his stomach, S. B.

CUTTY-RUNG, *s.* A crupper used for a horse that bears a pack-saddle, formed by a short piece of wood fixed to the saddle at each end by a cord, Mearns; synon. *tronach*, *trullion*.

CUTTY-STOOL, *s.* 1. A low stool, S.

2. The stool of repentance, on which offenders were seated in church, now generally disused, S.

"The *cutty stool* is a kind of pillory in a church, erected for the punishment of those who have transgressed, in the article of chastity, and, on that account, are liable to the censures of the church." Sir J. Sinclair, p. 226.

This seems formed from *cutty*, *kittie*, a light woman: V. KITTIE. Seren. when referring to this stool as used in S. renders it by a designation nearly synon. *hor-pall*, vo. *Stool.*

CUTTIT, CUTTED, *adj.* 1. Abrupt, S.

"*What shall I say?* A pathetic and *cutted* kind of speech, signifying that his heart was so boldened, that his tongue wald not serue him to express the mater." Bruce's Eleven Serm. L. 1. a.

"Touching the kyndes of versis quhilks are not *cuttit* or broken, but alyke many feit in everie lyne of the verse, and how thay ar commonly namit."—Rewlis and Cautelis of Scottis Poesie, by James VI. Chron. S. P. iii. 490.

2. Laconic, as including the idea of acrimony, S. "He gae me a very *cuttit* answer," or, "he spake very *cuttit-like.*" The adj. *short* is used in a similar sense. Hence,

CUTTITLIE, CUTTETLIE, CUTTEDLY, *adv.* 1. With a rapid but unequal motion.

The fiery dragon flew on hie,
Out throw the skies, richt *cuttetlie*,
Syne to the ground come doun.
Burel, Watson's Coll. ii. 24.

2. Suddenly, abruptly. In this sense one is said to break off his discourse very *cuttitlie*, S.

3. Laconically, and at the same time tartly, S.

"The moderator, *cuttedly*, (as the man naturally hath a little choler, not yet quite extinguished), answered, That the Commissioner, his Grace, was of great sufficiency himself; that he only should speak there; that they could not answer to all the exceptions that a number of witty noblemen could propose." Baillie's Lett. i. 104.

This is evidently from the *v. cut;* as it conveys the idea of any thing coming as suddenly to a termination, as a heavy body comes to the ground, when that by which it was suspended is cut.

CUTWIDDIE, *s.* The piece of wood by which a harrow is fastened to the yoke, Fife. V. RIGWIDDIE.

CUTWORM, *s.* A small white grub, which destroys coleworts and other vegetables of this kind, by *cutting* through the stem near the roots, S.

CUWYN, *s.* Stratagem. V. CONUYNE.

CUZ, *adv.* Closely, Ang.; synon. COSIE, q. v.

D.

DA, *s.* Day.

Bustuous aboue all vtheris his menye,
The pepil clepit of Equicola
That hard furris had telit mony *da.*
Doug. Virgil, 235. 40. V. DAW.

DA', DAE, DAY, *s.* Doe.

— "His haill Woods, Forrestes, Parkes, Hanynges, *Da*, Ra, Harts, Hynds, fallow deir, phesant, foulles and utheris wild beastes within the same, are greattumly destroyed." Acts Ja. VI. 1594. c. 210.

A. S. *da*, Dan. *daa*, id.

DA, *s.* A sluggard. V. DAW.

To DAB, DAUB, *v. a.* 1. To peck, as birds do, S.

Weel *daubit*, Robin! there's some mair,
Beath groats an' barley, dinna spare.
Rev. J. Nicol's Poems, i. 43.

2. To prick, slightly to pierce; used in the sense of *jag*, E. *job.*

The thorn that *dabs* I'll cut it down,
Though fair the rose may be.
Jamieson's Popular Ball. i. 87.

DAB, *s.* A stroke from the beak of a bird, S.; a blow, A. Bor.

DABLET, DAIBLET, *s.* An imp, a little devil. This epithet is given to one who is represented as the offspring of an *Incubus.*

When all the weird sisters had thus voted in one voce
The deid of the *Dablet*, then syne they withdrew,
To let it ly alane, they thought it little loss,
In a den be a dyke on the day dew.
Watson's Coll. iii. 16. V. also p. 22.

Fr. *diableteau*, id. dimin. from *diable*. V. MACKLACK.

To DACKER, DAKER, DAIKER, *v. a.* 1. To search, to examine; to search for stolen goods, S. B.

— The Sevitians will but doubt be here,
To *dacker* for her as for robbed gear;
And what hae we a conter them to say?
The gear'll prove itsell gin we deny.
Ross's Helenore, p. 91.

But Piercy, wi' the fause earl Warren,
And Cressingham, (ill mat he speed!)
Are *dackerin'* wi' sax thousand mair,
Frae Coupar to Berwick upon Tweed.
Jamieson's Popular Ball. ii. 168.

2. To engage, to grapple, S. B.

I *dacker'd* wi' him by mysel',
Ye wish't it to my kavel;
An' gin ye speer fa got the day,
We parted on a nevel.
Poems in the Buchan Dialect, p. 10.

3. "To toil as in job work, to labour." Sibb. also gives *dockar* in the same sense.

4. To truck, to traffick, Loth.

This seems the same word, although used in various senses. Sibb. thinks that it has probably been formed from *darg*, a day's work. But in what manner? It may be allied to Gael. *deachair-am*, to follow. This etymon is abundantly consonant to the first sense; as *searching* is often designed *following after*, even in relation to what is stolen. With very little obliquity it might also include the second. As to the other two, the E. *v.* is also used to denote one's employment or occupation; as it is commonly said, "What trade does he *follow*?" Flem. *daecker-en* seems likewise to claim affinity, as signifying to fly about, also to vibrate, volitare, motari; vibrare, coruscare, Kilian.

DACKLE, *s.* A state of suspence, or hesitation; applied, both to sensible objects, and to the mind, S. B.

When the weather is not settled, so that it is neither frost nor thaw, or when it seems uncertain whether it will be fair or rainy, it is said to be "in a *dackle*." This seems allied to A. Bor. *dacker weather*, uncertain or unsettled weather; Gl. Grose. The market is said to be "in a *dackle*," when purchasers are keeping off, under the idea of the prices not being come to their proper level. The same expression is also used as to the mind, when in a state of doubt.

Su.G. *twek-a*, to doubt, from *twa*, two, because in this state the mind is divided. It must be acknowledged, however, that *dackle*, as applied to the weather, bears a strong resemblance to Isl. *dokna*, nigredo, opacum quid, et nubilum; G. Andr. p. 45. V. TWYN, *adj.*

DACKLIN, *part. pr.* 1. In a state of doubt, S. B.

2. In a secondary sense, slow, dilatory, S. B.

DACKLIN, *s.* A slight shower; "a *dacklin* of rain," S. B.; thus denominated, because such a shower often falls, when it seems uncertain whether the weather will clear up or not.

To DAD, DAUD, *v. a.* 1. To thrash, S. B.

2. To dash, to drive forcibly, S. *He dadded his head against the wa'*, S. *He dadded to the door*, he shut the door with violence, S. *Slam*, in colloquial E., is used in the same sense.

He ruggit his hair, he blubbert and grat,
And to a stane *daddit* his pow.
His mother came out, and wi' the dishclout
She *daddit* about his mow.
Jamieson's Popul. Ball. i. 328.

This said, he *dadded* to the yate.
Ramsay's Poems, ii. 515.

Then took his bonnet to the bent,
And *dadit aff* the glar.
Ibid. i. 260.

—An' claught a divot frae their tower,
An' *daudit* down their standard.
Rev. J. Nicol's Poems, ii. 3.

"Sum bragis maid the preistis patrounis at the first; bot when thay saw the febilnes of thair God, for one tuke him be the heallis, and *dadding* his heid to the calsay, left Dagoun without heid or handis, and said, *Fy upoun the, thow young Sanct Geill, thy Father wald have taryed four suche.*" Knox's Hist. p. 95.

3. To throw mire or dirt so as to bespatter, S.

Whae'er they meet that winna draw,
Maun hae his lugs weel blaudit,
Wi' hard squeez'd bummin ba's o' snaw,
An' a' his cleathin *daudit*
Wi' glaur that day.
Rev. J. Nicol's Poems, i. 35.

Teut. *dodde*, a club, fustis, clava morionis; Kilian. MoesG. *dauded-jan*, in *us-dauded-jan*, anxiously to strive, certare sollicite.

To DAD DOWN, *v. n.* To fall or clap down forcibly and with noise, S.

Swith to Castalius' fountain brink,
Dud down a grouf, and tak a drink.
Ramsay's Poems, ii. 339.

DAD, *s.* A sudden and violent motion or stroke; a slam. *He fell with a dad*, He fell with such force as to receive a severe blow, S.

——He, like a fail,
Play'd *dad*, and dang the bark
Aff's shins that day.
Ramsay's Poems, i. 276.

To DADDLE, DAIDLE, *v. a.* 1. To draggle, to bemire one's clothes, S.

2. To mismanage, to do any work in a slovenly way. Meat is said to be *daidled*, when improperly cooked; clothes,—when ill-washed; Ang. Shall we view this as related to Isl. *tad*, laetamen? whence Seren. derives Su.G. *tadla*, to accuse, censure, to reprehend, q. collutulare.

To DADDLE, DAIDLE, *v. n.* 1. To be slow in motion or action. "A *daidling* creature," one who is tardy or inactive. *Dawdle*, Perths.

2. To waddle, to wriggle in walking. "He *daidles* like a duik," he waddles as a duck, S.; "to walk unsteadily like a child; to waddle," A. Bor. Gl. Grose.

3. *To daddle and drink*, to wander from place to place in a tippling way; or merely to tipple, S. This *v.* is probably allied to *Daudie*, q. v.

DADDLE, DADDLIE, *s.* A cloth put on the breast of a child, to keep it clean during the time of eating, a larger sort of bib, S.

To DAFF, *v. n.* To be foolish.

Ye can pen out twa cuple, and ye pleis,
Yourself and I, old Scot and Robert Semple.
Quhen we ar deid, that all our dayis but *daffis*,
Let Christan Lyndesay wryt our epitaphis.
Montgomerie, MS. Chron. S. P. iii. 500.

Leave Bogles, Brownies, Gyre-carlings & Gaists;
Dastard, thou *daffs*, that with such devilry mels;
Thy reason savours of reek, and nothing else.
Polwart, Watson's Coll. iii. 27.

Hence, O. E. *daffe*, fool.

Thou dotest, *daffe*, quod she, dull are thy wittes.
P. Ploughman, F. 6. b.

——Whan this jape is tald another day,

I shall be halden a *daffe*, or a cokenay.
Chauc. Reves T. 4206. V. DAFT.

To daffe, A. Bor. still signifies to daunt.

DAFFERY, *s.* 1. Romping, frolicksomeness, S.

2. Thoughtlessness, folly, S. B.

By rackligence she with my lassie met,
That wad be fain her company to get;
Wha in her *daffery* had run o'er the score.
Ross's Helenore, p. 90.

DAFFIN, DAFFING, *s.*

1. Folly in a general sense, S.

But 'tis a *daffin* to debate,
And aurgle-bargain with our fate.
Ramsay's Poems, i. 335.

But we're nae sooner fools to give consent,
Than we our *daffin* and tint power repent.
Ibid. ii. 128.

2. Pastime, gaiety, S.; like *daffery*.

Quhat kind of *daffing* is this al day?
Suyith smakes, out of the feild, away.
Lyndsay, S. P. Repr. ii. 201.

3. Foolish or excessive diversion.

4. Used to denote matrimonial intercourse, Pink. S. P. Repr. iii. 39.

"Play is good, but *daffin* dow not;" Prov. S. "spoken to them who are silly and impertinently foolish in their play;" Kelly.

DAFT, *adj.* 1. Delirious, insane, S. A. Bor.; stupid, blockish, daunted, foolish.

This is evidently the primary sense. All the northern words mentioned as cognates of the *v. daff*, except Mod. Sax. *dav-en*, denote a mere privation of mind, from whatever cause, without including the idea of fury. Now, there is a remarkable analogy in the use of the adj. *daft*. For it does not properly denote one who is furious, but merely a person deranged, whether in a greater or less degree. When a man is furious, either the term *wod* or *mad* is used. This distinction is clearly marked by Bellenden, according to what he had considered as the design of the original writer.

"Howbeit the pepill [of Orkney] be geuin to excessiue drinkin, and be plenté of beir makis the starkest ail of Albioun, yit nane of thaym ar sene *wod*, *daft*, or drunkin." Descr. Alb. c. 15. Nullus tamen in ea unquam ebrius aut mente alienatus visus, nullus amens aut stolidus; Boeth.

"He's na sae *daft* as he lets on;" Ferguson's S. Prov. p. 17., applied to one who is more knave than fool.

2. Foolish, unwise, S.; *daftist*, superl.

Thow art the *daftist* full that evir I saw.
Trowis yow, man, be the law to get remeid
Of men of kirk? na nevir till thow be deid.
Lyndsay, Pink. S. P. R. ii. 65.

"Thai [jugis] syn greuously in twa pointis. First, gif thai lauchfully ken ony siclike misdoars within thair boundis quhairof thai haif auctoritie & tholis thame, lukis at thame throw thair fingaris, & will nocht punis thame, other for lufe of geir or carnal affection or sum vther *daft* opinioun, be resone quharof misdoars takis mair baldnes to perseuere in euil, & the common weil is hurt:" Abp. Hamiltoun's Catechisme, 1552, Fol. 50. a.

"My *daft* opinion was, that I might stand by honesty and vertue, which I find now to be but a vain imagination, and a scholastical discourse, unmeet to bring men to any proper preferment." Melvil's Mem. Address to his Son, prefixed.

3. Giddy, thoughtless, S.

Quhen ye your selfis ar *daft* and young,
And hes nocht bot ane pyat toung;
Ye knaw als mekill as ane guse,
That callis this ordour ane abuse.
Diallog. sine Tit. *Reign Qu. Mary.*

It is "betwix ane Clerk and a Courtier."

4. Playful, blithe, sportive, innocently gay, S.

"A *daft* nourice makes a wise wean;" Ramsay's S. Prov. p. 1. i. e. A child thrives best with a lively nurse.

Wi' cheese an' nappie noor-cakes, auld
An' young weel fill'd an' *daft* are.
Rev. J. Nicol's Poems, i. 27.

5. Very gay, frolicksome, disposed to go to excess in mirth, S.

Then Colin says, Come, deary, gee's a sang,
And let's be hearty with the merry thrang:
Awa, she says, fool man, ye're growing fu;
Whaever's *daft* to day, it setsna you.
Ross's Helenore, p. 117.

We'll reel an' ramble thro' the sands,
An' jeer wi' a' we meet;
Nor hip the *daft* an' gleesome bands
That fill Edina's streets
Sae thrang this day.
Fergusson's Poems, ii. 49.

6. Wanton, S.

For gentle blades, wha have a fouth o' cash
To dit fouk's mou's, ne'er meet wi' ony fash.
However *daft* they wi' the lasses be,
It's ay o'erlook'd, gin they but pay the fee.
Shirrefs' Poems, p. 68. V. HAIN, *v.*

7. Extremely eager for the attainment of any object, or foolishly fond in the possession of it, S.

Ray derives *daft* from the v. *daffe*, to daunt, A. Bor. Sibb. thinks *daffin* may be q. *gaffin*, from Teut. *gabberen*, nugari, jocari; or *gachelen*, cachinnare. It is strange that he should resort to an etymon so forced, when he had Junius open before him. "But Junius," he says, "would seem to connect these words with Dan. *doffuen*, ignavus, iners, torpidus, between the primary sense of which (*deaf*) and the Scottish signification, there can be no analogy."

But *deaf*, so far from being the primary sense of Dan. *doffuen*, *doven*, is not a sense of it at all; and this is only a secondary sense of Isl. *dauf-r*, Su.G. *doef*. Junius, in this instance, undoubtedly hit on the true etymon, or at least shewed the way to it. The northern dialects afford a variety of terms closely allied to this and its derivatives. Mod. Sax. *dav-en*, to be mad or insane, furere, insanire; Germ. *taub-en*, O. Teut. *doov-en*, insanire, delirare, Kilian. Su.G. *dofwa*, to stupify, sensu privare, *dofna*, to become stupid, stupere, *daufna*, to fail, fatiscere; Isl. *daufr*, *dauf*, *dauft*, insipidus, Su.G. *doef*, stupidus, *dufwen*, id. Isl. *dofe*, stupor. A. S. *dofung*, deliramentum. Teut. *doof van sinnen*, amens,

delirus, Kilian. Ihre, vo. *dofwa*, refers to MoesG. *daubs* as a cognate term; *daub-ata hairto*, cor sensu carens, Marc. viii. 17. *Ga-daubida ize hairtona*, sensu privavit cor eorum, Joh. xii. 40. May we not add, as analogous in sense to the northern terms, Heb. דאב, *daab*, languit, doluit, moestus fuit; דאבה, *dabah*, dolor, moeror? It will appear, indeed, on careful examination, that a number of other terms, denoting faintness or weakness, whether of body or mind, which have not been supposed to have any affinity to *daft*, acknowledge the same general origin; as *daw*, *dow*, to fade, *dowf*, *dover*, *doild*, &c. The radical word, according to Ihre, is *daa*, deliquium animi. V. Daw.

Daft is much used in vulgar conversation as if it were a *s.* with *like* prefixed, S.

Come, billies, lilt it pair and pair,
Like daft this night.
Morison's Poems, p. 25.

Daft days, those in England denominated the Christmas holidays, S.

The Daft Days, is the title of one of Fergusson's Poems, ii. 10.; and also of one of Mr Nicol's, i. 24.

They have evidently received this designation, in vulgar language, from the merriment indulged, from time immemorial, at this season. It corresponds to the Fr. *Fete des Foux*, given to the gambols and mimic representations long observed at the beginning of the year. V. Abbot of Unressoun, and Yule.

Daftly, *adv.* Foolishly, S.

Some other chiel may *daftly* sing,
That kens but little of the thing.
Ramsays Works, i. 143.

Daftlike, *adj.* Having the appearance of folly, S.

Let gang your grips:—fye, Madge!—hout Bauldy, leen:
I widna wish this tulyie had been seen,
'Tis sae *daftlike*—
Ramsay's Poems, ii. 148.

Daftness, *s.* Foolishness.

"The word of the crosse semis to be *daftnes* and folie to thame that perischis and is condamnit, bot to thame that ar saiffit it is the vertew and powar of God." Abp. Hamiltoun's Catechisme, 1552. Fol. 101. b. Thus *stulticia* is rendered.

Daffick, *s.* A coarse tub or trough, in which the food of cattle is put, Orkney.

To Dag, *v. a.* To shoot, to let fly.

"They schot speiris, and *daggit* arrowis, quhair the cumpaneis war thickest." Knox's Hist. p. 30.

From *dag*, a hand-gun; Fr. *dag-uer*, to stab with a dagger.

To Dag, *v. n.*, used impersonally. To rain gently. *Its daggin on*, there is a small rain, S.

This exactly corresponds to Isl. *thad dogguar*, pluit; from *dogg-ua*, rigo, irrigo, G. Andr. Sw. *dugg-a*, to drizzle.

Dag, *s.* 1. A thin, or gentle rain, S. Isl. *dögg*, pluvia, Sw. *dagg*, a thick or drizzling rain, Wideg. *Dagg*, dew, A. Bor. Lye supposes that this word was left by the Danes; Add. Jun. Etym. vo *Daggle*.

2. A thick fog, a mist. This is the general sense in the South and West of S. Su.G. *dagg*, dew, *dugg-regn*, mist.

Day-nettles, Dead nettles, an herb, S. Lamium album, Linn. Hemp-leav'd dead Nettle is called *Dea-nettle*, A. Bor.

Daigh, *s.* Dough, S.

"His meal's a' *daigh*;" Ramsay's S. Prov. p. 38.

A. S. *dah*, Belg. *deegh*, Su.G. *deg*, Isl. *deig*, Germ. *teig*, id.

Daighie, *s.* 1. Doughy; applied to bread not well fired, S.

2. Soft, inactive, destitute of spirit, S.

It is singular, that the very same metaphor is used in Isl. G. Andr., illustrating *deig*, dough, adds; Hinc *deig-r*, mollis, madidus, subhumidus; item *timidus agendi*, p. 48.

Daiker, *s.* A decad.

"Ten hides makis ane *daiker*, and twentie *daiker* makis ane last." Skene, Verb. Sign. vo. *Serplaith*.

Su.G. *deker*, id. "*Deker skin*, says Ihre, according to our old laws, was the number of ten or rather of twelve hides." The reason he gives for mentioning both numbers is, that the decads of the ancients generally consisted of twelve, as the hundred of 120. In S. the *lang hunder* is 120, or six score. Skene observes, indeed, that six score skins are reckoned to the hundred. Thus the same mode of reckoning has anciently been common to us with the Scandinavians. In the sale of many articles it is still preserved.

Daikit, *part. pa.* It is said of a thing, "It has ne'er been *daikit*," when it has never been used, or is quite new, Ang.

Perhaps allied to Teut. *daeck-en*, nebulam exspirare, nebulam exhalare, Kilian; q. a thing that has never been exposed to the air; that, according to a common phrase, the wind has not been suffered to blow upon.

Dail, *s.* 1. A part, a portion; E. *deal*.

2. A number of persons.

—Fresche men come and hailit the dulis,
And dang thame doun in *dailis*.
Chr. K. st. 22.

A. S. *dael*, pars; *be daele*, ex parte; MoesG. *dail*. *Gif mis dail aiginis*, Give me my proper portion, Luke, xv. 12.

Hence the phrase, *to have dale*, to have to do, or as used by Doug., to have to contend with one in battle.

Wele thay persaue and behaldis sans fale,
Thir campiouns war not of strenth equale.
— The soft berde newlie did furth spryng,
As al to ying with sic ane to *haue dale*.
Doug. Virgil, 415. 37.

Su.G. *del-a*, litigare. Hence, as Ihre observes *urdela*, *ordela*, the trial by *ordeal*, quod est liti finem sententia lata imponere, ab *ur*, quod rei finem indicat.

Dail, *s.* A ewe, which not becoming pregnant, is fattened for consumption.

"Than the laif of ther fat flokkis followit on

the fellis baytht youis and lammis, kebbis and *dailis*, gylmyrs and dilmondis, and mony herueist hog." Compl. S. p. 103.

Perhaps from A. S. *dael-an*, Teut. *deel-en*, partiri; because ewes of this description are *separated* from the flock.

DAILY DUD. V. Dud.

DAIMEN, *adj.* Rare, occasional, what occurs only at times, S. *auntrin*, synon. Thus,

DAIMEN-ICKER, *s.* An ear of corn met with occasionally, S.

A *daimen icker* in a thrave
'S a sma' request.
Burns, iii. 147.

From A. S. *aecer*, an ear of corn, MoesG. *akran*; and perhaps *diement*, counted, from A. S. *dem-an*, to reckon; as *undeement*, what cannot be counted, q. v.

DAINTA, Daintis, expl. "No matter, it does not signify," Aberd. Gl. Ross. and Shirr.

—I danc'd wi' you on your birth day;
Ay, *heary*, quo' she, now but that's awa;
Dainta, quo' he, let never warse befa'.
Ross's Helenore, p. 21.

This term is probably very ancient. We might suppose it to be corr. from Teut. *dien-en*, Su.G. *tian-a*, to serve, to avail, and *intet*, nothing, q. it avails nothing.

DAYNTE, *s.* Regard.

And of his chawmyr ane wes he,
That wes had in gret *dayntè*.
Wyntown, ix. 1. 54. V. next word.

DAINTY, *s.* 1. Agreeable, pleasant, good-humoured, S.

2. Worthy, excellent, S.

Ye *dainty* Deacons, and ye douce Conveeners,
To whom our moderns are but causey-cleaners.
Burns, iii. 57.

Skinner derives E. *dainty* from O. Fr. *dain*, fine, quaint, curious. But this, I suspect, has been introduced by the Franks, as being of Goth. origin. It had occurred to me, that it was probably allied to the Northern terms mentioned under *Dandie*, q. v.; and upon looking into Seren. I find that he expressly refers to Goth. *dandi*, liberalis, as having a common origin with E. *dainty*. The termination may have been originally *tid*, retained in the *s. Daintith*, from Goth. *tid*, time. Thus the word might signify an excellent season, or an opportunity rarely occurring.

DAINTITH, *s.* A dainty, S.

Save you, the board wad cease to rise,
Bedight wi' *daintiths* to the skies.
Fergusson's Poems, ii. 97.

"He that never eat flesh, thinks a pudding a *dainteth*;" S. Prov. "A man not us'd to what is good, thinks much of what is indifferent." Kelly, p. 126.

DAISE, *s.* The powder, or that part of a stone which is bruised in consequence of the strokes of the pick-axe or chizzel, Ang.

DAYIS. *To hald dayis.*

The Erle Jhon dyde besynes,
Bathe be land and be se,
To sawfe the rycht of his cwntrè;
For at the Tarbart he wes qwhile
Haldand dayis wyth Jhone of Ile,
That wes til Inglis fay haldand;
And qwhyle wes in-to the mayne land.
Wyntown, viii. 30. 28.

This may either signify, "observing a truce with John of the Isles," or "entering into terms with him;" as these noblemen were on opposite sides.

Su.G. *dag*, a truce; also, the time of the observation of a truce: *Laato theti en dag staa*, they agreed on a truce for a certain time; Chron. Rhythm. ap. Ihre. Teut. *dagh*, induciae. Su.G. *daga*, to come to terms, to enter into an agreement.

DAYS *of* LAW, Lawdayis, the term of the session of a court of justice; or the time, when those are summoned to attend, who have interest in the court.

"—The subjectes--ar—frequentlie inquieted, be cumming in convocation, to *dayes of Law*, and to passe upon Assises in Edinburgh, quhair the Courtes ar oftimes continued [delayed] in hinderance of justice, and to the great trouble and needeles expenses of the Kings lieges." Acts Ja. VI. 1587. c. 81.

A gret dyttay for Scottis thai ordand than;
Be the *lawdayis* in Dunde set ane Ayr:
Than Wallace wald na langar soiorne thar.
Wallace, i. 275. MS.

Sometimes it occurs in the sing.

"I send this be Betown, quha gais to ane *day of Law* of the Laird of Balfouris." Lett. Detection Q. Mary, G. V. a.

Su.G. *dag*, the fixed time for public conventions or courts of Law; *En daag maande i Telge staa*; the convention was appointed to be held at Telge; Chron. Rhyth. ap. Ihre. Isl. *lagdag*, dies lege praefinitus; Verel. Ind. Teut. *daegh-en*, diem alicui dicere, constituere; Belg. *dag-en*, to summon, *dagvaard* and *landdag*, a convention of the states.

I need scarcely observe, that L. B. *dieta*, whence E. *diet*, an assembly of estates, is formed, by analogy, from Lat. *dies*; which especially in declension (*diei*), seems originally the same with the Goth. term.

DAIT, *s.* Destiny, determination. This, at least, seems to be the meaning of the term as used by Harry the Minstrel.

Off ws thai haiff wndoyne may than ynew;
My faithfull fadyr dispitfully thai slew,
My brothir als, and gud men mony ane.
Is this thi *dait*, sall thai our cum ilkane?
On our kynrent, deyr God, quhen will thow rew? *Wallace*, ii. 194. MS.

In Perth edit. it is;

Is this the *dait* sall yai ourcome ilk ane?

In edit. 1648;

This is the *date* shall us overcome each one.

O. Fr. *det*, a die.

DAYWERK, Dawerk, Dark, *s.* A day's work, a task performed during a day.

Thare was na man than lyvand,
That evyr cowth wyt of ony land,
Or evyr herd, or saw be-for,
That evyr thai had in-til memore

In-til ony kyn kynryk,
A *daywerk* to that *daywerk* lyk.
Wyntown, viii. 16. 224.

In the Stormond at Gasklwne,
That duleful *dawerk* that tyme wes done.
Ibid. ix. 14. 44.

"A drunken wife will get the drunken penny, but a drudge will get a *dark*;" S. Prov. Kelly, p. 29.

From *daw*, day, and *werk*, work; A. S. *daegweorc*, id. Teut. *dagh-werck*, pensum. As this word is used by ancient writers to denote a battle, we may remark the analogy between it and Fr. *journée*. V. Darg.

DALK, *s.* A term sometimes applied to particular varieties of *slate clay*, and sometimes to *common clay*, by the common coalminers in S.

"Below the coal, there is eighteen inches of a stuff, which the workmen term *dalk*; then the white lime, of an inferior quality to the other, and as yet but seldom wrought." P. Campsie, Stirlings. Statist. Acc. xv. 329.

DALLY, *s.* The stick used by one who binds sheaves, for pushing in the ends of the rope, after they have been twisted together, Bord.

DALLY, *s.* Properly a girl's puppet, S. B. corr. from E. *doll*; used to denote a painted figure.

Ne'er price a weardless, wanton elf,
That nought but pricks and prins herself,
Wha's like a *dally* drawn on delf
Or china ware.
Morison's Poems, p. 81, 82.

DALLIS, 3 *p. s. v.* Dawns; poetically for *dawis*.

Hay now the day *dallis*.
Spec. Godly Ball. p. 23.

DALMATYK, *s.* A "white dress worn by Kings and Bishops;" Gl. Wynt.

The Byschape Waltyr——
Gave twa lang coddis of welwete,—
Wyth a prestis vestment hale,
Wyth twnykil and *Dalmatyk*.
Wyntown, ix. 6. 153.

The *Dalmatyk* was thus denominated, because first found in Dalmatia. The dress formerly worn was a *colobium* or a coat without sleeves. For this the *dalmatica* was substituted, which Servius thus defines, tunica manicata. It was introduced by Pope Silvester, during the reign of Constantine the Great, because many found fault with the nakedness of the arms, when the *colobium* was in use. When it is said that this dress was worn by *Kings* and *Bishops*, the account is too limited. It was worn also by priests and deacons. According to some writers, indeed, this privilege was granted to deacons only during greater festivals. V. Isidor. Orig. lib. 19. c. Du Cange.

To DAM, *v. n.* To urine.

Dunbar alludes to

——A dotit dog, that *dams* on all bussis.
Maitland Poems, p. 51.

"To mak one's *dam*," id. S. This seems to be merely a metaph. use of *damm*, as denoting a body of water in a state of confinement.

DAMBROD. V. Dams.

DAMMAGEUS, *adj.* Injurious.

"Wer nocht thair contentioun, James the first had neuir cumyn in Scotland, the quhilk had bene rycht *dammageus* to the realme." Bellend. Cron. B. xvi. c. 20.

It is probable that *dammageux* was used in the same sense in O. Fr.

To DAMMISH, *v. a.* To stun, to stupify. *Dammished*, part. pa. stupified in consequence of a stroke, or a fall, S.

"When a man hath fallen into a great sinne, he will commonly ly still in a deadnesse and senslesnesse, and as a man who falles downe from an high place, for a certain space lyes without sense, and is *dammished* with the fall: euen so—after that once we are fallen from God, we are senslesse altogether, we be without sense or motion." Rollock on the Passion, p. 38.

"He was perfectly *dammished* with the stroke; and when he recovered his senses, he thought it convenient to ly still in the place as dead." Wodrow's Hist. p. 25.

Germ. *daemisch*, vertiginosus; Wachter. *Einen damisch machen*, to stun one's head.

DAMMYS, Dammeis, *s.* "Damage. Fr. *dommage*;" Gl. Sibb.

To DAMPNE, *v. a.* To damn, to condemn. This orthography, as Rudd. has observed, was introduced in the dark ages. They placed *p* between *m* and *n* in a Lat. word, as *ampnis*, *alumpnus*, for *amnis*, *alumnus*.

DAMS, *s. pl.* The game of draughts, S. Sw. *dam*, *damspel*, Germ. *damspiel*, *damenspil*, Fr. *dames*, id. Germ. *damme*, a man at draughts; *damenbret*, a chess-board, Sw. *dambraede*, S. a *dambrod*.

Ferrarius thinks that the game has received this name from *dame*, which Fr. signifies a lady. But female power is unknown in this game. Wachter therefore with reason rejects this origin. As Germ. *dame* denotes a double piece at draughts, or what is called a *crowned man*, *damen-spil*, he apprehends, signifies that game in which one man is *covered* by another; observing that with the Turks *dam* has the sense of *covered*, and that, according to Festus, Lat. *damium sacrificium* means *sacrificium opertum*.

The illustrations of this sense given by Wachter are very remote; but the general idea is supported by analogy. For Sw. *dam* is a king at draughts; and *saett dam paa brickan*, signifies crown that man. There is no evidence, however, that there was any *v.* of this form signifying to *cover* or to *crown*. Kilian observes that some derive the name of this game from *dam*, agger, a rampart, a bank, or dam; Append. As O. Fr. *dam* is a title of honour, equivalent to Lord, Sir, from Lat. *dom-inus*; it is not improbable that this is the origin, the covered pieces acting as *lords* in the game, and principally influencing its issue.

Although it is evident that this game was known to the Northern nations, they were especially attached to that of chess. This was one of the chief amusements of the ancient Icelanders. They called it

skaak, skaak-spel, Su.G. *skaftafwel*. This game seems to have been peculiarly adapted to the studious habits of this insulated people; who were making considerable progress in learning, in those very ages in which the nations of the continent were buried in ignorance.

DAN, *s.* A term used by S. and O. E. writers, as equivalent to *Lord, Sir*.

Doug. not only applies it to Virgil, but to Apollo.

——The ancient Nun of *Dan* Phebus
Thir wourdis endit——

Virgil, 186. 48.

O. Fr. *dam*, a "title of respect, and honour, given, in courtesie, unto a Gentleman or Knight: This in old time; and yet the Governours of the Charterhouse Monks are stiled *Dams*;" Cotgr. Hisp. *don*; from Lat. *dominus*. This designation was used in O. E. so early as the time of R. Brunne. He indeed writes *Danz*.

With tham went *danz* Merlyn,
For the stones to mak engyn.

Append. to Pref. CXCII.

To DANCE *his* or *her lane*; a phrase expressive, either of great joy, or of violent rage; q. *danced* without a companion, or without music, S.

Sume ran to coffers, and sume to kists,
But nought was stown that cou'd be mist;
She *dancid her lane*, cry'd, Praise be blest!
I have ludg'd a leil poor man.

Gaberlunyie Man, st. 5.

To DANDER, *v. n.* 1. To roam, to go from place to place, S.

2. To go about idly, without having any certain object in view, to saunter, S.

Allane throw flow'ry hows I *dander*,
Tenting my flocks, lest they should wander.

Ramsay's Poems, ii. 263.

3. To roam from place to place, without having a fixed habitation, S.

O! then we needna gie a plack
For *dand'ring* mountebank or quack.—

Fergusson's Poems, ii. 18.

4. To trifle, to mispend one's time, S.

5. To bewilder one's self, on a way, generally including the idea of want of attention, or stupidity, as the reason. "He *dandert* out of the road," he lost his way. In this sense it is used as nearly equivalent to *wander*.

The wilie Tod came by me to,
With violence and speid:
For feir the he fox left the scho,
He wes in sick a dreid:
Quhiles louping, and scowping,
Ouer bushis, banks, and brais;
Quhiles wandring, quhiles *dandring*,
Like royd and wilyart rais.

Burel, Watson's Coll. ii. 18, 19.

Sibb. refers to Fr. *dandin-er*, Teut. *dant-en*, ineptire. It might be suspected that this were rather from some Goth. word, now lost in the cognate languages, as perhaps in its primary sense, corresponding to Isl. Su.G. *andra*, vagari; were it not that there is another *v.* of the same meaning, which seems to oppose the idea. This is *Dandill*, q. v.

DANDERS, *s. pl.* The refuse of a smith's fire, S. *scoriae*, Lat.

Sibb. refers to Goth. *tand-ian*, accendere, to kindle. This perhaps is the proper line for discovering the etymon. But Isl. *tendr-a*, id. is still nearer. *Tindr-a* signifies to emit sparks. Now this name may have been given originally to the sparks of burning metal that flee from the forge, and afterwards extended to these as mixed into one mass with the cinders. There is one difficulty, however. How should we retain the *t* in *tiend* a spark, and change it into *d* in *dandars*; if both are from the same source?

DANDIE, DANDY, *s.* A principal person or thing; what is nice, fine, or possessing supereminence in whatever way, S.

They'd gi'e the bag to dolefu' care,
And laugh at ilka *dandy*,
At that fair day.

R. Galloway's Poems, p. 89.

This word claims a very ancient etymon. Isl. *dandi* and Su.G. *daenne* signify, liberal, munificent. V. Loccen. Antiq. SueoG. p. 199. Su.G. *dandes folk, dandemaen*, is a title of honour or respect. Various are the accounts given, by Northern writers, of its etymon. Some derive it from Isl. *danni*, or *dandi*, liberalis, already mentioned; others, from A. S. *Thaegn*, Thane. Ihre, vo. *Danneman*, considers it as contr. from *dugande maen*, viri strenui, because all titles of honour had their origin from fortitude in war. This corresponds to A. S. *dugend*, valens, bonus, probus; the part. of *dug-an*, valere. G. Andr. derives it from the old Isl. primitive *dae*, denoting any thing good, honourable, excellent; whence *daene wel*, excellently; *daewen*, very beautiful. V. DOYN. Kilian mentions O. Germ. *deghen, deghen-man*, as signifying, vir praestans, strenuus, fortis.

DANDIEFECHAN, *s.* A sort of hollow stroke on any part of the body, a slap, *clash*, synon. Fife.

To DANDILL, *v. n.* To saunter, to go about idly.

Euin as the blind man gangs beges,
In houering far behynd,
So dois thou *dandill* in distres,
Quhilk I feir thou sall find.

Burel, Watson's Coll. ii. 20.

This seems to be synon. with *Dander*, q. v. But Fr. *dandin-er*, and Teut. *dant-en*, are not the only words to which it seems to claim affinity. It is more nearly allied to Germ. *dentelen*, to act in a ludicrous manner; ludere, ludicre agere. V. *Dant*, Ihre.

DANDILLY, DANDILY, *adj.* Celebrated, S. B.

There lives a landart laird in Fife,
And he has married a *dandily* wife,
She wadna shape, nor yet wad she sew,
But sit wi' her cummers, and fill her sell fu'.

Old Song, Jamieson's Popular Ball. i. 324.

The *dandilly* toast of the parish
Is woo'd and married and a'.

Ross, Songs, p. 145.

It is also used as a *s.* signifying one who is

spoiled or rendered foolish by being too much made of, Fife, Ang.

There some old horse turn'd out of stable,
When young dames are at council table.
The fate of some were once *Dandillies*,
Might teach the younger stags and fillies,
Not for to trample poor cart-horse;
Yet they [grow] still the worse and worse.
Cleland's Poems, p. 76.

This may be merely a dimin. from *Dandie*, q. v. But from the sense given to it as a *s.*, it has a strong resemblance of Germ. *dentel-en*, to play the fool, Fr. *dandin-er*, to carry one's self like a ninny; Ital. *dondola*, a baby, a puppet, *dondolo*, a ninny.

DANDRING, *part.*

The armies met, the trumpet sounds,
The *dandring* drums alloud did touk.
Battle of Harlaw, st. 18. *Evergreen*, i. 85.

We may view this word as either formed to express the noise made by the drum, like *Down-derry down* in a later composition; or as allied to Teut. *donder-en*, tonare, Su.G. *dundra*, id. *dunder*, strepitus.

DANE, DAINE, *adj.* Gentle, modest.

Bot yit ane countenance he bure,
Degest, deuoit, *dane*, and demure.
Lyndsay's Warkis, 1592. p. 312.

Either from O. Fr. *dain*, dainty, fine, or the *v.* *daign-er*, whence E. *deign*.

DANG, *pret. of* DING, q. v.

DANGER, DAWNGER, *s.* 1. It is used in relation to the great exertions of a pursuer, in consequence of which he who is pursued is exposed to imminent danger.

The horss was gud, bot yeit he had gret dreid,
For failyeing or he wan to a strenth.
The chass was gret, scalyt our breid and lenth:
Throw strang *danger* thai had him ay in sycht.
Wallace, v. 283. MS.

2. *In his dawnger, Under his dawnger*, in his power, as a captive.

—Qwyt-clemyd all homagis,
And alkyn strayt condytyownys,
That Henry be his extorsyownys
Of Willame the Kyng of Scotland had,
Wndyr hys dawngere quhil he thaine bade.
Wyntown, vii. 8. 494.

It occurs in the same sense in O. E.

Cite, castelle & toun alle was *in the erle's dangere*. *R. Brunne*, p. 213.

3. *But dawngere*, without hesitation, or apprehension.

Than Rychard Talbot can hym pray
To serwe hym of thre Cours of Were,
And he thaim grawntyt *but dawngere*.
Wyntown, viii. 35. 141.

Till him he send; and gan him pray
That he wald cum all anerly,
For to spek with him priuely.
And he *but daunger* till him gais.
Barbour, v. 283. MS. V. also x. 196.

This nearly corresponds to the use of the word by Chaucer as signifying coyness, reluctance, whether real or apparent.

But good neece, alway to stint his wo,
So let your *daunger* sugred ben alite,
That of his death ye be not all to wite.
Troilus, ii. 384.

With *danger* attren we all our chaffare,
Gret prees at market maketh dere ware.
W. Bathe's Prol. 6103.

O. Fr. *danger* frequently occurs in the second sense; or as signifying power, dominion.

Chacun si l'appelloit sa Dame,
Et clamoit comme riche fame:
Tous se mettoient *en son danger*,
Et vouloit chacun calenger.
Rom. de Rose.

Ainsi serez en servitude comme esclave, et ta renommée en *danger* d'estranges gens. Alain Chartier; Dict. Trev.

Hence *danger*, in the O. E. Laws, "a payment in money, made by the Forest-tenants to the Lord, that they might have leave to plough and sow in the time of Pannage or Mast-feeding," Cowel: thus denominated, as being an acknowledgment of the superiority of another. Hence also, in the Fr. Laws, the designation of *Fief de danger*, or a fief that might be forfeited to the superior, if entered into by the tenant, by any title except that of lineal descent, before homage was done, or offered at least.

The authors of Dict. Trev. think that the word, in this sense, is corr. from Lat. *dominari*.

DANGER, used as an *adj.* Dangerous, perilous.

Than Wallace said, In trewth I will nocht fle,
For iiii off his, ay ane quhill I may be:
We ar our ner, sic purpos for to tak,
A *danger* chace thai mycht vpon ws mak.
Wallace, viii. 202. MS.

DANT, *s.*

Of me altyme thow gave but lytil tail;
Na of me wald have *dant* nor dail.
And thow had to me done onie thing,
Nocht was with hart; bot vane gloir, and hething.
With uther freinds thou was sa weill ay wount,
To me thow had ful lytil clame or count.
Priests of Peblis, *Pink. S. P. Repr.* i. 43.

The Editor gives this word as not understood. *Dant nor dail* seems to have been a proverbial phrase now disused, denoting intimate intercourse. *Dant* may signify play, sport; Su.G. *dant*, ludibrium. But I suspect that it rather means affection, regard, as *dent* is still used in Angus. V. DENT.

To DANT, *v. a.* To subdue.

"Rewlis to *dant* the flesch."—"We suld repres & *dant* our carnal lustis & desyris in the beginning, and quhen thai ar lytil." Abp. Hamiltoun's Catechisme, 1551. Fol. 75. 6. 76. b. V. next word.

DANTER, *s.* A tamer, a subduer; *danter of hors*, one who breaks horses.

The ymage porturit was of Kyng Picus
Danter of hors, in chare satt gloryus.
Doug. Virgil, 211. 38. Lat. *domitor.*

"The maist perfyit industreus horse *dantars* of Macedon culd nocht gar hym be veil bridlit nor manerit in no comodius sort conuenient to serue ane prince." Compl. S. p. 236.

Lat. *domitor*, id. from *dom-are* to tame. Sw. *demp-a*, id. seems radically the same.

To DANTON, DANTOUN, *v. a.* To subdue, by whatever means, S.

"He left word behind him, to the Sheriff of Fife, Strathern, and Angus, to make proclamation out through thir shires, that all men betwixt sixty and sixteen, spiritual and temporal, as well burgh as land, that they should be ready, at a certain day, at his coming, to pass with him, where he pleased, to *danton* rebels and conspirators against him." Pitscottie, p. 87.

"Bot it is otherwise of a tame and *dantoned* horse," i. e. one thoroughly broken. Quon. Attach. c. 48. § 11.

This may have been originally the same with O. E. *daunten*.

—Reason shall rayne, and realmes gouerne,
And right as Agag had, happe shall come,
Samuell shall slea him, and Saule shall be blamed,
And Dauid shall be diademed, & *daunten* hem all.
P. Ploughman, F. 16. a.

This seems to be merely the Fr. v. *domter*, *donter*, id. with a Goth. termination. Seren. derives E. *daunt* from Goth. *daan-a*, deliquium pati, from *daa* deliquium.

To DARE, (pronounced *daar*) *v. n.* To be afraid; to stand in awe. *To dare at*, to be afraid of a person or thing, Ang. Stirl.

Sw. *darr-a*, to quake, to tremble. This *v.* is used in the same manner as ours: *Han darrar naar han faar se er;* he trembles at the sight of you. *Darrning*, trepidation; Wideg.

This seems the sense of *dare*, O. E. although Ritson views it as perhaps signifying to "stare as one terrified or amazed."

In this dale I droupe and *dare*,
For dern dedes that done me dere.—
The Scottes now all wide will sprede,
For thai have failed of thaire pray;
Now er thai *dareand* all for drede,
That war bifore so stout and gay.
Minot's Poems, p. 2, 3.

To DARE, Sir Gawan and Sir Gal. i. 4. V. DURKEN.

DARE, *adj.* Stupid, dull.

The character of the herons is;
Ay sorrowfull and sad at all houris;
Was nevir leid saw thame lauch; bot drowpane and *dare*. *Houlate*, i. 15.

Su.G. *daere*, Alem. *dor*, changed by the Germans into *thor*, stultus; Su.G. *daar-a*, Dan. *daar-er*, to infatuate, to make stupid; Dan. *daare*, a fool, a sot. V. DAW, DA.

DARG, DARK, *s.* 1. A day's work, a task for a day; anciently *daywerk*. It is sometimes redundantly called *day's darg*, S.

"They [the tenants] are subject also to a *darg* (or day's work), for every acre, or, 10d. per annum." P. Alloa, Statist. Acc. viii. 602.

"A *darg* of marl," i. e. as much as can be cast up with one spade in one day, amounting often to 200 bolls.

2. It is sometimes used to denote a certain quantity of work, whether more or less than that of a day, S.

"Formerly the coals were put out by the *dark*, consisting of twenty-eight hutches;—an active workman could very easily put out two of these *darks* per day, making three shillings and fourpence." P. Campsie, Stirling, Statist. Acc. xv. 332.

"He never wrought a good *dark*, that went grumbling about;" S. Prov. Kelly, p. 143.

"Tine needle, tine *dark*," S. Prov. "spoken to young girls when they lose their needle." Kelly, p. 325. V. DAYWERK.

DARGING, DARGUING, *s.* The work of a day-labourer, S.

I wish they'd mind how many's willing
To win, by industry, a shilling;—
Are glad to fa' to wark that's killing,
To common *darguing*.
R. Galloway's Poems, p. 119.

DARGER, *s.* A day-labourer, S. Belg. *dagwerker*, id.

The croonin' kie the byre drew nigh,
The *darger* left his thrift.
Minstrelsy Border, iii. 357.

DARGEIS, *pl.* Dirges.

Thay tyrit God with tryfillis tume trentalis,
And daifit him with [thair] daylie *dargeis*;
With owklie Abitis, to augment thair rentalis.
Bannatyne Poems, p. 197. st. 12.

DERGIE, S. V. DREGIE.

DARKLINS, *adv.* In the dark, without light, S.

She throw the yard the nearest taks,
An' to the kiln she goes then,
An' *darklins* grapit for the bauks,
And in the blue-clue throws then.—
Burns, iii. 130. V.

To DARN, DERN, *v. a.* To hide, to conceal. *He darned himsell*, he sought a place of concealment, S. *Darned*, part. pa.

"Thay have by maist subtile and craftie means, by changing their namis, and dissembling the place of their nativitie, convoyed themselves in the incountries of this realme,—abusing and harming his Majesties good subjects by their *darned* stouths, in the in-country transported, reset and quyetlie sold in the bounds of the late Borders." Acts Ja. VI. 1609. c. 10.

A darning, secreting themselves.

Our soldiers then, who lying were *a darning*,
By sound of trumpet having got a warning,
Do kyth, and give the charge.
Muses Threnodie, p. 116.

Derne, pret. hid, concealed.

And as he fand schupe to his feris schaw:
His nauy *derne* amang the thik wod schaw,
Underneth the hingand holkit rochis hie.
Doug. Virgil, 22. 41. Occulit, Virg.

To DERN, *v. n.* To hide one's self.

Their courage quail'd and they began to *dern*.
Hudson's Judith, p. 31.

A. S. *dearn-an*, *dyrn-an*, occultare.

DARN, *adj.* Secret. *Darn yett*, a postern; the name

still given to one of the gates of the Abbey garden at Aberbrothic.

Bot at a place, quhar meit he to thaim brocht,
And bedyn to, als glaidly as he mocht,
A *dern* holl furth, on the north syd, thai had
To the wattir, quhar off Wallace was glad.
Wallace, xi. 343. MS.

In dern, in secret.

My dule *in dern* bot gif thow dill,
Doutless bot dreid I dé.
Bannatyne Poems, p. 98. st. 1.

The sense of *derne* is evidently mistaken by Hearne, in his Gl. to R. Glouc., where it is rendered "dismal, bad, sad."

Sire, he seide, of *derne* cas ich wol the warne stille
Thine fon [foes] beth in ech half, & this ys the meste doute,
That thine owne men ne loueth the nogt, that the beth aboute. *P.* 114.

DARRAR, *adj.* Dearer.

"—Till our nychbour na temporal or erdly thing is *darrar* and mair precious thane is his awin bodylie lyfe." Abp. Hamiltoun's Catechisme, 1551. Fol. 48. b.

To DARREN, *v. a.* To dare, to provoke.

——Quha best on fute can ryn lat se,—
Or like ane douchty campioun in to fycht
With bustuous bastoun *darren* stryffe, or mais.
Doug. Virgil, 129. 39.

A. S. *dearran*, *dyrran*, audere; Belg. *derren*. To this origin Junius traces *darraine*, *derreine*, Chauc.; although Tyrwhitt refers to Fr. *desren-er*. It must be admitted, that if our *darren*, and O. E. *darraine*, be from the A. S. *v.*, the infinit. form has been retained, as in some other verbs.

To DASCAN, *v. n.* To ponder, to contemplate, to scan.

Than did I *dascan* with my sell,
Quhidder to heuin or unto hell,
Thir persouns suld pertene.
Burel, *Watson's Coll.* ii. 45.

Lat. *discendere in sese*, to examine one's self; from *de* and *scando*, whence E. *scan*.

To DASE, DAISE, *v. a.* 1. To stupify, S. This term denotes mental stupor, whether proceeding from insanity, or from any external cause. *He dqises himself with drink*, he stupifies himself with intoxicating liquor.

Part. pa. *dasyd*, *daisit*, *dazed*, stupid, stupified. *A dazed look*, A. Bor. is such as persons have when frighted; Ray.

——Bot yhit he wes than
In hys deyd bot a *dasyd* man,
In na-thyng repute of valu,
Ná couth do na thyng of wertu.
He had bot *nomen sine re*.
Wyntown, vi. 4. 56.

My *daisit* heid fordullit dissele;
I raisit up half in ane lithargie.
Palice of Honour, i. 26.

O verray Phrigiane wyffis, *dasit* wichtis,
To call you men of Troy that unrycht is.
Doug. Virgil, 299. 39.

Gin he likes drink, 'twad alter soon the case;—
It soon wad gar his love to me turn cauld,
And mak him *daz'd* and doited ere ha'f auld.
Shirrefs' Poems, p. 42.

2. To benumn. *Dasing*, benumning, congealing; *dasit*, benumned from cold, or age, congealed.

The callour are penetratiue and pure,
Dasing the blude in euery creature,
Made seik warme stouis and bene fyris hote.
Doug. Virgil, 201. 38.

Bot certainly the *dasit* blude now on dayis
Waxis dolf and dull throw mine vnweildy age.
Ibid. 140. 45.; *gelidus*, Virg.

"I's *dazed*, I am very cold;" A. Bor. Ray.

Rudd. refers to Belg. *dusel-en*, vertigine laborare, obstupere. But it is more nearly related to Teut. *daes-en*, delirare, insanire; Su.G. *das-a*, Isl. *das-ast*, languere, Belg. *dwaaz-en*, to be foolish. A. S. *dwaes*, Su.G. *dase*, stupidus, stultus, Teut. *daes*, *dwaes*, delirus; Isl. *dasad-ur*, languid, greatly fatigued; Belg. *dwaas*, foolish, silly. Our *dase* is radically the same with E. *doze*. Instead of *dasit*, *dozent* is now more commonly used, as signifying benumned.

DASE. *On dase.*

With daggaris derfly thay dang,
Thai doughtyis *on dase*.
Gawan & Gol. iii. 5.

This perhaps signifies "living warriors." As *out of daw* denotes death, *on dase*, q. *on days* may denote "in life."

To DASH, *v. a.* 1. To flourish in writing, to make ornamental figures with a pen, S.

2. To make a great shew, S.

This may be merely an oblique use of the E. *v.* the origin of which is probably Isl. *dask-a*, verbera et verba dura infligo. Its second sense might indicate a relation to Isl. *duas*, a candle, a torch, because of its splendour. The Isl. *s.* indeed, has a similar metaph. sense; *Das*, fervor agendi, quasi incendii flagrantia, G. Andr. p. 47.

DASH, *s.* 1. A flourish in writing, S.

2. A splendid appearance; *to cast a dash*, to make a great figure, S.

Daft gowk, in macaroni dress,
Are ye come here to shaw your face;
Bowden wi' pride o' simmer gloss,
To *cast a dash* at *Reikie's* cross?
Fergusson's Poems, ii. 32, 33.

"A little above this upon the side of a pleasant green hill in Romanno ground, are to be seen eleven or twelve large orderly terrace-walks, which in their summer verdure *cast a* bonny *dash* at a distance." Pennecuik's Tweedale, p. 16.

DASYD, DASIT. V. DASE.

DAS KANE.

Throw rowting of the river rang,
The roches sounding lyke a sang,
Quhair *Das Kane* did abound;
With Triple, Tenor, Counter, Mein.
Cherrie and Slae, st. 7.

This should be written as one word; and properly denotes singing in parts: Lat. *discant-us*, from *discento*, to sing treble; Ital. *descanto*, Fr. *deschant*, *descant*, E. *descant*, id. *discant*, cantus diversis vocibus constitutus, Kilian, in Append.

In the Lat. version, however, it is rendered;—

—Ubi Discantus nulla otia captans
Triplicat—

This suggests that the Translator, T. D. (probably the famous T. Dempster) understood Montgomerie as meaning, that there was a frequent repetition of the same words. This agrees with the definition given of E. *descant* by Skinner. Quibusdam, vocis frequentamentum.

DASS, *s.* 1. *Dass* of a hay stack, that part of it that is cut off with a hay-knife for immediate use, Loth.

2. *A dass of corn.* When a quantity of corn in the sheaf is left in the barn, after part is removed, what is left is called the *dass*, Fife. In the same manner, in Fife, the hay left in the stack, when part is cut off, receives this designation.

The latter seems the most proper use of the term; as corresponding most closely in meaning to the cognate terms in other languages. Sibb. says that it is "so called perhaps from its resemblance to a *deiss* or seat." But it is evidently allied to C. B. *das*, according to Boxhorn, a heap of grain, hay or the like; Gael. *tas*, a heap; Su.G. *does*, anc. *dyss*, id. Isl. *dys*, cumulus, *hendys*, foeni cumulus; Teut. *tas*, a heap, properly of corn or fodder; Fr. *tas*, a heap of any kind. L. B. *thass-are*, *tass-are*, "to lay up hay or corn into a tass, toss, stack, rick, or mow; *tass-a*, *tassus*;" Cowel. Teut. *tass* and *schock* are given as synon.; also *tass-en* and *schock-en*, coacervare; Kilian.

DASS, *s.*

"Then 15 strata of muirstone rise above each other to the summit of the Fells, where they jut out; in the face of the braes, they go by the name of *dasses* or *gerrocks*." P. Campsie, Stirlings. Statist. Acc. xv. 327.

To DATCH, *v. a.* To jog, to shake, S. B., perhaps originally the same with E. *dodge*, as signifying to change place.

DATIVE, *s.* A power legally granted to one to act as executor of a latter will, when it is not confirmed by the proper heirs of the testator. He, to whom this power is granted, is called the *executor-dative*.

"We haif given—our full power to our saids Commissaries of Edinburgh, to give *datives*, and constitute sik persons as they be the aviss of our Lords of the said Sessioun, or ane certain nowmer of them as sall be appointit to that effect (sall judge proper to be) *executors-datives* to the guids and geir of the persons deceissand." Act Sedt. 24 July 1564.

L. B. *dativ-us*, a guardian appointed by the Judge.

DAUD, *s.* A large piece. V. DAWD.

DAUE, *adj.* Listless, inactive.

—Than am I dangerus, and *daue*, and dour of my will.

Dunbar, Maitland Poems, p. 49. V. DAW.

DAVEL, *s.* Expl. "a stunning blow," Gl. Sibb.; *devel*, Gl. Shir.

To DAUER, DAIVER, *v. a.* To stun, to stupify; especially by a stroke, Loth. Border.

To DAUER, DAIVER, *v. n.* 1. To become stupid, to fall into a state of stupefaction.

I wist not quhair to ryn,
Nor yit culd find the gait againe,
First quhair I enterd in:
Bot tauren and *dauren*,
Like ane daft doitit fule;
Afflickit and prickit,
With dairts of care and dule.

Burel, Watson's Coll. ii. 30.

This is evidently the *part.* of our *v.* q. *daverand*. "Tauren and dauren," wandering and waxing stupid. The description is natural enough; as one who loses his way, generally becomes so confused, that, in seeking to regain it, he goes farther astray. V. TAIVER.

2. To be stiffened with cold, to be benumbed.

Davert, part. pa. benumbed, S. B.

"Ye ken well enough, we, bein wat, wou'd soon grow *davert* to stand or sit either i' the cauld that time o' night." Journal from London, p. 6.

Su.G. *daur-a*, infatuare; *dofw-a*, stupere; Isl. *dauf-r*, stupidus. As the word also signifies bodily torpor, we may view Teut. *daver-en*, tremere, contremiscere, as a cognate term. *Douerit*, Doug. seems to be the same word, according to a different orthography.

To DAUT, *v. a.* To fondle. V. DAWT.

To DAW, *v. n.* To dawn.

Thiddyr he come or day begouth to *daw*.
Wallace, v. 321. MS.

Hay! now the day *dawis*.
Old Song, Chron. S. P. IV. p. lx.

A. S. *daeg-ian*, lucescere, Sw. *dag-as*, Teut. *dagh-en*, id. from A. S. *daeg*, Sw. *dag*, Teut. *dagh*, day.

In one of the Harleian MSS. preceding A. 1200, the same word occurs.

In May it murgeth, when hit *dawes*.
V. Warton's Hist. E. P. i. 29.

For Jesus iusteth well, Joye beginneth *dawe*.
P. Ploughman, F. 99. b.

DAW, *s.* Day; O. E. *dawe*.

Aftur fyftene *dawes*, that he hadde y ordeyned this,
To London he wende, for to amende that ther was amys.
R. Glouc. p. 144.

MoesG. A. S. Su.G. Alem. *dag*, Isl. *dag-ur*, Germ. Precop. *tag*, C. B. *diau*, id.

Dwne of daw, dead.

And qwhen that he wes *dwne of dawe*,
Thai tuk the land for-owtyn awe.
Wyntown, viii. 26. 29.

—Thai war wencussyt all plainly.—
Than stud he still a quhill, and saw

That thai war all *doune of daw.*
Barbour, xviii. 154. MS.

To do owt off dawys, to bring off daw, to kill.
His foster brodyr thareftir sone
The fyft *owt off dawys* has *done.*
Ibid. vi. 650. MS.

For thai war fayis to the King,
And thocht to cum in to sculking;
And duell with him, quhill that thai saw
Thar poynt, and *bryng* him than *off daw.*
Ibid. vii. 130. MS.

A similar mode of expression occurs in O. E.
Here ys that knyf al blody, that ych *brogte* hym *wyth of dawe.* *R. Glouc.* p. 311.

In the same sense must we understand a phrase in the King of Tars, left unexplained by Mr Ritson.
Ischolde be brent and *don of dowe*,
Yif i forsoke my lay. *E. Met. Rom:* ii. 189.
Met. causa for *dawe.*

Su.G. *dag*, though it literally signify *day*, is often used to denote *life: Taga af daga*, luce privare, interficere; Mod. Sax. *van dagen dohn*, id.

DAW, Da, *s.* 1. A sluggard, one who is lazy and idle.

Hence the S. Prov. "What better is the house, that the *Daw* rises early in the morning?" Kelly, p. 345.

We must certainly suppose that our ancestors were great enemies to sloth, when they framed another Prov. "Better a deill than a *daw.*"
Than thocht I thus, I will my cunnand keip,
I will not be ane *daw*, I wyl not sleip,
I will complete my promys schortly thus,
Maid to the poete maister Mapheus;
And mak vp werk hereof, and clois our buke.
Doug. Virgil, 452. 23.

2. It is now appropriated to a woman, as equivalent to E. *drab*, *slattern*, S. B.

"Ae year a nurse, seven years a *daw*;" S. Prov. Ferguson, p. 1. This Prov. seems to denote the fatal influence, on the female constitution, of giving suck too long, as it must necessarily produce lassitude. Kelly gives another reason; "because that year will give her a habit of idleness;" p. 270.

"He that marries a *daw*, eats meikle dirt." Ibid. p. 15.

One would suppose that the term had greater emphasis than *slut*, from the following Prov.; "There was never a slut but had a slit [rent], there was never a *daw* but had twa." Ibid. p. 324.
Mony slute *daw* and slepy duddroun
Him servit ay with sounyie.
Dunbar, Bannatyne Poems, p. 29.
But I see that but spinning I'll never be braw,
But gae by the name of a dilp or a *da.*
Song, Ross's Helenore, p. 135.

Rudd. conjecturally derives it from *dolly*, *dowy*, dull; Sibb., from Teut. *dagh-en*, prorogare in alium diem, q. a *postponer*. The first is indeed nearest the mark. For *dolly* is from the same common origin with *daw*. This is Isl. *daa*, defect, fainting, deliquium animi; Verel. G. Andr. not only renders it *deliquium*, but *seminex*, quies mortis similior. This appears as a primitive term, from which a numerous family has issued. *Liggia i dav*, in deliquio vel parata quiete jacere; G. Andr. p. 44. S. *daue*. Isl. *dan-a*, Su.G. *daan-a*, animo alienari, deliquium pati; Isl. *datt*, animi remissio, timor, Verel. Su.G. *daalig*, mentis inops; tristis, miser. Hence our *dolly*, *dowy*, *doil'd*; Su.G. *daafna*, *dofna*, fatiscere, *dofwa*, stupere, *dufwen*, *doof*, stupidus; S. *dowff*, *duffart*, *daft*, *daffin*, *daffery*; Sn.G. *daare*, stultus, *daara*, infatuare, S. *dare*; Su.G. *daase*, a fool, *das-a*, languere, Teut. *daes-en*, delirare, S. *dase*, *dased*; Isl. *doede*, stupor, *doidia*, stupefacere, S. *doit*, *doitit*. Hence also S. *dow*, to wither, *daver*, *douerit* and *dawdie*, q. v. A. Bor. *dawgos*, *dawkin*, "a dirty slattering woman," Ray, seem to be from the same root.

This ancient Isl. word *daa* bears great resemblance of the Heb. דוה, *davah*, languidus fuit.

DAW, *s.* An atom, a jot, a particle. *Never a daw*, not the smallest thing that can be imagined, S. B., synon. *starn*, *yim.*

Ir. *dadadh*, pron. *dadav*; Gael. *dad*, *dadadh*, a jot, whit, somewhat, seem to acknowledge the same root. This undoubtedly is, what Seren. (vo. *Damp*,) calls *a most ancient Scythian* word, *Dua*, vaporare. According to this etymon, we may observe the analogy of origin between this and *yim*, id. which is the same with Su.G. *em*, *ime*, fumus tenuis, Isl. *eim-ur*, vapor.

DAWACHE, Davoch, *s.* As much land as can be properly *laboured*, during the season, by eight oxen. "Ane *ox-gait* of land," is given by Skene as a synon. phrase.

"Gif ane dwelles vpon land perteining to ane frie man, and as ane husband man haldes lands of him; and he happin to deceis; his maister sall haue the best eaver, or beast *(the best aucht)* of his cattell, provyding that the husband man did haue of him the aucht parte of ane *dawache* of land, or mair."—Quon. Att. c. 23. s. 1.

"*Dawache* seems evidently connected with Teut. *daghwand*, modius agri; versus, id quod uno die arari aut verti potest; from *dagh* dies, and *wenden* vertere,;" Gl. Sibb. But a portion of land, that required the labour of a certain number of cattle for the *year*, would not be denominated from the work of a single *day.*

In the Lat. copy it is *Davata terrae. Bullet* absurdly makes it the same with *davede*, *dabede*, which he renders *jusques à*; because *davata*, he says, has been extended to signify a barony, as if the meaning were, *exactly*, *equivalent.* The word is of Gael. origin; from *damh*, pron. *dav*, an ox. *Damhach* was the term formerly used in Gael. for an oxgate of land. It is still used in the counties of Ross and Banff.

"There is a *Davoch* of land belonging to this parish in the valley of Strathconnon, in the bosom of the western mountains," P. Urray, Ross. Statist. Acc. vii. 246.

"The parish of Kirkmichael is divided into 10 little districts, called *Davochs.*" P. Kirkmichael, Banffs. Ibid. xii. 426, 427.

The writer of this article gives a more full and satisfactory derivation than that which I had adopted.

In its original acceptation, it imports as much land as can be ploughed by 8 oxen.

"Several antiquaries have mistaken the etymon of *Davoch;* but the word is evidently derived from *Daimh*, oxen, and *Ach*, field." Ibid.

DAWCH, Daw, *adj.* "Lazy, idle," Gl. Wall.

Sen ye ar Scottis, yeit salust sall ye be,
Gud deyn, Dawch Lard, bath lowth banyoch a de.
Wallace, vi. 138. MS.
Good even, daucht Lord, Ballauch Benochadie.
Edit. 1648.

According to this view, both *dawch* and *Laird* are S. words, and signify, "lazy laird." But a gentleman, versant in the Gael., informs me that although *Gud deyn* is merely *good even*, all the rest of the line is Gael. and ought to be read;

— *Dàch labhairt, b' àil luibh, Beannach a Dè.*

i. e. "Rather say, if you please, God bless you." The words, *rather say*, however, mar the sense. It would therefore seem that *dawch Lard* is not Gael. *Dawch* is thus the same with *daue*, used by Dunbar.

DAWD, Daud, *s.* A considerably large piece of any thing; especially of what is edible, S. synon. *lunch.*

For *dauds* of bannocks, whangs o' cheese,
Their pouches a' they sought ance.
Rev. J. Nicol's Poems, ii. 11. V. Lunch.

"Raw *dawds* make fat lads." This is "spoken when we give a good piece of meat to a young boy;" Kelly, p. 284. "There is little sense in this," he says. Perhaps he refers to the epithet *raw*. But this seems to mean, that the keen appetite of a boy will not wait till meat be fully made ready; and that it is better to give him a portion in this state, than to suffer him to fast too long.

The term does not appear invariably to include the idea of magnitude. This is sometimes determined by means of an adj., as, *a muckle dawd.*

It is sometimes written *dad.* But this orthography is not consonant to the pronunciation.

— A *dad* o' a bannock, or fadge to prie.
Jamieson's Popular Ball. i. 301.

To rive all a dawds, to tear all in pieces; Gl. Yorks. "*Dad*, a lump," A. Bor. Gl. Grose.

The Isl. phrase, *At drygia dade*, to bring supplies, suppetias ferre, may have some affinity; especially, as *daud* is rendered, virtus et amica officia; G. Andr. It may, however, be rather allied to Isl. *todde*, portio, tomus; as the change of the dental letters is very common. The Isl. term properly signifies a portion bestowed as a gift. Anciently every husbandman in Norway was bound to present to the King, at Yule, a bushel of barley, and the quarter of an ox three years old. This was called *Vina todde*, literally, a friend's portion; Heims Kringla, c. 252. A gift at Christmas was also denominated *Iol todde*; G. Andr. vo. *Todde*, p. 240.

Dawds and blawds. The *blades* of colewort boiled whole, or broth made in this manner. This phrase is used both S. B. and Loth. It seems equivalent to *lang kail*, S.

"*Dawds and blawds*, broth with green colewort, boiled," Gl. Shirr.

Dawds is undoubtedly the pl. of *dawd*, a large piece of any thing, q. v. The phrase seems equivalent to *blades in dawds*, or in large pieces. V. Blad.

DAWDIE, *s.* A dirty slovenly woman, a slattern, S. B.

Dowdy, used by Shakspeare, is evidently from the same origin. This is Isl. *daud-a; dauda doppa*, foemella ignava. MoesG. *af-dawids*, languidus. Our *dawdie* is perhaps immediately from S. *daw*, a sluggard, q. v.; like Isl. *daud*, *dauda*, from *daa*, deliquium animi.

Dawdie, *adj.* Slovenly, sluttish, S. B. V. the *s.*

To Dawdle, *v. n.* To be indolent or slovenly, Perths. V. Dawdie, Daw.

DAWERK. V. Daywerk.

DAW-FISH, *s.* The lesser Dog-fish, Orkn.

"The lesser Dog-fish (Squalus catulus, Lin. Syst.) which is here called the *daw-fish*, is caught in small quantities on our coasts." Barry's Orkn. p. 296.

DAWING, *s.* Dawn of day.

On the Rud ewyn, in the *dawing*,
The Inglis ost blew till assaill.
Barbour, xvii. 634. MS.
Be this the *dawing* gan at morne wax rede,
And chasit away the sternes fra euery stede.
Doug. Virgil, 85. 50.

From *Daw*, *v.* q. v. A. S. *dagung*, aurora.

DAWPIT, *adj.* In a state of mental imbecillity, Ayrs.; perhaps radically the same with Dowf, q. v.

To DAWT, Daut, Date, *v. a.* 1. To fondle, to caress, S. Part. pa. *dawtit.*

They never minded mair, but meet and *daut*,
And thought the time but jimp enough for that.
Ross's Helenore, p. 19.
Or has some *dauted* wedder broke his leg?
Ramsay's Poems, ii. 4.

"— The father will make much of his sonne, & allure him, & promise him an hyre, to moue him to do that thing that he is obliged to do of duty: so the Lord *dates* and allures us, and calles the thing, which hee giues us freelie, an hyre and rewarde, to the ende, that hee may encourage vs to goe forwardes in well-doing." Rollocke, Passion, p. 491, 492.

2. Equivalent to, dote upon.

Much *dawted* by the gods is he
Wha to the Indian plain
Successfu' ploughs the wally sea,
And safe returns again.
Ramsay's Poems, i. 84.

At first view, one might suppose this to be radically the same with E. *dote*, *dote upon.* But it has certainly a different origin. *Dote* is properly derived from Belg. *dot-en*, delirare. This has more affinity to Isl. *dad-ur*, gestus amatorius, G. Andr. 44. *daar*, *daa*, *daut* extremely pleasing, vehementer gratus et placens; *leika daut*, plausibiliter ludere; *ad ummast doott*, to be greatly beloved, valdè amari, Ibid. 47. The origin may be the old primitive *daa*, signifying any thing excellent or highly pleasing.

Hence *daa laete*, a phrase denoting that satisfaction, or delight, which is expressed in the countenance by smiles; bene placentia arridentium, Ibid. 44. *Thaae, thaaede*, gratis accipio, would almost seem allied; as well as MoesG. *daudo* in *us-daudo* sollicite, Luk. vii. 4.

DAUTING, DAUTEING, *s.* The act of fondling.

Thus draif thai our that deir nicht with *dauteing* [and chere.]

Dunbar, Maitland Poems, p. 63.

DAWTIE, DAWTE', DAWTY, *s.* 1. Love, kindness, endearment.

— Thir damisellis, for derne doytit lufe
— Dogonis haldis in *dawté*.——

Dunbar, Maitland Poems, p. 61.

2. A darling, a favourite, S.

It's ten to ane ye're nae their *dawty*.

Shirref's Poems, p. 333.

Sibb. derives the *v.* from Dan. *daegg-er*, to nourish or bring up; and the *s.* from *daegge*, a darling. But it would appear that *daegg-er*, like SuG. *duegg-ia*, properly signifies to suckle; thus *daegge* is merely a suckling, corresponding to Su.G. *daeggiobarn*, infans lactens. V. DEY. That etymon, given under the *v.*, seems therefore preferable. It may be added, that Fr. *dadée*, childish toying, speech or dalliance, seems a cognate term. Souffrir à un enfant toutes se *dadées*; to cocker a child, to make a *dawtie* of it.

DAWTIT, DAUTED, *part. pa.* Fondled. V. DAWT.

DAY NOR DOOR, a proverbial phrase, used to express the effect of noise or uproar. *I canna hear day nor door*, I can hear nothing distinctly, S. B.

— "In a weaven the house wis gaen like Lawrenfair; for you wou'd na hae *hard day nor door*." Journal from London, p. 8.

This phrase is probably very ancient. But I can form no conjecture as to its origin.

To DE, DEE, *v. n.* To die.

—— Latyne thy fader in law —
Doun to the goistis in campe Elysee
Sall wend, and end his dolly dayis, and *dee*.

Ibid. 478. 8.

Dee expresses the S. mode of pronunciation.

Do or de, conquer or die, Wallace. V. DEY, *v.*

DONE TÖ DE, killed; q. made to die.

Ful mony diuers sermouns betuix thaym two
Talkand and carpand oft quhare as they go;
The prophetes thaym tald was *done to de*.

Doug. Virgil, 168. 37.

DEAD MEN'S BELLS, Foxglove, S. Digitalis purpurea, Linn.

It seems to have received its name, either as frequently found about the ruins of monasteries, &c. or because the vulgar believe that where it grows, some person has been buried.

* DEAF, *adj.* 1. Flat, not sharp; applied to soil, *Deaf ground*, an insipid soil, that either produces no crop, or a very insufficient one, S. B.

Su.G. *daufjord*, terra sterilis; Gl. Goth. ap. Ihre, vo. *Dofwa*.

2. Destitute of a principle of vegetable life. Grain that hath lost the power of germina ing, is said to be *deaf*, S.

A. S. *deaf corn*, frumentum sterile, Lye.

3. Rotten. *A deaf nit*, is a nut that has no kernel, S. Teut. *doove noot*, Kilian; Germ. *eine taube nusse*, id.

At first view, the common signification of the word, as used to denote the want of the sense of hearing, might seem the primary one. But this, I apprehend, is merely a particular and restricted application of a term originally used with far greater latitude. It properly signifies *stupid*, in whatever way; hence transferred, in a more limited sense, to the stupidity of one organ. Ihre renders Su.G. *dof*, in its primary signification, stupidus, cui nihil frugis est; and *surdus*, only in a secondary sense. Isl. *daufr*, 1. insipidus. 2. surdus, G. Andr. p. 47. MoesG. *daubs*, signifies hardened; and *daubitha*, hardening, obduracy; applied to the heart, as denoting a state of moral stupor. Here we must refer to that prolific root, Isl. *daa*, deliquium. V. DAW, 2.

DEAMBULATOUR, *s.* A gallery.

And ferder eik perordour myeht ye knaw
Within the cheif *deambulatour* on raw
Of forefaderis grete ymagis dyd stand.

Doug. Virgil, 211. 17.

Lat. *deambulator-ium*, id.

DEAN, DEN, *s.* 1. A hollow where the ground slopes on both sides; generally, such an one as has a rivulet running through it, S.

"Spott house, romantically situated on a rock, in a *dean*, den or glen, about a mile long, though appearing in a low site, has a prospect of the German ocean, Dunbar, the Bass, Isle of May, and the neighbouring very rich coast of East Lothian," P. Spott, E. Loth. Statist. Acc. v. 455.

This term is often applied to a wooded hollow.

"I have made several visits of late to the *Den* of Rubislaw.—One evening it appeared in dreadful majesty; for it was so thick a fog, that I could hardly see the tops of the trees, or even of the cliffs." Sir W. Forbes's Life of Beattie, ii. 51.

"A *Den*, in the venracular language of Scotland, as used in the sense here meant, is synonymous with what in England is called a *Dingle*." N. ibid.

2. A small valley, S.

"On the south side of the two rocks of Carlops, a small valley, called the Carlop's *Dean* crosses the glen behind.——At the foot of the *Dean*, eastward, before it contracts and deepens into a glen, is a subterranean spring, called the Rumbling Well." P. Pennycuick, Loth. Statist. Acc. Append. xvii. 622. 624.

E. *den* is used in the same sense; A. S. *den*, vallis.

To DEAR, *v. n.*

For fault of cattle, corn and gerse,
Your banquets of most nobility
Dear of the dog brawen in the Merse.

Polwart, Watson's Coll. iii. 9. 10.

This undoubtedly relates to some proverbial phrase now obsolete. *Dear* seems equivalent to savour, taste, have a smack of. V. BRAWEN.

DEARCH, Derĕh, *s.* A dwarf.

Dreid, dirtfast *Dearch*, that thou has disobeyt
My cousin Quintine, and my Commissar.
Evergreen, ii. 49. st. 2.

Derch, I sall ding thee till I gar thee dung.
Ibid. 68. st. 19. V. Droich.

DEASOIL, Deisheal, *s.* Motion contrary to that of the Sun; a Gael. word. V. Widdershins.

To DEAVE, *v. a.* To deafen. V. Deve.

To DEAW, *v. n.* To rain gently, as if it were dew falling, to drizzle, S. B.

A. S. *deaw-ian*, Belg. *daw-en*, id.

DEBAID, *s.* Delay.

Than Bonnok with the company,
That in his wayne closyt he had,
Went on his way, but mar *debaid*.
Barbour, x. 222. MS.

From *de* and *baid*, id. from A. S. *bid-an*, manere, expectare.

To DEBAIT, *v. a.* To be diligent in procuring any thing.

Attoure that virtew suld be autorist in this realme, he commandit na vagabound nor ydill pepyll to be ressauit in ony town without thay had sum craft to *debait* thair leuyng." Bellend. Cron. B. xv. c. 1. Nisi victum artificio alio *quaeritantes*. Boeth.

This is perhaps from Fr. *debat-re*, to strive.

To DEBAIT, *v. a.* To protect.

"Not lang eftir he went agane in Ingland, & wes trublit with sa vehement weit & haill, that he mycht skarslie *debait* hym self & his army vnperist be storme of wedder." Bellend. Cron. B. xv. c. 12. Vix sese ac exercitum *tueri*——potuerit. Boeth.

"Pape Innocent (becaus he had ane yeirly pension of King Johne) was the mair commouit at this complaynt, and promittit to *debait* him with maist fauoure." Ibid. B. xiii. c. 11. Causam Joannis sibi curae fore, ac eam se *tutandam* recipere. Boeth.

This seems allied to Fr. *se debat-re*, to bestir one's self.

To DEBAIT, *v. a.* To bring low, to lower.

The same wyse thir Rutulianis, as he wald,
Gan at command *debait* thare voce and ceice,
To here the Kingis mynd, and hald thare peace.
Doug. Virgil, 459. 11.

This seems used improperly, as Rudd. has observed, "for *abate*."

DEBAITMENT, *s.* Contention.

Plesand *debaitments*, quha sa right reportis
Thair might be sene, and all maner disportis.
Palice of Honour, iii. 47.

Fr. *debatement*, id.

To DEBORD, *v. n.* To depart, to go beyond proper bounds, to go to excess.

Thee, shadowing foorth, my draughts may not *debord*
From sacred mirror of thy saving word.
More's True Crucifixe, p. 7.

Fr. *debord-er*, to overflow, to exceed rule; from *bord*, a border, brink, brim.

Deborder, *s.* Excess.

To DEBOUT, *v. a.* To thrust from; Fr. *debout-er*, id.

"Yet his fraud was detected before they came home, and he *debouted*, and put from that authority." Hume's Hist. Doug. p. 264.

DECAY, *s.* A decline, a consumption, S.

"They have a charm also whereby they try if persons be in a *decay* or not, and if they will die thereof; which they call Casting of the heart." Brand's Orkney, p. 62.

To DECORE, *v. a.* To adorn, to decorate, Fr. *decor-er*.

This made me to esteme of her the more,
Her name and rareness did her so *decore*.
K. James VI. Chron. S. P. iii. 479.

"They gifts, that *decores* and beautifies nature, they cannot hurt nor impair nature; but al supernaturall gifts, beautifies and *decores* nature." Bruce's Serm. on the Sacr. M. 3, b.

DECOURTED, *part. pa.* Dismissed from court.

"The Earl of Huntly in the mean time procured a gift of the benefice of Dumfermline, which was lately taken from the Master of Gray now *decourted*." Melvil's Mem. p. 175.

DEDE, Deid, *s.* 1. Death, S.

Syne *Deid* casts up his yettis wyd;
Saying, 'Thir oppin sall ye byd.'
Dunbar, Maitland Poems, 126.

The term occurs in O. E.

Than *dede* his life sundred, the folk for him was wo. *R. Brunne*, p. 28.

2. The cause of death, S.

Though I hae slain the lord Johnstone,
What care I for their feid?
My noble mind their wrath disdains,
He was my father's *deid*.
Minstrelsy Border, i. 222.

It is, by way of eminence, used in this sense as denoting the pestilence.

That ilke yere in-til Yngland
The secund *Dede* wes fast wedand.—
The tothir yere next folowand,
The *Ded* was entret in Scotland,
Begynnand at the Candilmes,
To the Yule, or eft, it wedand wes.
Wyntoun, viii. 45. 92. 100.

That this is the sense, unquestionably appears from the mode of expression used elsewhere;

In Scotland that yhere in wijolens
Wes wedand the *thryd* pestilens.
Ibid. ix. 3. 56.

The *second* raged A. 1361.

Su.G. *doed*, mors, as Ihre informs us, also denotes the pestilence. "Thus," he says, "that pestilence which wasted the whole of Europe, in the middle of the fourteenth century, is commonly denominated *digerdoedan*, i. e. *the great death*, from *diger* ingens, grandis. It was also called *the black death*. V. Von Troil's Lett. on Iceland, p. 305, 306.

3. The manner of dying.

Sum tholyd wengeans and hard payne
Till thare endyng, but remede.
Few war of tha, that deyd gud *dede*.
Wyntown, ix. 12. 150.

A. S. *ded*, Su.G. *doed*, Isl. *daud*, Belg. *dood*, id.

DEDECHACK, *s.* The sound made by a wood-worm in houses; so called from its clicking noise, and because vulgarly supposed to be a premonition of death, S. It is also called the *chackie-mill*, S. B., because of its resemblance to the sound of a mill. In E. it is designed the *death-watch*. V. CHAK, 2., and ELF-MILL.

DEDE-ILL, *s.* "Mortal sickness," Gl. Wynt.

This seems to be the same with *dedal*, S. mentioned by Rudd. as synon. with *dede;* but properly denoting the cause of death. It may, however, be q. *dede-ail*, i. e. mortal ailment or disease.

Tharfor in-til Orknay
In-till hys *dede-ill* quhen he lay,
The lettrys selyd of that cownnand
Till the Kyng Alysawndyr of Scotland
In gret hy he gert be send,
To mak hys meunys dedis kend.
Wyntown, vii. 10. 230.

This is written *dede-euelle*, O. E.

Sithen at Gloucestre *dede-euelle* him toke.
R. Brunne, p. 32.

DEDLYKE, *adj.* Mortal, deadly.

Thare is nane *dedlyke* Kyng wyth crowne,
That our-larde til oure kyng suld be.
In-til superyorytè. *Wyntown*, viii. 5. 74.

A. S. *deadlic*, id. Isl. *daudleik-r*, mortality.

DEDE-NIP, *s.* A blue mark in the body, not produced by a blow, contusion, or any known cause, ascribed by the vulgar to necromancy; hence sometimes called a *witch's nip*, S.

This superstitious idea is not confined to our country. Kilian defines Teut. *doode-nep* in a similar manner, observing that it is vulgarly viewed as a presage of the death of a relation. Livor sive macula lurida: livor ultro proveniens, absque contusione aut dolore in corporis humani aliqua parte: qua mortem consanguinei conjectat vulgus.

DEDE-THRAW, DEIDTHRAW, DEITHT THRAW, *s.* 1. The agonies of death.

"The hyllis, valis and lesuris resoundit all the nicht with maist terribyl spraichis of yammeryng pepyll in the *deid-thraw*." Bellend. Cron. B. vi. c. 17.

"Kyng Alexander cam at that instant tyme quhen Darius vas in the agonya and *deitht thrau*." Compl. S. p. 188.

The ingenious Glossarist to this work has made some curious remarks on the subject. Speaking of the contortions of death, he says; "These are regarded by the peasants with a species of superstitious horror. To die with a *thraw*, is reckoned an obvious indication of a bad conscience. When a person was secretly murdered, it was formerly believed, that if the corpse were watched with certain mysterious ceremonies, the *death-thraws* would be reversed on its visage, and it would denounce the perpetrators and circumstances of the murder. The following verse occurs in a ballad, of which I have heard some fragments. A lady is murdered by her lover: her seven brothers watch the corpse. It proceeds—

'Twas at the middle o' the night,
The cock began to craw;
And at the middle o' the night,
The corpse began to *thraw*."

E. *throe*, *throe*; A.S. *thraw-an*, agonizare.

2. Meat is said to be *in the dead-thraw*, when it is neither cold nor hot, S.

3. Any thing is said to be "left in the *dead-thraw*," when left unfinished, S.

To DEDEINYE, DEDANE, *v. n.* To deign.

——I *dedeinye* not to ressaue
Sic honour certis quhilk feris me not to haue.
Doug. Virgil, 23. 30.

Not to displeiss your faderheid, I pray,
Under the figur of sum brutal beist
A moral fable ye wad *dedane* to say.
Henrysone, *Chron. S. P.* i. 93.

Fr. *daign-er*, id., *de*, as Rudd. observes, being superfluous.

DEE, *s.* A dairy-maid. V. DEY.

DEEP, *s.* The channel, or deepest part of a river, S.

"At the Ford-dike the *deep* or channel of the river is upon the Seaton side." State, Leslie of Powis, p. 119.

Teut. *diepte*, Sw. *diup*, depth.

DEEPDRAUCHTIT, *adj.* Designing, artful, crafty, S. from *deep* and *draucht*, a plan, a scheme. It may be observed, however, that Su.G. *drag-a*, primarily to draw, also signifies to deceive; and that there is even a synon. term in Su.G., *laangdragen*, qui simultates diu servat alta mente repostas, Ihre; q. *langdrauchtit*.

DEER-HAIR, DEERS-HAIR, *s.* Heath club-rush, S. Scirpus cespitosus, Linn.

At the Skelf-hill the cauldron still
The men of Liddesdale can shew;
And on the spot where they boiled the pot,
The spreat and the *deer-hair* ne'er shall grow.
Minstrelsy Border, iii. 376.

"The *deer hair* is a coarse species of pointed grass, which, in May, bears a very minute, but beautiful yellow flower." Ibid.

"Scirpus caespitosus. *Deer's Hair*. Scotis australibus." Lightfoot, p. 1080.

To DEFAIK, *v. a.* To relax, to remit.

"Thir nouellis maid Cesius to *defaik* sum part of his curage." Bellend. Cron. Fol. 39. a. *Remiserit* ardorem; Boeth.

Fr. *defalqu-er*, E. *defalc-are*.

To DEFAILL, *v. n.* To fail, to wax feeble.

Feill Scottis horss was drewyn into trawaill,
Forrown that day, so irkyt can *defaill*.
Wallace, x. 704. i. e. "began to faill."

Fr. *defaill-er*, id.

To DEFAISE, *v. a.* To deduct.

"The awnar of the brint land, quha hes biggit and reparrellit the samin, sall not be haldin to pay mair of the saidis annuellis *respectiue*, then cummis to the residew thairof, the saidis saxt, fyft and fourt parties *respectiue* being *defasit*." Acts Marie, 1551. c. 9. Edit. 1566.

Defaised, Murray, c. 10.

Fr. *se defaire*, to alienate, to quit.

DEFAISANCE, DEFASANCE, *s.* 1. Excuse, subterfuge.

"Because the Lordis vnderstandis, that thair is sum part of letters grantit be the King to spirituall Lordis, and Prelatis, and als to temporall Lordis, and to Barronis of discharge of part of the said taxt;—the saidis letters of discharge to be na *defasance* to thame." Acts Ja. IV. 1489. c. 21. Edit. 1566. *Defaisance*, Murray, c. 9.

Fr. *defaite*, a shift, an excuse.

2. Defalcation, deduction in payment.

"It sall be lesum to the annuellaris, notwithstanding the *defaisance* maid presentlie, gif thay pleis, to by in agane." Acts Marie, 1551. c. 9.

DEFAME, *s.* Infamy, disgrace.

Depe in his hart boldynnys the felloun schame,
Mixit with dolour, anger and *defame*.
Doug. Virgil, 351. 55. Lat. *defam-o*.

DEFAWTYT, *part. pa.*

He was arestyt syne and tane.
And degradyt syne wes he
Off honour and off dignité.
—Schyr Edouard, the mychty King,
Had on this wyss done his likyng
Off Jhone the Balleoll, that swa sone
Was all *defawtyt* and wndone.
Barbour, i. 182. MS.

"Defeated," Pink. But this does not properly express the idea. For an overthrow is not meant, according to the usual sense of the term *defeated*. The word here used is expletive of *degradyt*, and seems synon. with *fore-faulted* which commonly occurs in our laws.

It seems to be from Fr. *defaill-er*, 3d pers. pres. *default*, "to want, to lack, to make a default," Cotgr. used in an active sense.

To DEFEND, *v. a.* To ward off.

For lo, the werk that first is foundit sure,
May better bere apace and hyare be,—
And stronger to *defend* aduersitee.
King's Quair, iv. 8.

In this sense S. B. they commonly speak of "defending a stroke." Fr. *defend-re*, id.

To DEFOUL, *v. a.* 1. To defile; Doug.

2. To dishonour, to disgrace.

That doughty delit with hym sa, for dout he war
defold. *Gawan and Gol.* iii. 25.

Fr. *defoul-er*, to trample on, also, to reproach.

DEFOWLE, *s.* Disgrace.

Wys men suld drede thare innymys;
For lychtlynes and succwdry
Drawys in *defowle* comownaly.
Wyntown, viii. 26. 54.

To DEFOUND, *v. a.* To pour down.

——The son schene
Begouth *defound* his bemes on the grene.
Doug. Virgil, 293. 8. Lat. *defund-o*.

DEGEST, *adj.* Grave, composed.

Furth held the stout and *degest* Auletes.
Doug. Virgil, 321. 49.

King Latyne tho with sad and *degest* mynd
To him ansueris.— *Ibid.* 406. 6.

Sedatus, Virg. Lat. *digest-us*. Hence,

DEGESTLIE, *adv.* Sedately.

Agit Alethes, that na wysdome wantit,
Bot baith was ripe in counsele and in yeris,
Unto thir wourdis *degestlie* maid ansueris.
Doug. Virgil, 284. 3.

DEGESTEABLE, *adj.* Concocted. Thus Harry the Minstrel speaks of

——The flouris suete,
Degesteable, engenered throu the hete.
Wallace, iii. 2. MS.

Fr. *digest-er*, to concoct; whence *digestif*, digested, or procuring digestion.

DEGYSIT, *part. pa.* Disguised.

And ay to thame come *Repentance* amang,
And maid thame chere *degysit* in his wede.
King's Quair, iii. 8.

Fr. *deguis-er*, to disguise.

DEGOUTIT, *part. pa.* Spotted.

——With this hong
A mantill on hir schuldries large aud long;
That furrit was with ermyn full quhite,
Degoutit with the self in spottis blake.
King's Quair, v. 9. 10.

DEY, DEE, *s.* A woman who has the charge of a dairy, a dairy-maid, S. B. *Dee*, Loth.

As they drew near, they heard an elderin *dey*,
Singing full sweet at milking of her ky.
Ross's Helenore, p. 76.

There sing the gowans, broom and knows,—
And blythsome swains,
Wha rant and dance, with kiltit *dees*,
O'er mossy plains.
Ramsay's Poems, ii. 399.

My mother she is an auld *dey;*
And we'll sleep on a bed o' green rashes,
And dine on fresh curds and green whey.
Jamieson's Popular Ball. ii. 157.

This word is used by Chaucer.

She was as it were a maner *dey*.
Nonne's Pr. T. 14851.

Tyrwhitt says; "*A kind of dey;* but what a *dey* was, it is not easy to determine precisely.—It probably meant originally a *day-labourer* in general, though it may since have been used to denote particularly the super-intendant of a *dayerie*." Note, Vol. III. 278.

Dey-house, Glocest., signifies dairy-house. This Marshall derives "from *dey* an old word for milk, and *house*, the milk-house." Rural Econ. of Glocest. Gl.

Lye, (Addit. to Junius) derives it conjecturally from Isl. *degg-ia*, lac praebere, lactare, *g* being changed into *y*, which is very common. Although he speaks with uncertainty, he has evidently referred to a cognate term. Sw. *deja* has precisely the sense of *dey;* a dairy-maid, Wideg. Sibb. having mentioned *deya* oeconoma, refers also to A. S. *theowe*, famula, serva, ancilla. But there is no sort of affinity between these; whereas Su.G. *deja* is evidently allied to a variety of terms, in the Northern languages, which have a similar meaning. Isl. *dia*, *dy*, Sw. *di*, to suck; Su.G. *degg-ia*, *daegg-ia*, to give milk, to suckle; MoesG. *dadd-jan*, both to

milk and to suckle. The root seems to be Isl. *dy*, Dan. *di*, *die*, mamma; *at gifve barnet di*, to give the breast to a child; whence also *die*, concubina focta; G. Andr. p. 49. and Sw. *di-barn*, a nurse-child. A. S. *diende*, lactantes; Benson. Ihre justly observes that E. *dug* preserves the root. Belg. *titte* and E. *teat* are viewed as having the same origin. V. Jun. Goth. Gl.

To DEY, *v. n.* To die; Wyntown.

Isl. *dey-a*, id. *daen*, mortuus. G. Andr. and Ihre view Gr. θανμαι, θανειν, as radically the same. In another place, however, G. Andr. seems to consider Isl. *daa*, deliquium, as allied, explaining it, seminex, quies morti similior, p. 44.

DEIL, DEILLE, DELL, *s.* Part, quantity, E. *deal*. *A deille*, any thing, aught.

Schir Ranald said, Lordis, yhe knaw this weill,
At my commande he will nocht do *a deille*.
Wallace, iii. 282. MS.

Half dele, the one half.

—All kind of vicis to comprehend *half dele*,
Nor all the names of tormentis and of panis,
I micht not rekkin, that in yone hald remanis.
Doug. Virgil, 186. 41.

MoesG. *dail*, pars, portio; A. S. *dael*, Belg. *deel*, id. *een deel*, partly; A. S. *sum dael*, aliqua pars, Chron. Saxon. Su.G. *del*; S. *dele*, "share, dividend, in partnership among fishermen;" Gl. Wyntown.

DEIL, DEILL, DEEL, *s.* The devil, S.

Betoocht-us-to! and well I wat that's true:
Awa! awa! the *deel's* owre grit wi' you.
Ramsay's Poems, ii. 120.

This pronunciation has originated, as in many other words in which *v* was anciently written *u*, from the soft sound given to this letter.

DEIL'S DOZEN, pron. *dizen*. The number thirteen, S.

This number is accounted so unlucky, that I have seen people, who were in other respects intelligent, refuse to form one of a company that would amount to thirteen. Many will not sail in a vessel, when this is the number of persons on board; as it is believed that some fatal accident must befal one of them. Whence this strange superstition could originate, it is impossible to say. But it evidently includes the idea, that the thirteenth is the *devil's* lot.

DEIL'S DUNG, Assafoetida, S.

So called from its stench. It is singular, that its name in Teut. is the same in signification; *duyvels dieck*, diaboli stercus; and in Sw. *dyfvelstraeck*, the term *traeck* denoting excrement.

DEIL'S SNUFFBOX, a name given to the Common Puff-ball, S. Lycoperdon bovista, Linn.

DEIL'S SPOONS. 1. Great water Plantain, S. Alisma Plantago, Linn.

2. Broadleaved Pondweed, S. Potamogeton natans, Linn.

DEIR, *adj.* Bold, daring.

Dukis and digne lordis, douchty and *deir*,
Sembillit to his summoune.
Gawan and Gol. i. 1.

It frequently occurs in Wallace.

Butler is slayne with dochty men and *deyr*.
B. v. 491. MS.

The same word is used substantively for a daring or bold man.

The *deir* dight him to the deid by the day dew.
Gawan and Gol. ii. 23.

This may be the same with *Derf*, q. v. although if any one contend that it is the ancient form of *dear*, precious, it might be difficult to prove the contrary. Alem. *diur*, carus, and its derivatives, were used with considerable latitude. V. Schilter in vo.

DEIR, *adj.* Wild, not tamed.

They drive on the da *deir*, by dalis and doun.
Gawan and Gol. i. 18.

i. e. "the wild does;" Su.G. *diur*, A. S. *deor*, Alem. Belg. *dier*, Isl. *dyr*, a wild beast.

DEIR, DERE, *s.* A wild animal. V. DERE.

DEIR, *s.*

The sylour *deir* of the deise dayntely wes dent
With the doughtyest in thair dais, dyntis couth dele.
Gawan and Gol. i. 6.

Mr Pink. understands this as signifying *door*. But if *sylour* mean canopy, as he seems to reckon probable, *sylour deir* is most likely, precious canopy.

To DEIR. V. DERE.

DEIS, DESS, DEAS, *s.* 1. "The place at the head of a hall, where the floor was raised higher than the rest, and which was the honourable part. A canopy was frequently spread over it; but it is not the *canopy*, but the *elevated floor* which is meant by *deis*." Pink.

The lustie Quene scho sat in mid the *deis*;
Befoir hir stude the nobil wourthy King.
Servit thai war of mony dyvers meis.
K. Hart, i. 53. *Maitland Poems*, p. 20.

——The Quene was set at *deis*,
Under hir glorious stentit capitall,
Amang proude tapettis and michty riall apparall.
Doug. Virgil, 35. 20.

According to Mr Ritson, both the elevation and the canopy were called indifferently by this name. Metr. Rom. Gl. vo. *Deys*.

2. A long board, seat or bench erected against a wall. This, as Sibb. observes, is still called a *deiss*, S.

Scho gart graith wp a *burd* be the houss sid
With carpettis cled, and honowryt with gret lycht.—
—About he blent on to the *burd* him bye.—
Scho had him wp to Wallace by the *dess*.
Wallace, ii. 279. 329. 341, MS.

Dess is here used as synon. with *burd*.

It is defined, "a long wooden settle, settee, or sopha, such as is found in the kitchens of farm-houses;" Gl. Pop. Ball.

In its auld *lerroch* yet the *deas* remains,
Whare the gudeman aft streeks him at his ease,
A warm and canny lean for weary banes
O' lab'rers doil'd upo' the wintry leas.
Fergusson's Poems, ii. 58.

"I remember having seen in the hall of the ruined castle of Elan Stalker, in the district of Appin,

an old oaken *deas*, which was so contrived as to serve for a settee; at meal-times the back was turned over, rested on the arms, and became a table; and at night the seat was raised up, and displayed a commodious bed for four persons, two and two, feet to feet, to sleep in. I was told, that this kind of *deas* was formerly common in the halls of great houses, where such œconomy, with respect to bedroom, was very necessary." Jamieson's Pop. Ball. N. i. 213, 214.

The *deas*, in some farm-houses in Aberdeenshire, is still so constructed as to serve both for a settee, and for a table.

3. "A table," Gl. Pop. Ball. V. sense 2.

4. A pew in a church, S. B.

The priest afore the altar stood.—
The Mer-man he stept o'er ae *deas*,
And he has steppit over three.
Jamieson's Pop. Ball. i. 211.

"A *pew* in church,—in the North of Scotland, is still called a *deas*." N. ibid. p. 213.

Deis, *dais*, *dees*, O. E. sometimes denotes a table. Priore prandente ad magnam mensam, quam *Dais* vulgariter appellamus, &c. M. Paris. Vit. 23. Abbat. p. 141. At other times it signifies an elevated part of the floor in a hall.

Wel semed eche of hem a fayre burgeis,
To sitten in a gild halle, on the *deis*.
Chaucer's Cant. T. Prol. ver. 372.

Tyrwhitt thinks that the word has been formed from Fr. *D' ais*, Lat. *de assibus*, of planks; Fr. *ais* signifying a plank or board, Chauc. N. ver. 372. Others derive it from Teut. *tisch*, mensa. According to Kilian, *disch* is mensa rotunda; A. S. *disc*, Su.G. *disk*, a table; *diskamact*, a table companion. This, as has been seen, was the sense affixed to *dais* when Matt. Paris wrote, in the thirteenth century. Warton, however, adopts a different etymon. "There is," he says, "an old Fr. word *dais*, which signifies a throne or canopy, usually placed over the head of the principal person at a magnificent feast. Hence it was transferred to the table at which he eat." Hist. E. Poetry, i. 432.

To DELASH, *v. a.* To discharge.

"Against this ground, they *delash* their artillerie siclike, and they bring their argument out of the same wordes of the Apostle quhilk I haue read." Bruce's Serm. on the Sacr. G. 3, b.

Fr. *deslach-er*, "to discharge, as a gun or crossebow;" Cotgr.

To DELATE, *v. a.* To accuse; a term frequently used in our laws, and courts of justice.

"The Jews that persecuted him, they *delate* him not before Pilate for blasphemie.—Hee is *deleated* of treason against the Emperour." Rollocke's Lect. on the Passion, p. 52.

L. B. *delat-are*, pro *deferre*, Gall. deferer, accuser, denoncer. Du Cange.

DELATOR, *s.* An informer, an accuser, S.

"It is manifest, that they were *delators* of Christ to Pilate." Rollocke, ubi sup. V. the *v.*

DELF, *s.* 1. A pit.

—He—drew me doun derne in *delf* by ane dyke.
Doug. Virgil, 239, b. 12.

2. A grave.

That *delf* thai stoppyd hastyly.
Wyntown, vi. 4. 39.

It is previously denominated *grafe*.

This man, that we of speik, had freinds thrie,
And lufit them nocht in ane degrie.
The first freind, quhil he was laid in *delf*,
He lufit ay far better than himself.
Priests Peblis, p. 37. i. e. "as long as he was in life; or, "till he was buried."

Rudd. has observed that *delf* is still used S. to denote a place out of which green turves, (fail or divet) are *delved* or digged. It seems anciently to have denoted a grave, only in a secondary sense; the primary one being the same with that of Belg. *delve*, *dilve*, a pit. A. S. *bedelf-an*, however, as well as Teut. *delv-en*, signifies to inter, to bury; Alem. *bedolben*, buried.

3. Crockery is vulgarly called *delf*, V. DALLY, and a pottery a *delf-house*, in allusion to the place from which this kind of ware had been originally imported, *Delft* in Holland, which has undoubtedly received its name from Teut. *delv-en*, fodere, because of the constant *digging* for the clay used in the manufacture of this article.

DELIERET, DELIRIE, *adj.* Delirious.

—Monie a ane has gotten a fricht,
(An' liv'd an' di'd *delieret*,)
On sic a night. *Burns*, iii. 131.

It has been supposed, that the word *delierit* has been formed before the use of *delirious*. Fr. *delir-er*, to dote, to rave. Some derive the Fr. *v.* from *lira* an old word denoting the furrows drawn in a straight line; q. to deviate from the right course, a recto aberrare; Dict. Trev.

To DELYVER, *v. n.* 1. To deliberate.

The Statis thare assemblyd hale,
Delyveryd, and gave hym for cownsale,
—Of fewtè til gyve up all band.
Wyntown, viii. 10. 76.

2. To determine, to resolve.

He "perswadit the kyng to send ane garyson of armyt men to the bordoure to resist the fury of Scottis and Pychtis, quhilkis war *delyuerit* (as he was cleirly informit) to reuenge the iniuris done be his army." Bellend. Cron. B. viii. c. 12.

"We determit with *delyuerit* mynd (sa far as may be done be ingyne of man) to amend all offencis." Ibid. c. 5.

Thus we find the phrase, "weill auisit and *deliuerit*," in our old acts. V. PLANE.

Lat. *deliber-are*, to resolve.

DELIUER, *adj.* Light, agile. *Deliver of fute*, nimble, Barbour.

—He had thar in his leding
Men, that lycht and *deliuer* war,
And lycht armouris had on thaim thar.
Barbour, x. 61. MS.

Deliuer he was with drawin swerd in hand.
Doug. Virgil, 296. 49. Levis, Virg. Chauc. id. O. Fr. *delivre*, libre, degagé; Dict. Trev.

DELIUERLY, *adv.* Nimbly, cleverly.

Than buskyt he him, but delaying,
And lapp on horss *delyuirly*.
Barbour, ix. 566, MS.
—He— strak with spuris the stede in hy,
And he lansyt furth *delyuirly*.
Ibid. iii. 122. MS.

To DELUGE, *v. n.* To dislodge, to remove.
In the law Land I come to seik refuge,
And purposit thair to mak my residence,
Bot singular Proffeit gart me sone *deluge*.
Lyndsay's Warkis, 1592. p. 255.
Fr. *deslog-er*, *delog-er*, to remove, to shift.

To DEMANE, DEMAINE, *v. a.* To treat; generally in a bad sense, to maltreat, S. B.
Thus the mother of Eurialus laments over her son killed in battle;
Sall I the se *demanit* on sic wyse?
Doug. Virgil, 294. 1.
The temporale stait to gryp and gather,
The son disheris wald the father,
And as ane dyvour wald him *demane*.
Dunbar, *Maitland Poems*, p. 116.
V. also Barbour, v. 229.
S. B. it is still said, that one is "*demaynt* with weet," when he is drenched with rain, or injured by the effects of it.
Rudd. derives this from Fr. *demen-er*, to toss; Sibb. from Teut. *mank-en*, mutilare. But I suspect that it is rather from O. Fr. *demain-er*, traiter. Il se prend surtout en mauvaise part.
Voilà comment fortune me *demaine*.
Marot, Dict. Trev.

To DEMAINE, DEMEAN, *v. a.* To punish by cutting off the hand.
— "The forcing of poor people by—exorbitant finings, imprisonments,—for the simple cause of nonconformity, to take arms in their own defence, as at Pentland, Bothwell-bridge, and then *demeaning* and executing them, what in fields, and what on scaffolds, as the most desperate traitors, &c." Argyll's Declaration, A. 1685. Crookshank's Hist. Church of S. ii. 316.
This word is evidently from Lat. *de* and *manus*, or Fr. *main*, hand.
Demaine occurs concerning *fellonie*, Acts Ja. I. 1426. c. 96; Murray.
"Gif it be suddainelie done, *demaine* them as the Law treatis of before."
But here it seems equivalent to *treat*, as above.

DEMANYT, *part. pa.* Demeaned.
— Thoucht thai be weill fer way ma
Than thai, yet euyr *demanyt* thaim sua,
That Edmound de Cailow wes ded.
Barbour, xv. 376. MS.

DEMELLE, *s.* Engagement, rencounter, Rudd.
Fr. *demel-er*, to dispute, to contest. Demeler un differend l'epée a la main; Dict. Trev.

DEMELLIT, *part. pa.* Hurt, injured, disordered, Ang.

DEMELLITIE, *s.* A hurt, a stroke, an injury of what kind soever, Ang. q. the effects of a dispute or broil. Fr. *une chose à desmesler*, a thing to scuffle for, Cotgr.

To DEMENT, *v. a.* To deprive of reason.
"Always if the finger of God in their spirits should so far *dement* them as to disagree, I would think there were yet some life in the play." Baillie's Lett. ii. 255.

DEMENTED, *adj.* 1. Insane, S.
"'Tis known that, during that time I had no favour from those usurpers; it was inconsistent with, and repugnant to my interest, and cannot be thought (unless I had been *demented* and void of reason) that I should have had freedom or affection to be for them, who being conspired enemies to monarchy, could never be expected to tolerate nobility." Marq. Argyle's Supplic. Wodrow's Hist. i. 46.
2. Unsettled in mind to a degree resembling, or approaching to, insanity, S.
"All these are alarms, to make us, if we be not *demented*, as many the best men here are, to be the more wary of their toleration." Baillie's Lett. ii. 172, 173.
I am at a loss whether the origin be Lat. *demens*, insane, or Fr. *dement-ir*, sibi non constare, deflectere a consuetudine.

DEMENTATION, *s.* A state of derangement.
"There was not the least thought of stirring up any to rise in arms, yea, we would have accounted such a thought not only disloyalty, but *dementation* and madness." Wodrow's Hist. i. 75.

DEMPSTER, DEMSTER, *s.* 1. A judge, S. B.
"Ye'll no die as lang's he's your *demster*." S. Prov.
This sense is retained in the Isle of Man.
"*Deemsters*, or *Demsters*, are a kind of Judges in the Isle of Man, who, without process, writings, or any charge, decide all controversies there; and they are chosen from among themselves." Cowel in vo.
According to Spelman there are two in number.
2. The officer of a court, who pronounces *doom* or sentence definitively, as directed by the clerk or judge.
"The court being affirmed, the *dempster* suld be called, and caused to be sworne, that he sall leilelie and truly vse and exerce his office." Justice Air, T. 9. c. 28.
"The sentence is read by the Clerk to the *Demster*, and the *Demster* repeats the same to the pannel." Louthian's Form of Process, p. 57.
This office is different from that of executioner. But it has been customary for the town of Edinburgh, in consequence of appointing one to the latter office, to furnish him with an extract of their deed, upon presenting which to the Court of Justiciary he was chosen *Dempster*.
The petition of E. Hay sheweth, that "the office of *Demster* of the Court of Justiciary being now vacant—and the petitioner being now appointed by the town of Edinburgh their Executioner and Lockman, as appears by the act of Council in his favour, which two offices are commonly conjoined, this application is made to their Lordships, that they may be pleased to appoint him also *Dempster* of Court." Act Court of Justiciary, 10th March, 1768.
As the repetition of the sentence, after the judge, has been of late years discontinued, the office of *Dempster* in the court is also laid aside.

A. S. *dem-an*, to judge; whence *deme*, *dema*, judex.

DEMT, judged, doomed.

Tharfor thai drawyn war ilkane,
And hangyt, and hedyt tharto;
As men had *dempt* thaim for to do.
Barbour, xix. 58. MS. V. DEMPSTER.

DEN, *s.* A hollow between hills, a dingle, S. V. DEAN.

DEN, *s.* 1. "A respectful title prefixed to names. It seems the same with O. Fr. *dame*, Lat. *dominus*, Hisp. *don*." Gl. Wynt. V. DAN.

The Abbot of Abbyrbrothok than,
Den Henry, than callyd a cunnand man,
Be cownsale he wes chosyn thare
Of this charge to be berare.
Wyntown, viii. 10. 92.

2. A dean, "the second dignitary in a diocese."

Yet or evin enterit that bure offyce,
Obeyand thir Bischoppis, and bydand thame by,
Grit *Ganaris* on ground, in gudlie awyce,
That war demit but dout *Denys* duchty.
Houlate, i. 16.

It is doubtful, if what is given as the first sense be really different. Perhaps *Den* Henry was *Dean* of St. Andrews, as well as Abbot.

To DEN, *v. a.* To dam, to shut up water.

This fals traytouris men had maid
A litill [bank,] quhar he herbryit had
Schyr Eduuard and the Scottismen,
The ischow off a louch to *den*;
And leyt it out in to the nycht.
Barbour, xiv. 354. MS.

This word seems to be a corr. as all the Northern languages use *m*.

DENCE, *adj.* Danish.

For Ingles prelates, Dutch and *Dence*,
For their abuse are rutted out.
Spec. Godly Ball. p. 16.

From the Dan. term. *Danske*, of or belonging to Denmark.

DENSMAN, *s.* A Dane.

Ersch brybour Baird, vyle beggar with thy bratts,
Ill-fart and dryit, as Densman on the Ratts,
Lyke as the gledds had on thy gule snowt dynd.
Dunbar, *Evergreen*, ii. 50. st. 1.

This alludes to a barbarous mode of punishment used in several countries abroad. Dunbar had probably seen it in *Denmark* or Norway. For he speaks of Eolus *blawing* him

By Holland, Zetland, and the Northway coast.
Ibid. p. 52. st. 6.

Zeland certainly is meant. Kennedy refers to the same voyage, p. 67. st. 17. V. RATTS.

Kennedy, in his reply, says;

It may be verrifeit thy wit is thin,
Quhen thou wryts *Densmen* dryd upon the Ratts;
Densmen of Denmark are of the kings kin.
Ibid. 66. st. 14.

Kennedy would seem to have known that, in Scandinavia, *Dannesmaen*, sometimes *daendesfolk*, is a title of honour given to men of a respectable character. For he seems to play on the term, as admitting of a double sense. V. DANDIE.

DENK, *adj.* 1. Neat, trim, gay, S. *dink*.

— Young lustie gallandis
— I held mair in dawtie, and deirar be full mekill,
Na him, that dressit me sa *denk*.——
Dunbar, *Maitland Poems*, p. 58. V. DINK.

2. Saucy, nice.

Ane fayr blyth wyfe he had, of ony ane,
Bot scho was sumthing *denk*, and dangerous.
Dunbar, *Ibid.* p. 67.

DENSAIXES, *s. pl.*

"In 1643, a Mr Douglas, town-clerk of Elgyn, attests that—there were only aucht score—able bodied men, fit for bearing arms in the town;—and of these only fourscore could be furnished with muscaths, pickes, gunnis, halberds, *densaixes*, or Lochaber aixes." P. Elgyn, Morays. Statist. Acc. v. 16, N.

Whether q. *Dens axes* i. e. Danish; or as partly formed from A. S. *seax*, Isl. *sax*, Germ. *sacho*, a short sword, is uncertain. The former is most probable, as the weapons referred to are conjoined with halberts and Lochaber axes.

DENT, DINT, *s.* Affection, regard, favourable opinion. *To tyne dent* of a person or thing, to lose the regard one formerly had for the object, Ang.

Wer't na for it the bonny lasses
Wou'd—soon *tine dint* o' a' the graces
That aft conveen
In gleefu' looks and bonny faces
To catch our ein.
Fergusson's Poems, ii. 40.

I know not if this be allied to Isl. *daeends*, excellent. V. DANDIE.

DENT, *part. pa.* Indented.

The sylour deir of the deise dayntely wes *dent*.
Gawan and Gol. i. 6.

Fr. *denté*, id. from Lat. *dens*, a tooth.

DENTILIOUN, *s.* Dandelion; an herb.

Sere downis smal on *dentilioun* sprang.
Doug. Virgil, 401. 14.

Fr. *dent de lyon*, Lat. *dens leonis*. The word is still pronounced q. *dentie-lion*, S.

DEPAYNTIT, DEPEYNTIT, *part.* Painted.

And in a retrete lytill of compas,
Depeyntit all with sighis wondir sad,—
Fond I Venus vpon hir bed, that had
A mantill cast ouer hir schuldris quhite.
King's Quair, iii. 22.

To DEPAIR, *v. a.* To destroy, to ruin.

Your excellence maist peirles is sa knaw,
Na wretchis word may *depair* your hie name.
Palice of Honour, ii. 22.

Mr Pink. renders it *impair*. But the term admits of a stronger sense; as being evidently derived from Fr. *deper-ir*, to perish, used actively.

To DEPART, DEPERT, *v. a.* To divide, to separate.

Hys men *depertyt* he in twa.
Barbour, x. 40. MS.

This chapiter tellis, on quhat kyn wiis
This tretis hale *departyd* is.
Wyntown, *Cron.* i. 1. *Rubr.*

Here is the place, quhare our passage in haist

Depertit is, and sched in stretis tuane.
Doug. Virgil, 183. 7.

It is also used as a *n. v.*

—And sum *departe* in freklis rede and quhyte.
Ibid. 401. 6.

It frequently occurs in O. E.

This folc hem armede anon, and baneres gonne rere,
And *departede* here ost in twolf partyes there.
R. Glouc. p. 18.

"Thei schulen *depart* yvel men fro the myddil of just men." Wiclif, Mat. xiii.

Fr. *depart-ir*, to divide, to distribute.

To DEPESCHE, Depische, *v. a.* To send away, to dispatch.

"For that caus thir oratouris war the mor plesandlye *depischit* of this realme;" i. e. dispatched from this realm. Bellend. Cron. Fol. 17. a.

Fr. *despesch-er*, *depesch-er*, id. q. from Lat. *de* and *spatium*, place, or *spatior*, to walk abroad, to travel.

To DEPONE, *v. n.* To testify on oath, in a court whether civil or ecclesiastical, S. *to depose*, E.

"Marion Meason *deponed*, that she heard her say, Common thief, mony ill turn have I hindered thee from doing thir thretty years; mony ships and boats has thou put down: and when I would have halden the string to have saved one man, thou wald not." Trial for Witchcraft, Statist. Acc. xviii. 654.

L. B. *depon-ere* testari; Du Cange.

To DEPRISE, *v. a.* To depreciate, to undervalue.

Now quhill the King misknawis the veritie,
Be scho ressavit, then we will be *deprysit*.
Lyndsay, S. P. R. ii. 206.

Fr. *despris-er*, Lat. *depreti-are*.

To DEPULYE, *v. a.* To spoil, to plunder.

—Thay *depulye* the mekil byng of quhete,
And in thare byik it caryis al and sum.
Doug. Virgil, 113. 49.

Fr. *depouill-er*, Lat. *despol-iari*.

To DER, *v. a.* To hazard, to adventure.

The Kyng saw how his folk wes stad,
And quhat anoyis that thai had;
And saw wyntir wes cummand ner;
And that he mycht on na wyss *der*,
In the hillys, the cauld lying,
Na the lang nychtis waking.
Barbour, iii. 382. MS.

This is the same with E. *dare*; from A. S. *dearian*, Belg. *derr-en*, id.

DERAY, *s.* 1. Disorder, disturbance, from whatever cause it proceeds.

———Lordingis, it war my will
To mak end off the gret *deray*
That Dowglas mayis ws ilk day.
Barbour, xv. 453. MS.

Ane multitude of commouns of birth law,
—He vmbeset, and put to confusioun;—
And Retus eik lay walkand hard thaym by,
Behaldand al thare sterage and *deray*.
Doug. Virgil, 288. 16.

2. The mirthful noise or disorder that takes place at a banquet.

Of the banket and of the grete *deray*,
And how Cupide inflames the lady gay.
Doug. Virgil, 35. 11. *Rubr.*

Was neuir in Scotland hard nor sene
Sic dansing nor *deray*. *Chr. Kirk*, st. 1.

It is used in the general sense in O. E.; sometimes written as here, at other times *dysray*.

The realme to saue, and kepe out of *dysray*,
He waged Peightes an c. to serue the Kyng,
Alway upon his body abidyng.
Hardyng, Fol. 53. b.

Fr. *desroy*, disorder, disarray; like *desarroy*. O. Fr. *desrayé*, disordered; Cotgr. This is derived from *des*, disjunctive particle, and O. Fr. *raye*, *roye*, a line: which may be traced to Germ. *reihe*, a rank. The origin of this we have in MoesG. *rah-nan*, to number. It corresponds with S. *raw*, E. *row*.

To DERE, Deir, Deyr, *v. a.* 1. To hurt, to harm, to injure.

——Eneadanis neuir from the ilk thraw
Aganis you sal rebell nor moue were,
Ne with wappinnis eftir this cuntré *dere*.
Doug. Virgil, 413. 52.

2. *To dere upon*, to affect, to make impression. In this sense it is said, "It never *der'd* upon him," S. B.

O. E. *dere*, to harm.

Alle that suerd mot bere, or other wapen weld,
Were sette R. to *dere*, enbussed thorgh the feld.
R. Brunne, p. 187.

A. S. *der-ian*, Belg. *deer-en*, *der-en*, Franc. *der-an*, nocere.

Dere, Der, Deir, *s.* Injury, annoyance.

The constable a felloun man of wer,
That to the Scottis he did full mekill *der*,
Selbye he hecht.— *Wallace*, i. 206. MS.

For colour quhyt it will to no man *deir*:
And ewill spreitts quhyte colour ay will fle.
Dunbar, Maitland Poems, p. 82.

A. Bor. *dare*, harm or pain, Ray. A. S. *dere*, damnum, O. Teut. *dere*, nocumentum. Kilian seems inclined to derive this from Gr. δηϱ, pugna, rixa.

To DERE, *v. a.* To fear.

In ane concauitie I sat,
Amasit in my mind;
Remembring me of Typhons traps,
How he the gods drew neir,
Compelling thame to change thair schaps,
And fle away for feir:
Fast fering, and *dering*
That hellhound auld and hair,
How he to, micht me to,
Inuolue into his snair.
Burel's Pilg. Watson's Coll. ii. 43.

This word is sometimes pronounced as here written; at other times as *Dare*, q. v.

DERE, *s.* As it signifies *deer*, it also denotes any wild beast that is pursued by hunters.

Thare huntyng is at allkyne *dere*,
And rycht gud hawlkyn on rywer.
Wyntown, Cron. i. 13. 19.

A. S. *deor* is used with the same latitude; *wild deor*, ferae; wild beasts of all kinds, Somner. Su.G. *diur*, Isl. *dyr*, Alem. *dier*, *tior*, Belg. *dier*, id.

DERE, used substantively for a precious or honourable person.

Yit induring the day to that *dere* drew
Swannis swonchand full swyith———
Houlate, i. 14. MS.

A. S. *deor*, pretiosus. Hence *deor-boren*, illustri familia natus, one of noble birth, Somner; to which *dere*, as here used, nearly approaches. V. DEIR.

To DEREYNE, DERENE, DERENY, DERENYHE, *v. a.* To contest, to determine a controversy by battle.

———I tak on hand
For to *dereyne* the mater wyth thys brand:
Doug. Virgil, 436. 42. Certare, Virg.

———In playne fechting
Ye suld press to *derenyhe* [your] rycht,
And nocht with cowardy, na with slycht.
Barbour, ix. 745. MS.

O. Fr. *desren-er*, "to justifie, or make good, the deniall of an act, or fact;" Cotgr. Menage and Du Cange derive it from L. B. *disration-are*, jus suum disceptare. But as this is generally viewed as a Norman term, it is not improbable that it had a Gothic origin. The Fr. particle *des* may have been prefixed to Isl. *rein-a*; the proper sense of which is *experiri*, to try, to prove. It is extended to a trial of strength in battle. Ihre, explaining Su.G. *roen-a*, id. says; Usurpatur vox illa cum generaliter de quavis probatione, tum in specie de experientia virium inter certandum. Isl. *reina sin i milli*, pugnare, decertare; Verel. L. B. *runa* is expl. pugna, by Isidore, and *runata*, praelia.

DEREYNE, DERENE, DERENYE, *s.* Contest, decision.

On Saryzynys thre *derenyeys* faucht he:
And, in till ilk *derenye* off tha,
He wencussyt Saryzynys twa.
Barbour, xiii. 324. MS.

Suffir me performe my *dereyne* by and by.
Doug. Virgil, 420. 9.

To DERENE, *v. a.*

Befoir no wicht I did complene,
So did her denger me *derene*.
Dunbar, Bannatyne Poems, p. 81.

Lord Hailes has given this among passages not understood. Mr Pink. says; "*Denger me derene* is *power overaw me, terrify me; to be in one's denger, is to be in his power.*—*Derene* to *terrify*, by a common figure from *deir* to hurt." Maitl. P. Note, p. 536. The sense here given is doubtful, as the etymon is unnatural.

This word, although written in the same manner, seems entirely different from the preceding; and may be from Fr. *desrun-er*, to disorder, to put out of array. This sense agrees with the rest of the passage. *Denger* certainly does not here signify *power*. It may denote the fear the lover had of her frown; or perhaps *coyness*, as *danger* is used by Chauc. That this is nearly the sentiment, appears from the following stanza, ibid.

I haif a luve farar of face,
Quhome in no *denger* may haif place,
Quhilk will me *guerdoun* gif and *grace*.

To DERNE, *v. a.*

——Who will beleeue that Holopherne,
Who did a hundred famous princes *derne*,
Should be disceptred, slain, left in a midow,
By no great Gyant, but a feeble widow?
Hudson's Judith, p. 86.

Perhaps, "cause to secrete themselves." V. DARN.

Onelie to me, and to none vthir wycht,
The victory pertenis of sic ane knycht:
Glaidlie I wald his fader stude hereby,
This interprise to *derne* and to espie.
Doug. Virgil, 332. 33.

Rudd. renders this, "to behold." Although his reasons for this explanation are not satisfactory, yet he has certainly given the sense of the passage. For in Elphynstoun's MS. A. 1527, the word is *decerne*, i. e. discerne.

DERF, DERFF, *adj.* 1. Bold, daring; conjoined with the idea of hardihood and resolution.

Turnus the prince, that was baith *derf* and bald,
Ane birnand bleis lete at the foreteres glide.
Doug. Virgil, 296. 19.

There is no correspondent epithet in the original. Both are thrown in by the translator; the second as expletive of the first, which is very common to our writers.

——The hardy Cocles *derf* and bald
Durst brek the bryg that he purposit to hald.
Ibid. 266. 48.

These three epithets are all explanatory of *auderet*, Virg. *Lib.* viii.

——Pontem auderet quod vellere *Cocles*.

The frer than furth his wayis tais,
That wes all stout, *derff*, and hardy.
Barbour, xviii. 307. MS.

Hardy seems to be added, as giving the sense of *derff* here, i. e. intrepid and determined. *Derf*, is still used in the sense of bold, intrepid, S. B.

2. Sometimes it includes the idea of hardiness of body, as well as of mind; capable of great exertion, and of bearing much fatigue.

Here are not the slaw weremen Atrides;
Nor the fenyeare of the fare speche Ulyxes.
Bot we that bene of nature *derf* and doure
Cummin of kynd, as kene men in ane stoure.
Our young children, the fyrst tyme borne thay are,
Vnto the nixt rynnand flude we thame base,
To hardin thare bodyis, and to make thaym bald. *Doug. Virgil*, 299. 7.

Durum a stirpe genus.— Virg.

3. Unbending in manner, possessing a sullen taciturnity. This is the most common sense, S. B.

4. Hard, severe, cruel.

Mony yeid in, bot na Scottis com out
Off Wallace part, thai putt to that *derff* deid.
—Thus XVIII scor to that *derff* dede thai dycht,
Off barronis bald, and mony worthi knycht.
Wallace, vii. 217. 239. MS.

This refers to the hanging of the barons of the West, in the Barns of Ayr.

In a similar sense, it is used to denote the violent effects of a shower of arrows.

The *derff* schot draiff as thik as a haill schour,
Contende tharwith the space ner off ane hour.
Wallace, x. 857. MS.

Rudd. derives this word from A. S. *deorf-an*, laborare, q. *laborious*. For he renders it "active, strong, robust, vigorous." I have not, however, met with any passage in which the adj. can properly be explained by any of these terms. It is undoubtedly the same with Isl. *diarf-ur*, Su.G. *diaerf*, daring; the E. word having the same general origin; as also Dan. *diacrv*, lively, mettlesome, fiery. Isl. *offdiarf* is expl., temerarie adax; Verel. These may be all traced to Isl. *dyrf-ast*, Teut. *derv-en*, audere. Sibb. derives the latter, but rather fancifully, from *deir*, fera.

DERFFLY, *adv.* Forcibly, vigorously.

Schir Jhone the Grayme a straik has tayne him rycht,
With hys gud suerd, vpon the Sotherone Syr,
Derffly to ded draiff him in to that ire.
Wallace, vi. 168. MS.

The phrase, *derffly to ded*, frequently occurs in Wallace, as denoting the force with which a mortal stroke is given.

DERGAT, *s.* Target, shield.

Thi wapynys ar scharpe, and mare redy,
Than ony in-to this sted hawe I,
Dergat, spere, knyf, and swerd.
Wyntown, vii. 1. 61.

"Gael. *targaid*, A. S. *targ*, *targa*, Isl *tiarg-a*." Gl. Wynt. Gr. Mod. ταργα, L. B. *targa*, Fr. *targe*, Ital. *targa*, Hisp. *adarga*, id.

To DERN, *v. a.* To hide. V. DARN, *v.*

DERT.

Though thy begynyng hath bene retrograde
Be froward opposyt quharetill aspert,
Now sall thai turn, and luke on the *dert*.
King's Quair, *Chron. S. P.* i. 51.

"Perhaps *earth* or *soil*," Sibb. But there is no occasion for supposing a word destitute of all affinity, especially when it makes the meaning still more obscure. The sense evidently is, "dart a look on thee."

To DESCRIVE, DISCRYVE, *v. a.* To describe, S.

How pleas'd he was I scarcely can *descrive*,
But thought himself the happyest man alive.
Hamilton's Wallace, p. 341.

To DESPITE, *v. n.* To be filled with indignation, at seeing another do any thing improper, or esteemed such; S. B. Fr. *se despit-er*, id.

DET, *s.* Duty.

Euterpe—daily dois hir *det*,
In dulce blastis of pypis sweit but let.
Pulice of Honour, ii. 10.

Fr. *dette*, from Lat. *debit-um*.

DETFULL, *adj.* Due.

Of battall cum sal *detfull* tyme bedene.
Doug. Virgil, 312. 44.

V. also Knox, p. 129. 133.

DETTIT, *part. pa.* Indebted.

"We ar *dettit* to you, as faderis to thair chyldrin." Bellend. Cron. Fol. 6. a.

DETBUND, *adj.* Predestinated, bound by a divine determination.

This mysfortoun is myne of ald thirllage,
As therto *detbund* in my wrechit age.
Doug. Virgil, 366. 29.

This is not from *det*, duty; but from O. Fr. *det*, a die. V. DAIT.

To DEUAIL, DEUAL, *v. n.* 1. To descend, to fall low.

Thy transitory plesance quhat auaillis?
Now thair, now heir, now hie, and now *deuilis*.
Palice of Honour, i. 6.

Fludis monstouris, sic as mereswynis and quhalis,
For the tempest law in the depe *deuilis*.
Doug. Virgil, 200. 29.

2. *v. a.* To let fall, to bow.

And euerie wicht, fra we that sicht had sene,
Thankand greit God, thair heidis law *deuaill*.
Palice of Honour, ii. 53.

Fr. *devall-er*, used in both senses; "from L. B. *devall-are*, from *vallis*, for descendere; as *montre* comes from *mont-are*, from *mons*, ascendere;"—Rudd. *Devallare* occurs in the Latinity of the eighth century; Dict. Trev.

DEVALL, *s.* A sunk fence, a ha ha, Clydesd. Fr. *devallée*, a fall in ground.

To DEVALL, DEVALD, *v. n.* To cease, to stop, to intermit, S.

Devall then, Sirs, and never send
For daintiths to regale a friend;
Or, like a torch at baith ends burning,
Your house 'll soon grow mirk and mourning!
Fergusson's Poems, ii. 99.

According to Sibb. "q. *defails;* from Fr. *defaillir*, defici aliqua re." But this seems to be a very ancient word; and both in resemblance and signification approaches much more nearly to Isl. *dwel-ias*, Su.G. *dwael-ias*, *dwal-a*, Alem. *dwal-en*, to delay. Ihre considers stupor, as the primary sense of *dwal-a*, a delay.

DEVALL, DEVALD, *s.* A stop, cessation, intermission, S. "*Without devald;* without ceasing," Gl. Sibb.

Su.G. *dwala*, mora; *utan alla dwala*, sine ulla cunctatione; Isl. *duaul*, dilatio, mora; Verel. Ind. V. the *v.*

DEUCH, TEUCH, *s.* 1. Properly a draught, a potation, S.

2. Drink in general; usually applied to that which is intoxicating, S. B. Gael. *deoch*, a drink. V. TEUCH.

DEUCHANDORACH, *s.* A drink taken at the door of a house, S. B. Allied to this is *Deuchandoras*, a sort of toast, equivalent to one's *fireside*, or *rooftree*, i. e. all within one's house; Loth. Clydes.

Both are evidently from Gael. *deoch an doruis*, "the parting drink, bon aller, Shaw;" q. the *drink* at the *door*.

To DEVE, DEAVE, *v. a.* To stupify with noise or clamour, S.

To crak and cry alway quhill he hir *deve*,
That I comhand him straitlie quhill he de.
King Hart, ii. 60.

The rerd at rayss quhen sperys in sondyr glaid,
Duschyt in gloss *dewyt* with speris dynt.
Wallace, x. 285. MS. V. Gloss.

—Wha tear their lungs and *deave* your ears,
With all their party hopes and fears.
Ramsay's Poems, ii. 434.

Su.G. *doef-wa*, obtundere, to deafen; Isl. *deyf-a*, surdum et stupidum facere; G. Andr. p. 47. V. Deaf.

DEVEL, Devle, *s.* A stunning blow. V. Davel.

DEVIL'S SPOONS. V. Deil.

To DEVISE, Diuiss, Deuyss, *v. n.* To talk, to communicate information, to narrate.

—Than the King, with outyn mar,
Callyt ane, that wes him prewé,—
And chargyt him in les and mar,
As ye hard me *diuiss* it ar.
Barbour, iv. 569. MS.

Fr. *devis-er*, to talk, to discourse together.

DEUGIND, *adj.* Wilful, obstinate; litigious; Caithn.

DEUK, *s.* Covert, shelter. *The deuk of a tree*, the shelter afforded by it from wind or rain, S. B.

Germ. *decke*, Belg. *dak*, id. operimentum, or perhaps from the same origin with Jouk, q. v.

DEULE WEEDS, mourning weeds.

"It is likewise statute, that no moe *deule weedes* bee made at the death of any Earle, or Countesse, but twentie foure at the most; or for ane Lord of Parliament, or for ane Lords wife, but sixteene only." Ja. VI. Parl. 23. 1621. Act 25. § 12.

Fr. *deuil*, *dueil*, mourning; also, a suit of mourning clothes.

DEVORE, Deuore, *s.*

Be the *devore* of that day
Of Legis the Elect wes bidand ay
Pesabyl in his possessioune
Bot ony contradictioune.
Wyntown, ix. 27. 457.

"*Devore*—seems *atchievement*, O. Fr. *devoyer*, to finish, atchieve;" Gl. Wynt. But perhaps it is merely *devoir*, anciently *debvoir*, "a service, good office," Cotgr.

It is used in a similar sense by Abp. Hamiltoun.

"Thus, we doand throch God's grace our *deuore* & diligens quhilk we aucht to do, God wil gife til vs his spret." Catechisme, 1551. Fol. 75. b. i. e. duty. V. Dewor.

DEW, *adj.* Moist.

Ane hate fyry power, warme and *dew*,
Heuinly begynnyng, and original,
Bene in thay sedis quhilkis we saulis cal.
Doug. Virgil, 191. 8.

From A. S. *deaw-ian* irrigare; having the same origin with E. *dew*, and corresponding to the adj. *dewy*.

DEW, *pret.* Dawned.

The ost agayn ilkane to thar ward raid,
Comaundyt wachis, and no mayr noyis maid,
Bot restyt still quhill that the brycht day *dew*;
Agayne began the toun to sailye new.
Wallace, viii. 860. MS. V. Daw, *v.*

DEWGAR, *s.* A mode of salutation.

He salust thaim, as it war bot in scorn;
Dewgar, gud day, bone Senyhour, and gud morn.
Wallace, vi. 130. MS.

"He cummis to the King, and efter greit *dewgaird* and salutatiounis, he makis as thocht he war to require sum wechtie thing of the Kingis Grace." H. Charteris Pref. to Lyndsay's Warkis, 1592. A. ii. b.

Fr. *Dieu garde*, "a salutation, or God save you;" Cotgr.

DEWGS, *s. pl.* Rags, shreds, shapings of cloth; small pieces, S.

"Speaking of the West of Scotland, after the insurrection at Bothwel, he said, But gane onny of their friends be here, tell them if they stur again, they shall awe be cut in *dewgs*." W. Laick's Answer to the Scots Presb. Eloquence, Part I. p. 52. 4to.

Thus Europeans Indians rifle,
And give them for their gowd some trifle;
As *dewgs* of velvet, chips of crystal,
A facon's bell, or baubee whistle.
Ramsay's Poems, i. 332.

I know not if this has any affinity to Teut. *doeck*, cloth; Isl. *duck-ur*, a rough cloth for covering a table.

To DEWYD, Dewoyd, *v. n.* To divide.

The grounden sper throuch his body schar,
The shafft to schonkit off the fruschand tre,
Dewoydyde sone.——
Wallace, iii. 148. MS.

To DEWYSS, Diuiss, *v. a.* To divide.

And the King, quhen his mengne wer
Diwysit in till bataillis ser,
His awyne bataill ordanyt he.
Barbour, xi. 171. Fr. *devis-er*, id.

To DEWYSS, to talk. V. Devise.

DEWYT, deafened, stunned. V. Deve.

DEWOR, Dewory, *s.* Duty. The former is used by Barbour.

Dawery occurs in Wall. MS. for *dewory*.

The armyt men, was in the cartis brocht,
Raiss wp and weill thar *dawery* has wrocht;
Apon the gait thai gert feill Sothroun de.
B. ix. 728. V. Devore.

DEW-PIECE, *s.* A piece of bread; which in former times used to be given to farm-servants, when they went out to their work early in the morning, S. B.

"The girl was called for, and asked, if she had given him any hard bread; No, says she, but when I was eating my *due piece* [apparently meant for *dew-piece*] this morning, something come and clicked it out of my hand." Sinclair's Satan's Invisible World, p. 48.

This is evidently from *dew*, or perhaps *daw*, the dawn; corresponding to O. Teut. *dagh-moes*, jentaculum.

DGUHARE.

The Douglas in thai dayis, duchtye *Dguhare*,
Archibald the honorable in habitationis,
Weddit that wlouk wicht, worthye of ware,
With rent and with riches.——
Houlate, ii. 19.

In transcribing, *al* has been read as *D*, and *q* as *g*.

For the word in MS. undoubtedly is *alquhare*, q. v. that is, "every where celebrated for his prowess."

DIBBER-DERRY, *s.* A confused debate, S. B.

As they are at this *dibber-derry* thrang,
And Bydby still complaining of her wrang,
Jean, wha had seen her coming o'er the meor,
Supposing 't Nory, steps in at the door.
Ross's Helenore, p. 81.

The only word that seems to have any affinity is Germ. *tob-en*, tumultuari, strepitum et fragorem edere instar furiosi; Wachter.

DIBLER, *s.*

"The heir sall haue—ane dish, ane *dibler*, ane charger, ane cuippie." Burrow Lawes, c. 125. § 3. *Paropsiden*, Lat.

Skinner justly views this as the same with O. E. *dobeler*, Lincoln. *doubler*, which he expl. as signifying a large wooden platter; q. duplex patina, from *double?* But it is evidently allied to Lovan. *dobbelierken*, id. scutella, acetabulum; Kilian. V. DUBLAR.

To DICE, *v. a.*

———But you,
This blythsome sang we all had wanted now.
Then Colin said, the carline maid it nice;
But well I kent she cud it rightly *dice*.
Aft times unbid, she lilted it to me.
Ross's Helenore, p. 119.

Properly, to sew a kind of waved pattern near the border of a garment; but used more generally, S. B.

To DICHT, DYCHT, *v. a.* 1. To prepare, to make ready, in a general sense; part. *dicht*.

Has thou attemptit me with sic dissait,
This bing of treis, thir altaris and fyris haite?
Is this the thing thay haif vnto me *dicht?*
Doug. Virgil, 123. 52. Parabant, Virg.

"Gif they [the fleshours] *dicht*, or prepair the flesh not well, they sall restore the skaith to the awner of the beast." Burrow Lawes, c. 70. § 3.

This general sense was retained in O. E.

The sent to seke many a schip wright
To the toun of Sandwiche, the nauie for to *dight*.
R. Brunne, p. 41.

A. S. *diht-an*, Germ. *dicht-en*, parare.

2. To array, to deck; i. e. to make one's self ready for any purpose, by putting on proper apparel, S.

———He walkis, lo, so gloriously,
With the rych spulye triumphale derely *dicht*.
Doug. Virgil, 196. 42.

In this sense the v. *dight* is retained in E.

3. To prepare food, to dress it.

Byfor me sat the lady bright,
Curtaisly my mete to *dyght*.
Ywaine, *Ritson's M. Rom.* i. 10.

"A friend's dinner is soon *dight*;" S. Prov. Kelly, p. 12.

4. To polish, to remove inequalities from a surface; i. e. to prepare any thing for its use, by dressing it properly.

Thay had into thare handis wirkand fast,
That ane parte polist, burnist wele and *dycht*.
Doug. Virgil, 257. 30.

I, a weak and feckless creature,
Am moulded by a safter nature;
Wi' mason's chissel *dighted* neat,
To gar me look baith clean and feat.
Fergusson's Poems, ii. 69.

The act of smoothing a piece of wood by means of a plane, is called, "*dichting* a deal," S. In the same sense carpenters speak of *dressing* wood. Junius renders E. *dight*, polire.

5. To make clean, to wipe, to remove nastiness, S.

Rub my horse belly, and his coots,
And when I get them, *dight* my boots.
Colvil's Mock Poem, P. I. p. 81.

It is metaph. applied to the mind.

Of Virtue it is said, that it
—does the saul frae all disorder *dicht*.
Bellend. Evergreen, i. 44. st. 27.

A. S. *diht-an* also signifies componere, to set in order; Northumb. *deeght*, extergere, mundare; Ray. *Dight*, to clean or dress, Gl. Grose.

6. To rub, in order to remove moisture, to dry by rubbing, S.

Be than the auld Menet ouer schipburd slyde,—
Syne swymmand held vnto the craggis hicht,
Sat on the dry rolk, and himself gan *dycht*.
Doug. Virgil, 133. 30.

A lass about him made an unco fike,
Drying and *dighting* at him up and down.
Ross's Helenore, p. 43.

I led him ben but ony pingle——
Dighted his face, his handies thow'd,
Till his young cheeks like roses glow'd.
Ramsay's Poems, i. 145.

7. To sift, to separate from the chaff, S. Cumb.

The cleanest corn that e'er was *dight*
May hae some pyles o' caff in.
Burns, iii. 113. V. COME.

The lads the byres and stables muck,
An' clean the corn is *dightit*.
Rev. J. Nicol's Poems, i. 26.

The full phrase is *to dicht corn*, q. to cleanse it, by removing the chaff.

8. To treat, to handle; used in the sense of maltreating.

Quha has, allace! the martyryt sa and slane
By sa cruell tormentis and hydduous pane?
How euer was ony sufferit the sa to *dycht?*
Doug. Virgil, 181. 33. V. also 28. 13.
Cui tantum de te licuit?—— Virg.

9. To handle, applied to the operation of the mind. A discourse is said to be *weil dicht*, when the subject is well handled, S. B.

This sense is nearly allied to that of Belg. *dichten*, Su.G. *dickt-a*, to compose, to make verses.

10. To scourge, to exercise discipline; *I'll dight you*, or *gie you a dichting*, i. e. I will chastise you, S. B.

To dight one's doublet, to give one a sound drubbing, to curry his hide.

There Longoveil, that brave and warlike knight,
Nobly behav'd, and did their *doublets dight*.
Hamilton's Wallace, ix. 241.

It seems uncertain whether this is an oblique sense of the word, as signifying to deck, or to polish, the

v. dress being used in the same way; S. or more immediately allied to sense 6.

11. To make an end of, to destroy.

Bot now this dolorous wound sa has me *dycht*,
That al thing dymmis and myrkays me about.
Doug. Virgil, 395. 10.

——Nunc vulnus acerbum
Conficit.——→ Virg.

This, however, may be only an ellipsis instead of the phrase, *to dicht to dede;* literally signifying, to prepare, or dispose for death.

Hys brothyr als, quhilk was a gentill knycht,
Othir gud men befor *to dede* thai *dycht*.
Wallace, iii. 244. MS.

And by consent cry cok, thy *dede* is *dicht*.
Doug. Virgil, Prol. 356. 29.

DICHTINGS, *s. pl.* 1. Refuse, of whatever kind, S. B.

For had my father sought the warld round,
Till he the very *dightings* o't had found,
An odder hag cou'd not come in his way.
Ross's Helenore, p. 35.

2. The refuse of corn, after sifting, given to horses or cattle, S. synon. *shag*. V. the *v.* senses 5. and 7.

To DICT, *v. a.* To dictate. V. DITE.

To DIDDLE, *v. n.* 1. "To act or move like a dwarf," S. Gl. Rams. *Daddle*, to walk unsteadily like a child; Gl. Grose. A. Bor.

How pleasant was't to see thee *diddle*
And dance sae finely to his fiddle.
Ramsay's Poems, i. 235.

2. To shake, to jog.

Hale be your heart, hale be your fiddle,
Lang may your elbuck jink and *diddle*.
Burns, iii. 375.

Isl. *dudd-est*, segnipes esse; G. Andr. It seems nearly synon. with TODDLE, q. v.

DIE, *s.* A toy, a gewgaw, Loth. also *wally-die*.

Isl. *ty*, arma, utensilia; Su.G. *ty-a*, sufficere.

DIET-BOOKE, *s.* A diary, a journal.

"It [conscience] is a *diet-booke*, wherein the sinnes of everie day are written, and for that cause to the wicked a mother of feare." Epistle of a Christian Brother, A. 1624. p. 25.

L. B. *diaet-a*, *diet-a*, iter unius diei; diurnum spatium, opera diurna; Du Cange.

DIFFER, *s.* A difference; a low word, S.

"There is a great *differ* amang market days." Ramsay, p. 70.

"I affirme, that no such material points are in *differ* betwixt vs, in common, wherefore wee both may not, and ought not, embrace others mutuallie as brethren." Forbes's Eubulus, p. 94.

DIFFICIL, *adj.* Difficult.

"——Fortoune hes schauen hyr rycht aduerse contrar me, as is hyr vse to do to them that vndirtakkis *difficil* entrepricis." Compl. S. p. 23.

Fr. *difficile*, Lat. *difficil-is*.

DIFFAT, *s.* V. DIVOT.

To DIFFOUND, *v. a.* To diffuse.

In euery part the hie wysdome deuyne
Diffoundit monys thys warldis hale ingyne.
Doug. Virgil, 190. 55. Lat. *diffund-ere*.

DIGNE, *adj.* Worthy. V. DING.

DIKE, DYK, *s.* 1. A wall, whether of turf or stone, S.

"The Gentlemen have begun to inclose with *stone dykes* or walls." P. Craig, Forfars. Stat. Acc. ii. 498.

"Murus ille lapideus—accolisque Anglis et Scotis dicitur *Grimisdike*." Ford. Scotichron. Introd. p. 28.

"Long e'er the De'el lye dead by the *dike* side;" S. Prov.; "spoken when we are told that some wicked person is like to die." Kelly, p. 230.

Teut. *dijck*, agger; Heb. דיק, *daek*, antemurale.

2. Among coal-miners, a vein of *whinstone*, traversing the strata of coal; often also called a *trouble*.

"These *dykes* are sometimes observed upon the surface of the earth, from which they sink down to an unfathomable depth." P. Campsie, Stirlings. Statist. Acc. xv. 329.

3. A ditch; as in E. although now obsolete.

Dede owr the rock in to the *dyk* he fell.
Wallace, vi. 891. MS.

A. S. *dic*, Su.G. *dike*, Isl. *diki*, Gael. *dig*, id. These should perhaps be considered as different words.

To DYK, *v. a.* To inclose with ramparts or ditches.

—With all mycht that he mycht get
To the toune ane assege set;
And gert *dyk* thaim sa stalwartly,
That quhill thaim likyt thar to ly,
Thai suld fer owt the traister be.
Barbour, xvii. 271. MS.

DIKER, DYKER, *s.* A person whose employment is to build inclosures of stone, generally without lime; often called a *dry-diker*, S.

"The *dyker*, as he is called, gets from L. 2 to L. 3 Sterling, and some times more, for 3 months in Summer." P. Tarland, Aberd. Statist. Acc. vi. 209.

To DILL, *v. a.* To conceal; Calland. A. S. P. Introd. p. 13.

Isl. *dyll-a*, Su.G. *doel-ja*, ant. *dylg-a*, A. S. *digel-an*, occultare; Alem. *tougala*, also, *in dougli;* clam.

To DILL, *v. a.*

My dule in dern bot gif thow *dill*,
Doutless bot dreid I dé.
Bannatyne Poems, p. 98. st. 1.

The sense, according to Lord Hailes, is; "Unless thou share my secrete woe." What has misled this learned writer, is the use of two words, bearing a resemblance, in st. 5. and 15. He views *dill* as equivalent to *daill*, *deill*, share. Makyne indeed says;

Sen God sendis bute for baill,
And for murning remeid,
I *dern* with thé; bot gif I *daill*,
Dowbtles I am bot deid.

But it is evident that here she in some degree parodies her former language, which was spoken in derision. The sense given in the Everg. Note, is therefore nearer the mark; "to still, calm, or mitigate."

The term seems derived from A. S. *dilg-ian*, Teut.

dilgh-en, delere; or Isl. *dill-a*, lallo, nutricum more infantibus occinere, to sing lullaby.

To DILL DOWN, *v. n.* To subside, to cease, to die away.

"The noise of the Queen's voyage to France has *dilled down*; no money for her furniture will be got in haste; and the Cardinal has no will of her mother." Baillie's Lett. i. 252.

Isl. *dyl-iast*, latere. It seems, indeed, to have the same origin with DILL.

DILATOR, *s.* A delay; an old forensic term.

"The answer he received from the town was a *dilator*, till the state, which within a few days was to meet, did consider of his demands." Baillie's Lett. i. 165.

L. B. *dilatare*, to delay; differre, moram texere; Du Cange.

DILP, *s.* A trollop, a slattern, S. B.

But I see that but spinning I'll never be braw,
But gae by the name of a *dilp* or a da.
Song, Ross's Helenore, p. 136.

Young Bess was her mammie's ae dother,
Though neither a *dilp* nor a da.
Jamieson's Popular Ball. i. 294.

Sw. *toelp*, an aukward fellow, a clown; Isl. *dauda doppa*, foemella ignava; Teut. *dwaep*, fatuus.

To DYMENEW, *v. a.* To diminish.

— Na louingis may do incres thy fame,
Nor na reproche *dymynew* thy gude name.
Doug. Virgil, 4. 22.

Fr. *diminu-er*, Lat. *diminu-ere*.

To DIN, DYN, *v. n.* 1. To make a noise.

Than *dynnyt* the Duergh in angir and yre.
Gawan and Gol. i. 7.

2. To resound.

— In till hys malancoly,
With a trounsoun in till hys new
To Schyr Colyne sic dusche he gewe,
That he *dynnit* on his arsoun.
Barbour, xvi. 131. MS.

A. S. *dyn-an*. Isl. *dyn-ia*, tonare, intonare.

DYND, *part. pa.*

Continew in gude, reforme the ill,
Do so that dolour may be *dynd*.
Bannatyne Poems, p. 188. st. 9.

"Q. to overcom, *dompter*, Fr. Cotgr. daunted;" Lord Hailes. But this is not a natural etymon. It may be for *dwined*, wasted, used by Chaucer, or Germ. *dien-en*, to humble as a servant, to reduce to a state of servitude, derived by Wachter from A. S. *then*, a servant, *then-ian*, to serve.

To DING, *v. a.* 1. To drive, S.

Siclyk the Trojans with thair knychts strang
The valiant Greiks furth frae thair ruins *dang*.
Bellend. Vertue and Vyce, Everg. i. 46.

2. To exert one's self, to expend force in labour.

For thow war better beir of stone the barrow,
Of sueitand, *ding* and delffe quhill thow may dre,
Na be machit with a wicket marrow.
Henrysone, Bannatyne Poems, p. 122. st. 1.

i. e. Drive on in delving, do it with force, till thou hast suffered from the exertion.

3. To beat, to strike; A. Bor. id.

Thai band him, *dang* hym, and wowndyt sare
In-to the nycht, or day couth dawe.
Wyntown, vii. 9. 262.

"In this regioun is ane carnell of stanis liand togiddir in maner of ane croun, and ryngis (quhen thay ar *doung*) as ane bell." Bellend. Descr. Alb. c. 10.

"He that *dang* ane priest suld want his hand." Bellend. Cron. B. ix. c. 14. Sacerdotem manu *percussisset*. Boeth.

4. To strike by piercing.

"Skarslie wer thir wourdis said quhen scho,' in presence of the pepill, or thay mycht aduert, *dang* hir self with ane dagger to the hert, and fell down deid afore the pepill." Bellend. Cron. B. ix. c. 29. Cultrum—in cor defigit. Boeth.

5. To scourge, to flog.

"Gif the seruand hes na gudis, he sal be *doungin* opinlie at the mercat croce, and throw the towne." Acts Ja. I. 1426. c. 85. Edit. 1566. c. 75. Murray.

"—Thair fathers or maisters sall pay for ilk ane of thame, ilk tyme committing ony of the said trespassis foirsaid, xiii. s. iiii. d., or els deliuer the said childe to the Juge, to be leichit, scurgit and *dung*, according to the fault." Acts Ja. IV. 1503. c. 103. Edit. 1566. c. 69. Murray.

6. To overcome, S., like E. *beat*. The word is used with respect to broils. *Dung*, overpowered by fatigue, infirmity, or disease, S.

—Thrasher John, sair *dung*, his barn-dore steeks.
Fergusson's Poems, ii. 55.

Tho' joints be stiff, as ony rung,
Your pith wi' *pain*, be sairly *dung*,
Be you in caller water flung,—
'Twill make ye suple, swack and young.
Ibid. 39. 40.

7. To excel, S.

Amang the lasses a' she bure the bell;
— The modest glances o' her ein
Far *dang* the brightest beauties o' the green.
Fergusson's Poems, ii. 2.

"He *dings*, or *dang*, is a phrase which means to excel." Ramsay's Poems, i. 216, N.

8. To discourage, S. B.

It is applied to a child, that is dispirited in consequence of severity.

"It is a sair *dung* bairn that dare not greet;" Fergusson's S. Prov. p. 22.

Here, however, it may signify, beaten.]

9. *To ding down*, to overthrow, S.

—— The toun
Wes takyn thus, and *dongyn doun*.
Barbour, ix. 473. MS.

And lefull is it yet of athir Kyng
The retinew in batall *doun* to *dyng*.
Doug. Virgil, 217. 13. Exscindere, Vig.

—— The burne on spait hurlis doun the bank-
Doun dingand cornes, all the pleuch labor atanis.
Ibid. 49. 20.

"It is a sair field where a' is *dung down*;" Fergusson's S. Prov. p. 22.

10. *To ding in*, to drive in, S.

11. *To ding off*, or *aff*, to drive from.

— Quhilk manfully schupe thaim to with stand
At the coist syde, and *ding* thaym *of* the land,

That on na wyse thare thay suld arriue.
Doug. Virgil, 325. 8. Pello, Virg.

The carlin she was stark and sture,
She *aff* the hinges *dang* the dure;
"O is your bairn to laird or loun,
Or is it to your father's groom?"
Minstrelsy Border, ii. 131.

12. *To ding on*, to attack with violence, to strike with force in battle.

Than thai, that saw sua sodanly
Thair fayis *dyng on* thaim, war sa rad,
That thai na hart to help thaim had.
Barbour, xiv. 439. MS.

It also signifies to urge, to press.

"When the signe was offered to him [Ahaz] be Isaiah, and *dung on* him, hee would not haue it, bot he cuist it off be ane shift." Bruce's Eleven Serm. E. 8. 6.

13. *To ding out*, to expel.

"Sen the Britouis war common ennymes baith to Scottis and Pichtis, force is to thaym to be reconseld [reconciled] or ellis to be schamfully *doung out* of Albion." Bellend. Cron. B. 1. Fol. 7. a.

"Ye may drive the de'il into a wife, but ye'll ne'er *ding* him *out* of her;" Ramsay's S. Prov. p. 80.

To ding out the bottom of any thing, to make an end of it, S.; a metaph. borrowed from the work of a cooper, or perhaps of a tinker.

"I am hopeful that the *bottom* of their plots shall be *dung out*." Baillie's Lett. ii. 68.

14. *To ding ouer*, to overturn, to overthrow, S.

To ding o'er, also signifies to overcome, S. B.

Then Ajax, wha alane gainstood
Gods, Trojans, sword and fire,
See him that cudna be o'ercome
Dung o'er by his ain ire.
Poems in the Buchan Dialect, p. 38.

15. *To ding throw*, to pierce, to run through the body.

"At last king Edward tuke sic displeseir aganis this Heltane his brothir (because he brint the kirk of Sanct Bute with ane thousand personis in it) that he *dang* hym *throw* the body with ane swerd afore the alter of Sancto Johne." Bellend. Cron. B. xv. c. 9.

16. *To ding to dede*, to kill with repeated strokes.

Sone entrit thai quhar Sotheroune slepand war,
Apon thaim set with strakis sad and sar;
Feill frekis thar thai freris *dang to dede*.
Wallace, vii. 485. MS.

Isl. *daeng-ia*, Su.G. *daeng-a*, A. S. *dencg-an* tundere, to beat; Belg. *dwing-en*, cogere, to constrain, to compel. Perhaps radically allied to Heb. דוך, *doohh*, tundere, contundere. Ir. *ding-im*, Gael. *ding-am*, to press, to drive.

Ding occurs in O. E.; but it does not seem to be used by modern writers. It is mentioned by Ray as a provincial term. In P. Plowman it has the sense of *knock, drive*.

I am Christes creature, quod he, & christen in many a place;
In Christes court I know wel, & of his kin a party;
Is neither Peter the porter, ne Poule with hys faucheon,
That will defende me the dore, *ding* I neuer so late.
At midnight, at middaye, my voyce is so knowe,
That ech a creature of his court welcometh me fair. *Fol.* 77, a.

To DING, *v. n.* 1. To drive.

—— The hale schoure hoppis and *dingis*
In furdis schald, and brayis here and thare,
Quhen trublit bene the heuynnis and the are.
Doug. Virgil, 302. 3.

The modern phrase is synon., to *ding on*, used eliptically; *It's dingin on*. This respects a fall of rain, hail, or snow, S. Hence *on-ding*, s. having the same signification, S. B.

2. *To ding down*, to descend, to fall.

All fountains from the eirth upsprang,
And from the heuin the rain *doun dang*
Fourtie days and fourtie nichtis.
Lyndsay's Monarchy, 1592. p. 40.

Here it seems to signify falling with violence, or as equivalent to *ding on*.

DING, Bar. xi. 615, Pink. Ed. V. ANEDING.

DING, DIGNE, *adj.* Worthy.

— I pray the, heuand vp my handis,—
And be thy welebelouit fader *ding*.
Doug. Virgil, 176. 10.

Fr. *digne*, from Lat. *dign-us*.

DINGLEDOUSIE, *s.* A stick ignited at one end; foolishly given as a plaything to a child; Dumfr.

Perhaps from Dan. *dingl-er*, Su.G. *dingl-a*, to swing; to toss to and fro; and *dusig*, dizzy, as alluding to one who is swung till he becomes giddy. Or there may be an allusion to the motion of *will o' the wisp*, which Teut. is denominated *dwaes-licht*, A. S. *dwas-liht; dwaes* fatuus.

DINK, DYNK, DENK, *adj.* Neat, trim, S.

The burges mous, sae *dynk* and full of pryde
Sayd, Sister myne, is this your daylie fude?
Evergreen, i. 146. st. 7.

"A *denk* maiden, a dirty wife;" Ramsay's S. Prov. This seems to signify that those who are very nice before marriage, often become slovens after it.

Sibb. views this as a corr. abbreviation of *decken, decked*. Arm. *din*, pretty, and Alem. *ding*, gay, are the only words I have met with which have any resemblance.

DINKLY, *adv.* Neatly.

They stand sae *dinkly*, rank and file,
And crack sae crouse.
R. Galloway's Poems, p. 163.

To DINLE, DYNLE, *v. n.* 1. To tremble, to shake, S.

The large arc did reirding with the rusche,
The brayis *dynlit* and all doun can dusche.
Doug. Virgil, 249. 30.

We say, *The floor's dynland*, to denote the quick tingling occasioned by a stroke, or the fall of any heavy body on it, S.

A. Bor. *dindle*, "to reel or stagger from a blow," seems originally the same word.

2. To make a great noise. This at least appears to be the meaning in the following passages.

The birnand towris doun rollis with ane rusche,

Quhil all the heuynnys *dynlit* with the dusche.
Ibid. 296. 35. Tonat, Virg.

The *dinlin* drums alarm our ears,
The serjeant screechs fu' loud.
Fergusson's Poems, ii. 28.

3. To thrill, to tingle. *My fingers are dynland*, they tingle with cold, or in consequence of a blow, S.

The notes his finer feelins wound;
An' discord, *dinlin* thro' his head,
Strikes little warbler maistlie dead.
Rev. J. Nicol's Poems, ii. 86.

In this sense it is synon. with *dirle*.

Perhaps from Isl. *dyn-a*, tonare; or rather Belg. *tintel-en*, to tingle. *Myn vingers tintelen*, my fingers tingle; Sewel.

DINLE, *s.* 1. Vibration, S.

2. A slight noise about any thing, a vague report, S. B.; perhaps q. a *tingling* sound.

DINMONT, DIMMENT, DILMOND, *s.* "A wedder in the second year, or rather from the first to the second shearing;" Gl. Sibb. This is pronounced *dummond*, Twedd. *dunmott*, Berw.

"Than the laif of ther fat flokkis follouit on the fellis baytht youis and lammis, kebbis and dailis, gylmyrs and *dilmondis*, and mony herueist hog." Compl. S. p. 103.

"There are two different ages at which they are sold; the first when they are 18 months old, after the first fleece is taken off, when they are called *dunmotts*, at which time, they usually sell from 24s. to 34s." P. Bonkle, Berw. Statist. Acc. iii. 155.

"Quas. *towmonds*, or twolmonds," Gl. Compl.

DINNEN SKATE, the young, as is supposed, of the Raia Batis, Linn.

"Others are broad fishes, as the *Dinnen Skate*; (so called by our fishers,) which is large and smooth in the back." Sibb. Fife, p. 119.

DINT, *s.* An opportunity. *A stown dint*, an opportunity as it were stolen, S.

"Stown *dints* are sweetest;" Ramsay's S. Prov. p. 63.

That lad I liked aboon ony ane,
And like him yet, for a' that's come and gane;
And boot to tell for fear I lost the hint,
Sae that I on him hadna steal'd a *dint*.
Ross's Helenore, p. 102.

This seems merely an oblique sense of the word as properly denoting a stroke, which is the E. signification, from A. S. *dynt*, ictus.

DINT, *s.* Affection. V. DENT.

DYOUR, *s.* A bankrupt; for *dyvour*, q. v.

Among those preferred at court are enumerated,
Druncarts, dysours, *dyours*, drivels.
Dunbar, Maitland Poems, p. 109.

DIRD, *s.* A deed, an atchievement; generally used ironically, S. B.; as, *That is a mighty dird.*

The famous Hector did na care
A doit for a' your *dird*;
But my wyles, an' Achilles' hands,
Gars him stink in the yerd.
Poems in the Buchan Dialect, p. 19.

Abbrev. perhaps from Teut. *dagh-vaerd*, Isl. *dagferd*, a day's journey; in the same manner as *dawerk*, S. *daurk*, *darg*, from Teut. *dagh-werk*, the work of a day; Isl. *dagswerk*, *dagsyrkia*, id. It must be observed, however, that Su.G. *dyrt* denotes any thing of importance, and *dyrd*, glory.

DIRDUM, *s.* Deed, atchievement, S. B. "A *dirdum* of that," a mighty feat indeed! used ironically.

A dirten *dirdum* ye brag o'
Done on the Trojan shore,
Wi' mony ane to help you; I
Had just ane an' no more.
Poems in the Buchan Dialect, p. 34.

This is merely a dimin. from *dird*.

DIRDUM-DARDUM, *s.* A reduplicative term, used to denote one's contempt for an action which the agent seems to reckon of importance.

He chesit a flane as did affeir him;
The toder said, *Dirdum-dardum*.
Chr. Kirk, st. 8.

DIRD, *s.* A stroke, a blow, a box, Aberd.

——He had fa'en a swoon,
His face got sic a *dird* upo' the ground,
An awful hole was dung into his brow.
Ross's Helenore, p. 15.

Yet when he did o' slaughter voust,
I len'd him sik a *dird*,
As laid him arselins on his back,
To wamble o' the yerd.
Poems in the Buchan Dialect, p. 9.

But keep me frae your travell'd birds
Wha never ance ken'd Fortune's *dirds*,
And only ken to gnap at words.
Shirrefs' Poems, 293.

This seems to be a different term from *Dird*, a deed; probably allied to Fr. *dourd-er*, to beat, to thump. Sibb. without reason, views it as radically the same with *Gird*.

DIRDUM, *s.* 1. An uproar, a tumult, S.

Than rais the meikle *dirdum* and deray!
The barmekin birst, thai enterit in at large.
King Hart, ii. 57.

——She heard a' the *dirdum* and squallin.
Jamieson's Popular Ball. i. 299.

Durdam, a great noise or stir, A. Bor. is evidently the same word; Gl. Grose. C. B. *dowrd*, sonitus, strepitus; Davies.

2. Damage, disagreeable consequences of any action or event. "To dree the *dirdum*," to feel the fatal effects, or to do penance; often to bear severe reprehension, S. B.

3. Passion, ill humour, Perths.

Gael. *diardan*, surliness, anger.

DIRK, *s.* A dagger. V. DURK.

DIRK, DYRK, *adj.* Dark, obscure.

Throw a *dyrk* garth scho gydit him furth fast.
Wallace, i. 257. MS.

Thare stood ane *dirk* and profound caue fast by,
Ane hidduous hole, depe gapand and grysly.
Doug. Virgil, 171. 23. A. S. *deorc*, id.

To DIRK, *v. n.*

Their fleetchin words o'er late he sees,
He trudges hame, repines, and dies.
Sic be their (a' wha *dirk* thirben

In blackest business nae thar ain.
Fergusson's Poems, ii. 35.

Perhaps, who as it were grope in the *dark* to the inner part of the house, from eagerness to pry into secrets.

To DIRKIN, *v. n.*

Upon the Midsumer ewin, mirriest of nichtis,
I muvit furth alane, quhen as midnicht was past,—
I drew in derne to the dyke to *dirkin* eftir mirthis.
Dunbar, Maitland Poems, p. 44.

"To *hide* myself in *obscurity*, after a merry day;" Pink. N. It may signify, clandestinely to seek diversion, to do so, q. in the *dark*, as corresponding to *derne* which is conjoined; and to the preceding *v.*

To DIRKIN, *v. a.* To darken.

The dartis thik and fleand takillis glidis,
As dois the schoure of snaw, and with that flicht
Dirkynnyt the heuynnys and the skyis lycht.
Doug. Virgil, 286. 9.

DIRKIT, *part. adj.* Darkened, obscured.

The air was *dirkit* with the fowlis.
Dunbar, Bannatyne Poems, p. 22. st. 16.

DIRKNESS, *s.* Darkness.

To us be mirrors in your governance;
And in our *dirkness* be lamps of seying.
Dunbar, Maitland Poems, p. 106.

To DIRLE, *v. a.* To pierce, to penetrate, E. *drill.*

Young Pirance, the sone of erle Dragabald,
Was *dirlit* with lufe of fair Meridiane.
Bannatyne MS. Chron. S. P. iii. 236.

Su.G. *drill-a*, perforare.

To DIRLE, *v. n.* 1. To tingle, to thrill, S. It denotes the pain felt in consequence of a smart stroke, or of extreme cold. "I'll gar your daup [doup] *dirle*." Kelly, p. 396.

Meg Wallet wi' her pinky een
Gart Lawrie's heart strings *dirle*.
Ramsay's Works, i. 262. V. BIRLE, *v.*

2. To vibrate, to emit a tingling sound proceeding from a tremulous motion, S.; as, *He struck the table, till it aw dirled.*

To gie them music was his charge;
He screw'd the pipes and gart them skirl,
Till roof and rafters a' did *dirl*.
Burns, iii. 332.

This may be radically the same with E. *thrill.* Both may perhaps be viewed as from A. S. *thirl-ian*, to pierce, to penetrate, used obliquely as denoting a sensation like that arising from the act of *piercing*. Sibb. says, that A. S. *thirl*, foramen, is "also used for *tingling*." But I can discover no proof of this.

It seems preferable, however, to view our word as allied to Belg. *trill-en*, to shiver. *Hy trilde van koude*, he shivered for cold; Sw. *darr-a*, to tremble, to quiver; *darra af koeld*, to shake with cold: *dallr-a*, to vibrate; *en straeng dallrar*, a string vibrates, S. *dirles.*

DIRL, *s.* 1. A slight tremulous stroke, S.

2. The pain occasioned by a stroke of this description, S.

3. A tremulous motion, vibration, S.

'Twas but yestreen, nae farther gaen,
I threw a noble throw at ane;—
It just play'd *dirl* on the bane,
But did nae mair. *Burns*, iii. 45.

A curious derivation is given of *Dirleton*, the name of a Parish in E. Lothian.

"The village of Dirleton is nearly in the middle of the parish, standing on a rocky ground.—The rocks sound and shake, as carriages pass along, which circumstance probably gave rise to the name; the Scottish word *Dirl* signifying trembling." Statist. Acc. iii. 194.

DIRLING, *s.* A smarting pain of short duration, S.

Suddanlie the pane vanist als clene
Of his body, as thocht it had not bene
Bot ane *dirling*, or ane litill stound.
Doug. Virgil, 424, 49. V. the *v.*

DIRT, *s.* Excrement, S.

The most common sense of this word confirms the derivation given by Johns. and Lye, of the term as used in E. from Belg. or rather Isl. *dryt*, excrementum. In O. E. it had the same sense as in S. Somner, vo. *Tord*, says; Hinc nostr. *dyrt*, i. stercus, sordes. Hence,

DIRTIN, *part. adj.* 1. Filthy in the sense of the *s.*, S.

2. Mean, contemptible; metaphor. used, S.

"The erlis of Buchquhan and Wigton returnit in Scotland. Sone eftir thair returnyng thai come with ane army to Berwick, and lay lang at the sege thairof bot ony werkis worthy to haue memory. And thairfor this jurnay wes callit *the dirtin raid.* Bellend. Cron. B. xvi. c. 19. V. DIRDUM, 1.

This is one of the most contemptuous epithets to be found in the language.

DIRT-FEAR'D, *adj.* So much afraid as to lose the power of retention, S.

The English all flee fast before them now,
As does the Bishop of St Andrews too,
Who would not Wallace' coming there abide,
Was so *dirt-fear'd*, even for all Scotland wide.
Hamiltoun's Wallace, B. x. p. 250.

This coarse allusion is not peculiar to S. As Isl. *rass* signifies culus, *rassragur* is expl. nimio timore perculsus, from *rass* and *ragur*, timidus. Sw. *skit-redder* is still more strongly analogous, from *skita*, stercus excernere, and *raed-as* timere. V. Verel.

To DISAGYIS, DISSAGYSE, *v. a.* To disguise.

We mon turne our claithis, and change our stylis,
And *disagyis* us that na man ken us.—
Ye sall se me sone *dissagysit*.
Gl. Compl. vo. Disaguisit. Fr. *disguis-er.*

DYSCHOWYLL, *adj.* Undressed, unarrayed.

Eftyr mydnycht in handis thai haiff him tane,
Dyschowyll on sleip, with him na man bot ane.
Wallace, xi. 1014. MS.

Corr. from Fr. *deshabillé*, id.

DISCENSE, *s.* Descent, succession.

The anciant Kyng Saturne thar mycht thou se,—
With vthir princis porturit in that place,
From the begynning of thare fyrst *discense*.
Doug. Virgil, 211. 26.

Lat. *descens-us*, id.

DISCREET, *adj.* "Civil or obliging." Sir John Sinclair's Observ. p. 100., S.

"Ex. He is a very *discreet* (civil) man, it is true; but his brother has more *discretion* (civility.)" Ibid.

DISCRETION. V. DISCREET.

To DISCRIUE, *v. a.* To describe.

The battellis and the man I will *discriue*.
Doug. Virgil, 13. 5.

To DISCURE, *v. a.* To watch, to observe accurately.

In the mene tyme of the nycht wache the cure
We gif Messapus, the yettis to *discure*.
Doug. Virgil, 280. 15.

Fr. *discour-ir*, to survey. Lat. *discurr-ere*.

DISCOURROUR, *s.* A scout, a sentinel.

The *discourrouris* saw thaim cummand,
With baneris to the wynd wawand.
Barbour, ix. 244. MS.

DISEIS, DYSEȘE, DISSESE, *s.* 1. Uneasiness, want of ease.

It is gud that we samyn ta
Dissese or ese, or payne or play.
Barbour, v. 73. MS.

2. Contention, state of warfare.

Of this *dissese* gret trettis past
To this Legate at the last.
Wyntown, vii. 9. 169.

Fr. *desaise*, "a being ill at ease," Cotgr.

To DISHAUNT, *v. a.* To leave any place or company.

"The small respect carried to Bishops in these Assemblies of the Church, made them *dishaunt*, and come no more into the same." Spotswood, p. 303.

Fr. *deshant-er*, id.

To DISHERYS, *v. a.* To disinherit.

—For yon man that he has slayn,
All Inglis men ar him agayn,
And wald *dishery*s him blythly.
Barbour, ii. 103. MS.

Fr. *desherit-er*, id.

DISHERYSOWN, *s.* The act of disinheriting.

He—slw this Harald in-to fycht
That usurpyd agayne all rycht
The kynryk in *dishery*sown
Of thame, that suld wyth all resown
Have had the crowne of herytage.
Wyntown, vi. 20. 89.

DISHILAGO, *s.* The vulgar name of Tussilago or Colt's-foot, S. Tussilago farfara, Linn. Some smoke the leaves, supposing that they are a specific in coughs, &c.

DISHORT, DISSHORT, *s.* 1. Displeasure, vexation.

——So grew thair malice mair and mair;
Quhilk made her baith to rage and to dispair,
First that, but cause, thay did her sic *dishort*:
Nixt, that she laiked help in any sort.
K. James VI. Chron. S. P. iii. 482.

2. A disappointment, Aberd.

3. An injury, any thing prejudicial, S.

Perhaps from *dis* and *short*, *v.* to recreate; as opposed to the idea expressed by *Schortsum*, q. *v.*

DISJASKIT, *part. pa.* 1. *Disjaskit-like*, exhibiting every appearance of a decay in circumstances, S. B.

2. Having a downcast look, S. B. It is undoubtedly a corr. of *dejected*.

DISJUNE, DISJOON, *s.* 1. Breakfast.

Than in the morning up scho gat,
And on hir hairt laid hir *disjune*.
Bannatyne Poems, p. 216. st. 5.

I trow ye cry for your *disjoon*;
When were ye wont to cry so soon?
Watson's Coll. i. 54.

The term is still used S. B.

O'er mony heights and hows she scour'd ere noon,
And could have thol'd the chance of a *disjune*.
Ross's Helenore, p. 56.

2. Metaph. *to make a disjune of*, to swallow up at a single meal.

"Forbeses, Frasers, &c. let be all the Campbells to a man, are zealous subscribers; and a fifth part of them were able to *make a disjune* of all the Gordons when at their best." Baillie's Lett. i. 60.

O. Fr. *desjune*; id. Lat. *dis* and *jejun-ium*, a fast. Corn. *dishunich*, Arm. *disshun*, the time when one awakes.

DISMAL, *s.* The designation of a mental disease, most probably, melancholy.

They bad that Baich should not be but—
The Doit, and the *Dismal*, indifferently delt.
Polwart, *Watson's Coll.* iii. 14. V. Feyk, V. next word.

DYSMEL, *s.*

Thir Bishops cums in at the north window;
And not in at the dur, nor yit at the yet:
Bot over waine and quheil in wil he get.
And he cummis not in at the dur,
God's pleuch may never hald the fur.
He is na Hird to keip thay sely sheip;
Nocht bot ane tod in ane lambskin to creip.
How suld he kyth mirakil, and he sa evil?
Never bot by the *dysmel*, or the devil.
Priest's Peblis, *Pink. S. P. R.* i. 17.

This is a remarkable passage; but Mr Pink. leaves *dysmel* for explanation. The meaning most probably is, necromancy, or what is called *the black art*. This sense is suggested by the connexion. It is supposed that a Bishop, according to the ideas of these times should *kyth myrakil*, or prove his official character by working miracles. Now, it is enquired, how can he do so, being himself so wicked, except by necromancy or the power of the devil?

We might suppose it to be formed from the word *Dusii*, used by the ancient Gauls to denote a supposed class of *Incubi*, and Germ. Su. G. *mal*, speech. But the account given by Seren. of the origin of the adj. *dismal* deserves our attention. A. Goth. *Dys*, Dea mala, numen ultorium, et *mal*, MoesG. *mel*, tempus praefinitum. Inde *dismal*, q. d. *Dysas mal*, dies vindictae. Dict. N. Isl. *Dys*, Dea profana et mala, numen ulciscrum, Opis; G. Andr. p. 50.

DYSOUR, *s.* A gambler, one who plays at dice.

—Druncarts, *dysours*, dyours, drevels.——
Dunbar, Maitland Poems, p. 109.

DISPARAGE, *s.* Disparity, inequality of rank, Skene. Lat. *dispar.*

DISPARIT, DISPERT, *adj.* Desperate, Doug. Bellend. The latter is used in the sense of keen, violent, incensed, S. B. Cumb.

To DISPARPLE, *v. n.* To divide, to be scattered.

Her wav'ring hair *disparpling* flew apart
In seemly shed: the rest with reckles art
With many-a curling ring decor'd her face.
Hudson's Judith, p. 55. V. SPARPELL.

To DISPEND, *v. a.* To spend, to expend.

For he had na thing for to *dispend.*
Barbour, i. 319. MS.

He taucht him siluer to *dispend.*
Ibid. ii. 130. MS.

Fr. *despend-re*, id.

DISPENDING, *s.* Money to spend, expences.

— The constabill, and all the laiff
That war tharin, bath man and knaw,
He tuk, and gaiff thaim *dispending;*
And sent thaim hame, but mar grewing.
Barbour, viii. 509. MS.

DISPENCE, DYSPENS, *s.* Expence. O. E. id. Fr. *despens.*

The Archebyschape of Yhork Willame,
That was commendyd of gud fame,
Recoveryd the benevolens
Wyth trawayle, and wyth gret *dyspens.*
Wyntown, vii. 7. 158. V. CUNNING.

DYSPYTUWS, *adj.* Despiteful, troublesome.

Bot til Scotland *dyspytuws*
He wes all tyme and grevus.
Wyntown, vii. 9. 123.

Fr. *despiteux.*

To DISPLENISH, *v. a.* To deprive of furniture of whatever kind, S.

"Albeit we had got these two years a great store of arms, and many officers home, yet we were so sore *displenished* before, and so far out of use, that we had need of much more." Baillie's Lett. 1166. V. PLENYS, *v.*

DISSAIF. *s.* Insecurity, danger.

Quhill wald he think to luff hyr our the laiff,
And other quhill he thocht on his *dissaiff*,
How that hys men was brocht to confusioun,
Throw his last luff he had in Saynct Jhonstoun.
Wallace, v. 612. MS.

From *dis* and *safe.*

DISSEMBILL, *adj.* Unclothed.

Wallace statur, off gretnes, and off hycht,
Was jugyt thus, be discretioun off rycht,
That saw him, bath *dissembill* and in weid;
ix quartaris large he was in lenth indeid.
Wallace, ix. 1924. MS.

Corr. from Fr. *deshabill-é*, id.

In Edit. 1648, — *on chevill* and on weed. V. DYSCHOWYLL.

DISSHORT, *s.* Displeasure. V. DISHORT.

DYSTANS, DISTAWNS, *s.* Dissension.

And in the tyme of this *dystans*
Thai tretyd with the Kyng of Frans,

That he wald gyve thame gud consale,
And gyve thame help and suppowale;
And thai wald becum his men.
Wyntown, vii. 9. 15. V. also v. 111.

L. B. *distenc-io*, contentio, lis.—Lis et *destencio* fuerunt inter Willelmum Rogers—ex parte una, et Ricardum Alcyn. Madox Formul. Anglic. p. 103. ap. Du Cange.

DISTY-MELDER or -MEILLER, *s.* 1. The last quantity of meal made of the crop of any one year, S.

2. Used metaph. to denote one's latter end, S. B.

"I began to think be this time that my *disty-meiller* was near made, an' wad hae gien twice fourty-pennies to hae had the gowan oner my feet again." Journal from London, p. 4.

To DISTRUBIL, DISTROUBLE, *v. a.* To disturb; O. E., id.

— Scho had scharpit weil yneuch, I ges,
The first furie of sa dolorus rage,
For to *distrubil* the foresaid mariage.
Doug. Virgil, 221. 17.

Corr. from Fr. *destourb-er*, id.

DISTROWBLYNE, *s.* Disturbance.

—— The Persy
Lap on, and went with thaim in hy
In Ingland his castell till,
For owtyn *distrowblyne* or ill.
Barbour, v. 216. MS.

To DIT, DYT, DITT, *v. a.* To stop, to close up.

In litill space he left liand
Sa fele, that the wpcummyn wes then
Dyttyt with slayn horss and men.
Barbour, vi. 168. MS.

— His bening eris the goddes *dittit*,
That of thare asking thar was nocht admittit.
Doug. Virgil, 115. 20.

"*Ditt* your mouth with your meat," S. Prov. Kelly, p. 89; spoken to those at table who talk impertinently.

When a's in, and the slap *dit*,
Rise herd, and let the dog sit.
Ramsay's S. Prov. p. 77.

A. S. *dytt-an*, occludere, obturare; whence *ditten*, morter, to stop up the oven, Northumb.

To DITE, DYTE, DICT, *v. a.* 1. To endite, to compose in writing, S.

To thaim he said, Ansuer ye sall nocht craiff,
Be wryt or word, quhilk likis yow best til haiff.
In wryt, thai said, it war the liklyast;
Than Wallace thus began to *dyt* in hast.
Wallace, vi. 377. MS.

"His prayer flowed from his hart, and was *dited* be the right spirit." Bruce's Eleven Serm. C. 1. b.

2. To dictate to another as an amanuensis, S.

"This satisfied the English so fully, that they went to the King, and told him, the sense of disgrace of so frivolous objections were *dyted* by such men, to be proponed by them to the Scots." Baillie's Lett. i. 221.

"That is strange, that [in] this great judicatory, nothing of all is *dicted*, but in a continued speech all spoken, and the clerks take what they can." Ibid. p. 266.

3. To charge a man by a written accusation before a court of justice, to indict.

This Wolf I likin unto a scheref stout,
Quhilk byis a forfalt at the kingis hand,
And hes with him a cursit assyis about,
And *dytis* all the pure men up of land.
Henrysone, *Bannatyne Poems*, p. 113. st. 18.

We have a similar account of the dreadful perversion of power, in a poem supposed to be written during the reign of Ja. III.

Your Justice ar sa ful of sucquedry,
Sa covetous, and ful of avarice,
That thay your Lords impaires of thair pryce.
Thay *dyte* your Lords, and heryis up your men.
The theif now fra the leillman quha can ken?
Priests Peblis, *Pink. S. P. R.* i. 12.

Teut. *dicht-en*, Sw. *dickt-a*, to frame, to compose; Fr. *dict-er*, Lat. *dict-are*, to dictate how, or what one should write. It may have been transferred to courts of law, because it was requisite that the *indictment* should be *written*. It must be acknowledged, however, that Germ. *dicht-en*, signifies sententiam dicere, literis mandare, and A. S. *dyht-an*, constituere, Benson; *dihte*, jussum, Somn.

DYTE, *s.* Writing, composition.

Poetry nowel quha wil red,
Thare may thai fynd quhow to procede,
— And specialy, quha has delyte
To tret a matere in fare *dyte*.
Wyntown, ix. Prol. 10.

Belg. *dicht*, Sw. *dickt*, id.

DITEMENT, *s.* Any thing endited or dictated by another; applied to the Gospels by Sir W. More.

—Which holy *ditements*, as a mirrour meete,
Joynd with the prophesies in him compleet,
Might serve his glorious image to present,
To such as sought him with a pure intent.
True Crucifixe, p. 22.

DITTAY, DYTTAY, *s.* Indictment, bill of accusation; a term much used in our old Laws, S.

A gret *dyttay* for Scottis thai ordand than;
Be the lawdayis in Dunde set ane Ayr.
Wallace, i. 274. MS.

Thou must not skarre upon thy soares to looke,
To read thy *dittay* in that sacred booke;
As thou by nature art from grace exil'd,
With miserie surchargt, with sinne defyld.
More's True Crucifixe, p. 134.

Lat. *dictum*, judicium, sive sententia arbitrorum; W. Malmesb. ap. Du Cange. *Indictamenta*, however, is the word used in the L. B. of our old Laws, and translated *dittay*.

DIV, often used for *do*; *I div*, I do; *I div na*, I do not, S.

DIVE, *s.* The putrid moisture, which issues from the mouth, nostrils, and sometimes from the ears of a person after death, S. B. Hence,

DIVIE, *adj.* Having much *dive*; "*a divie corp*," S. B.

I have observed no similar word. But this may be from Isl. *dey-a*, to die. In Belg. this is called *reeuw*, *reeuwsel*, *doodschuym*, the foam of one that is dying; Sewel.

To DIVERT, *v. n.* To turn aside; Lat. *divertere*.

"In his way, it is said, he *diverted* to York and Durham, and some other of the bishops." Baillie's Lett. i. 30.

DIVET, DIFFAT, DEVIT, DIVOT, *s.* A thin flat turf, generally of an oblong form; used for covering cottages, and also for fuel, S.

"That the saidis glebes be designed with freedome of foggage, pastourage, fewall, faill, *diffat*, loning, frie ischue and entrie, and all uthers priviledges and richtes, according to use and woont of auld." Acts Ja. VI. 1593. c. 161. *Devit*, Ibid. 1609. c. 7. Skene, Murray.

By the way, it may be observed that *loning* seems to denote the privilege of a free passage for cattle to and from pasture, as well as of a proper place for milking the cows. V. LOAN.

Sibb. derives *divot* from *delve*. It may have been formed, by the monkish writers of our old charters, from Lat. *defod-ere*, to dig in the earth. Obrien derives Lat. *fod-io* from Ir. *fod*, turf; although the etymon may be inverted.

It had been an ancient custom in Scandinavia, to cover houses with turfs or *divets*. For Su.G. *torff-skyrd* is expl. by Ihre, Jus sectionis caespitum, ad usum tectorum; from *torf*, a turf, and *skaera* to cut. Lex. Su.G. vo. *Ramaet*.

DIUINE, *s.* A diviner, a soothsayer.

O welaway! of spaymen and *diuinis*
The blynd myndis!— *Doug. Virgil*, 101. 50.

Fr. *devin*, id. from *devin-er*, *divin-er*, to foretel.

DYVOUR, *s.* A bankrupt.

"*Dyour*, *Dyvour*, vtherwaies Bair-man, quha being involved and drowned in debtes, and not able to pay or satisfie the same, for eschewing of prison and vther paines, makis cession and assignation of al his gudes and geare, in favoures of his creditoures: and dois his *devour* and dewtie to them, proclaimand himselfe Bair-man, and indigent, and becummand debt-bound to them of all that he hes." Skene, Verb. Sign. in vo.

He elsewhere says; "—called *Dyvour*, because he does his *devore* to his creditours." Index Reg. Maj. vo. *Bairman*.

Fr. *devoir*, duty. As the bankrupt made his *devore*, by swearing that he had "not in frie gudes and geire, aboue the valour of fiue shillings and ane plack;" Quon. Attach. c. 7. § 3. The designation corresponds to the judicial sense of Fr. *devoir*, as denoting "the act of submission, and acknowledgement of duty unto a landlord, expressed by the tenant's mouth, hands, and *oath* of fealty;" Cotgr.

DYVOURIE, *s.* Declaration of bankruptcy.

"Diverse shamefull formes of *dyvourie* ar used and observed: for sum-time the debtour naked sittis vpon ane cauld stane, in presence of the people.—Sumtimes his hinder partes, or hippes, ar dashed to ane stane." Ibid.

DIXIE, *s.* Sharp chiding, severe reprehension, S. a term probably formed from the self-importance of a pedagogue who, in former times when Lat. was spoken in schools, might confirm his decrees by the use of the term *dixi*, I have said it, as declaring that there could be no reply.

To DO, *v. a.* To avail; Wallace, iv. 437. V. Dow.

To DO *in-to*, to bring into.

Na thai consent wald be na way,
That ony Ynglis mannys sone
In-to that honour suld be *done*,
Or succede to bere the crown
Of Scotland in successione.
Wyntown, viii. 45. 146.

To DO *to dede*, to kill.

Ay as thai come Jhon Watsone leit thaim in,
And *doun to dede* with outyn noyis or din.
Wallace, v. 1042. MS.

Wndyr that kyng Henry Sayntt Thomas
Done to dede, and martyryd was.
Wyntown, vii. 5. 162.

The same phraseology occurs in O. E.

—Jewes hated him and haue *done* him *to death*.
P. Ploughman, Fol. 101. b.

—For to *do* him *to death* day and night they casten.
Ibid. Fol. 106. a.

Sometimes the *v.* is used singly.

As he was *done* the rode upon.
Richard Cueur de Lyon.

DO, *s.* pron. *doe*. A piece of bread, a luncheon, S. A. as being a school-word, formed perhaps from Lat. *do*, *dare*, to give; or Fr. *dôt*, a portion.

DOACH, Doagh, *s.* A wear or cruive.

"But few of them [salmon] get above the works, termed *Doachs*, erected across the river,—excepting in very high floods." P. Tungland, Kirkcudb. Statist. Acc. ix. 320.

"The number of salmon,—caught in the *doaghs* or cruives,——is almost incredible.—The spars also, which are fixed across the river in those *doaghs*, to prevent the fish from getting up, instead of being perpendicular, are placed horizontally." P. Kirkcudbright, Statist. Acc. xi. 10.

Gael. *daingnach* signifies a mound.

DOCHT, *pret.* Could, availed, had ability. V. Dow, 1.

DOCHTER, Douchtyr, *s.* Daughter, S.

"He repudiat his nobil quene Agasia the kyng of Britonis *dochter*." Bellend. Cron. Fol. 19. a. *Doukter*, R. Brunne, p. 95.

A. S. *dohter*, Belg. *dochter*, Germ. *tochter*, id. It has been observed that Gr. θυγατηρ is evidently allied.

Dochter-dochter, *s.* Grand daughter.

Thai ordanyd message to send swne
Oure the se in-til Norway,
In-til Scotland to bring that May,—
The *douchtyr douchtyr* of our Kyng
Alysandyre of gud memore.
Wyntown, viii. 1. 80.

Sw. *doter doter*, id. *sone son*, grandson. In the same simple manner are the various relations by blood expressed in this language. V. *Brodir-Dochter*. Wyntown uses *sone sone* for grandson, viii. 3. 117.

DOCHLY, *adv.*

Dame Nature the nobillest nychit in ane,
For to ferm this fetheren, and *dochly* hes done.
Houlate, iii. 20. MS., where *to* is found instead of *so* in edit.

Dochly may be a contr. of *dochtely*, from A. S. *dohtig*, powerful; or immediately from the *v. dugan*, Teut. *doogh-en*, valere.

DOCHTY, *adj.* Saucy, malapert, S. an oblique sense of E. *doughty*, q. affecting the airs of an illustrious person.

To DOCK, *v. a.* To beat, to flog the hips, S.

At first view this might seem formed from *dock*, *s.* q. v. But Teut. *dock-en* has the same meaning; dare pugnos, ingerere verbera; Kilian.

DOCK, Dok, *s.* 1. Podex, S. Kennedy, Everg. ii. 74.

Some call the Bishops weather-cocks,
Who where their heads were turn their *docks*.
Colvil's Mock Poem, p. 72.

This is apparently an oblique use of *dock*, E. the stump of the tail.

2. Stern of a ship; as being the hinder part.

"She bare many canons, six on every side, with three great bassils, two behind in her *dock*, and one before." Pitscottie, p. 107, 108.

E. *stern* is used in a similar way for the back part of any thing.

DOCKEN, Doken, *s.* The generic name for the *dock*, an herb, S.

"Yet these poorer sort that take them, must not feed on them, but on sorrel or *dockens*, when boiled together in Summer." Buchan's St Kilda, p. 25.

Als like ye bene, as day is to the nycht,
Or sek-cloth is unto fyne cremesye,
Or *doken* to the fresche dayesye.
King's Quair, iii. 36.

Wad ye compare ye'r sell to me,
A *docken* till a tansie?
Ritson's S. Songs, i. 182.

All the larger species of *rumex* receive this name, although sometimes with a prefix marking the distinction; as *bur-doken*, the burdock, *smear-doken*, S. B., the common dock, so denominated because an ointment was anciently made of it; from A. S. *smero*, Belg. *smaer*, *smeer*, unguentum, and A. S. *docca*.

DOCKER, *s.* Struggle, S. B.

And mair than that, I reed our herds are ta'en,
And it's sair born o' me that they are slain.
For they great *docker* made, and tulyied lang,
Ere they wad yield and let the cattle gang.
Ross's Helenore, p. 29.

Perhaps from Teut. *dock-en*. V. Dock, *v.*

DOCKUS, *s.* Any thing very short, S. from E. *dock*, to shorten, to cut short.

DOCUS, *s.* A stupid fellow, S.

Germ. *docke*, a puppet, one of the figures used in a puppet-show.

DOD, *s.* Pet, a slight fit of ill-humour; often used in the pl. *dods*, S.

Gael. *sdoid*, id.

Doddy, *adj.* Pettish, S. Gael. *sdodach*, id.

To DODD, *v. n.* To jog, to move by succusation, Fife.

Nearly allied to E. *dodge*, to shift place, which Johns. derives from *dog*. Perhaps the proper origin is Isl. *dudd-est*, to be slow in motion; segnipes esse? G. Andr.

DODDY, Doddit, *adj.* 1. Without horns, S.

hummil, synon. A. Bor. "*dodded sheep*, sheep without horns;" Gl. Grose.

2. Bald, without hair, S. B.

DODDIE, *s.* A cow wanting horns, S.

To DODGE, *v. n.* "To jog, or trudge along; Teut. *dogg-en*," Sibb. But Kilian has not this word.

DOFART, *adj.* Stupid. V. DUFFART.

DOGDRIVE, DOG DRAVE, *s.* A state of ruin; often used to denote bankruptcy. *To go to dog drive*, to go to wreck in one's affairs, S.

"He's gane to the *dog drave*." Ramsay's S. Prov. p. 32.

Q. as if one could have no employment but that of driving dogs; a phrase analogous to the E. one, *leading apes*, applied to old maids. The Fr. have a phrase somewhat similar, *Jetter son lard aux chiens*, to spend his fortunes idly.

As written by Ramsay, it might seem to allude to something cast to the dog-kennel.

DOG-HIP, *s.* The fruit or hep of the Dog-rose, S. Rosa canina, Linn.

DOG-NASHICKS, *s.* Something of the same kind with the gall-nut, produced by an insect depositing its *ova* on the leaves of the Salix repens, or Trailing willow, S. B.

DOG'S CAMOVYNE, Weak-scented feverfew, also *Dog-gowan*, S. B. Matricaria inodora; Linn.

DOG'S SILLER, Yellow rattle or Cock's comb, S. Rhinanthus Crista galli, Linn. This name is given to the seed vessels.

DOG'S-TANSY, *s.* Potentilla anserina, or Silver-weed, S.

DOGGIS, *s. pl.* Swivels, small artillery.

"Mak reddy your cannons,——bersis, *doggis*, doubil bersis, hagbutis of croche."—Compl. S. p. 64.

Norm. Fr. *dagge*, a small gun.

DOG-LATIN, *s.* "Barbarous Latin, or jargon," Rudd. vo. *Leid*. It is that which is commonly called *macaronic*.

Lord Hailes, speaking of Kennedy's Testament, says; "The alternate lines are composed of shreds of the breviary, mixed with what we call *Dog-Latin*, and the French, *Latin de cuisine*." Bann. P. Note, p. 243. The term is used in the same sense among the vulgar in E. V. Grose's Class. Dict. vo. *Apothecary's Latin*.

This in Germ. is denominated *kuchen-latein*, which Wachter renders *kitchen-latin*, q. that used among cooks. This is opposed to A. S. *boc-laeden*, a term used by K. Alfred, in his Pref. to the translation of Boethius, to denote Latin of a purer kind. Our word seems radically the same with E. *doggrel*.

DOGONIS, *s. pl.* Perhaps, admirers, suitors.

——This damiselis, for dorne doytit luf
—*Dogonis* haldis in dawté, and delis with thame sa lang,
Quhill all the cuntre knaw thair kyndnes of fayth.
Dunbar, *Maitland Poems*, p. 61.

Most probably, as Mr Pink. conjectures, from the idea of following one as a *dog*, whence E. *to dog*.

To DOYCE, *v. a.* To give a dull heavy stroke, Ang. Hence,

DOYCE, *s.* 1. A dull heavy stroke, Ang. *douss*, a blow, S.

2. The flat sound caused by the fall of a heavy body, Ang.

This is evidently synon. with *Douse*, mentioned by Bailey, as signifying "to give one a slap on the face;" and with A. Bor. "*dowse; a dowse on the chops;* a blow in the face;" Gl. Grose. *Doyst*, Aberd. "a sudden fall attended with noise." Shirr. Gl. V. DUSCH, *v.* and *s.*

DOID, *v. imp.*

—Fra thair sermons he wycht nowayis appeil!
On clerkis *doid*, gife this sentence be leil!.
Henrysone, *Bannatyne Poems*, p. 111.

Lord Hailes seems to give the meaning rightly; "I leave the learned to determine, whether the arbiters justly repelled the declinator." More literally; *It is incumbent on clerks to determine*, &c. But in the Gl. Lord Hailes renders this *deed*.

Fr. *il doit*, anc. *doibt*, it becomes, from *debvoir*, *devoir*, to owe.

DOIL, *s.* A piece of any thing; as of bread, Ang. apparently the same with E. *dole*, which has been derived from A. S. *dael-an*, to deal, to divide. Our word bears more resemblance to Isl. *deil-a*, id.

DOIL'D, DOILT, *adj.* Stupid, confused, S.

——————*Doyl'd* snail,
Thy rousty ratrymes made but mater
I could well follow, wald I sail,
Or preasse to fish within thy water.
Polwart, *Watson's Coll.* iii. 7.

He hosts and he hirples the weary day lang;
He's *doyl't* and he's dozin, his blude it is frozen.
Ritson's S. Song, ii. 250.

It's ten to ane I haena diet,
Sae *doilt*, forfoughten, cald, and weet.
Jamieson's Popular Ball. ii. 337.

2. "Crazed," S. Gl. Shirr.

Doil is used in the West of E. in a cognate sense. "*To tell doil;* to talk as in a delirium, wildly, inconsistently;" Gl. Grose. *Dwallee*, ibid. synon. in signification must have also had the same origin. *Dwalling*, talking nonsense; Exmore.

Su.G. *dwal-a*, stupor; also, a trance, sopor gravis inter vitam et mortem; *ligga i dwala*, jacere in sopore; Ihre. MoesG. *dwal-a*, a fool; stultus, fatuus; Junius. *Aththan saei quithith. Dwala skula wairthith gaiainnan funins*, Mat. v. 22. Whosoever shall say to his brother, Thou fool, &c. Junius suspects that *dwala* had anciently denoted a man wandering with an undetermined sort of gait, vago atque incerto passu oberrantem, as one ignorant of his way, or insane; Goth. Gl. This nearly approaches to the idea we affix to *doil'd*. A. S. *dole*, fatuus, stultus, Isl. *dwale*, sopor; *liggia i dwala*, sopitus esse et semnecatus; G. Andr. p. 55. *Dalegr*, lazy, torpid, Su.G. *daulig*, mentis inops. Alem. *duel-en*, A. S. *dwol-ian*, *dwel-ian*, Belg. *dwael-en*; *dol-en*, errare. Mod. Sax. *dwael-en*, ineptias agere. Belg. *dawel-en*, to do a thing very unhandsomely, to fumble; *dol*, insanus, *dolheyd*, insania, *dollicke*, in-

sane; Jun. Etymol. S. *dullit*, is used nearly in the same sense, V. ONDANTIT.

"To look *a-doyle*, to squint; Glouc." (Gl. Grose), has probably originated from A. S. *dwaelan*, errare, as literally applied; because the eyes of one who squints may be said to *stray* from each other. Ihre views *dwala*, *dualig*, as derived from *daa*, deliquium animi. V. Daw.

DOYN, DONE, DOON, DOONS, DUNZE, *adj.* Very, in a great degree; a mark of the superlative, S.

In describing the horse-muscles found in some rivers in S. Bellend. says;

"Thir mussillis ar sa *doyn* gleg of twiche and heryng, that howbeit the voce be neuir sa small that is maid on the ota besyde Traim, or the stane be neuir sa small that is cassin in the watter, thay douk haistelie atanis, and gangis to the ground, knawing weill in quhat estimation and price the frute of thair wambe is to al peple." Descr. Alb. c. 12. Sensus illis *tam* acute est; Boeth.

Dunbar, speaking of a benefice, for which he had long waited in vain, says,

I wait [it] is for me provydit;
Bot sa *done* tyrsum it is to byd it,
It breiks my hairt, and bursts my brane.
Dunbar, Maitland Poems, p. 118.

Mr Pink. has overlooked this word. It is sometimes written *doon*. V. WORLIN.

If truth were planted in all place,
Wherefore would men seek justice here?
Frae time the clerk once knew the caice,
He was not thence so *doons* severe.
P. Many's Truth's Travels, Pennecuik's Poems, 1715, p. 106.

Doon weil, or *dunze weil*, very well, S. But it is most frequently used with a negative prefixed; as, *No that dunze strong*, not very strong, or not remarkably healthy, S. *Nae that dunze meikle*, not very much, S. B.

This word is much used by the vulgar; and seems of great antiquity, as being most probably the same with Isl. *dueends*, which bears precisely the same sense. *Dueends wael*, excellently, *dae waenn*, very beautiful, eximie formosus; from *daa*, an old primitive, or particle, denoting any thing good, worthy, or excellent. V. G. Andr. p. 44. Ihre, vo. *Danneman*. V. DANDIE.

The only passage, that I have met with, in which this term seems to occur in O. E. is one in P. Ploughman.

And when I se it was so, sleaping I went
To warne Pilatus wife, what *done* man was Jesus;
For Jewes hated him and haue done him to death.
I wold haue lengthed his lyfe, for I leued if he dyed
That his soulde shuld suffre no synne in his syght.
Fol. 101, b.

This does not seem to be an error of the press; as the same word occurs both in the first, and in the second edition. I can scarcely think that it is used in the same sense, as in the line following; as if it denoted one of whose preservation there was no hope. It seems most naturally to signify, excellent, surpassing; corresponding to the sense of Su.G. *danneman*, *dondeman*.

DOONLINS, *adv.* Idem. *Ye're no that doonlins ill*; You are not *very bad*, or, you do not ail much, S. B.

Formed by the addition of the termination *Lingis*, q. v.

DOISTER, DYSTAR, *s.* A storm from the sea; as contradistinguished from *hau-gull*, which denotes a breeze from the sea during summer.

This word is used by the fishermen in Ang. It seems doubtful, whether it be allied to Su.G. *dyster*, Belg. *duister*, Germ. *duster*, A. S. *thyster*, obscurus. In its signification it has greater affinity to Isl. *thustar*, aer incipit inclemens fieri, a verb used with respect to winter. G. Andr. refers to *thiostr*, indignation, as its root.

DOIT, *s.* A small copper coin, formerly current in Scotland; said to have been equal to one penny Scots; or half a *bodle*.

The famous Hector did na care
A *doit* for a' your dird.
Poems in the Buchan Dialect, p. 19.

No worth a doit, a phrase used to signify that one is in a state of poverty; or that he has no coin, even of the lowest kind in his pocket; S.

Belg. *duyt*, half a farthing. *Doitkyns* is a kind of money prohibited by a statute of Henry V. of England; Spelm. vo. *Galihalpens*.

To DOYTT, *v. n.* 1. To dote.

Quhair hes thow bene, fals ladroune lown?
Doyttand, and drunkand, in the town?
Lyndsay, Pink. S. P. R. ii. 8.

q. stupefying thyself with drink.

2. To move as signifying stupidity, S.

——Hughoe he cam *doytin* by,
Wi' glowrin een, an' lifted han's,
Poor Hughoe like a statue stan's.
Burns, iii. 77.

DOITIT, DOYTIT, DOTIT, *part. adj.* Stupid, confused, S., *doil'd*, synon.

——Full *doitit* was his heid,
Quhan he was heriet out of hand, to hee up my honour.
Dunbar, Maitland Poems, p. 58. V. DAVER.

This is evidently an old part. pa. Belg. *dot-en*, delirare, *dat*, delirium. Dan. *doede*, stupid; Isl. *dode*, stupor, *dod-ia*, to stupify, *dodinn*, *daudi*, stupid, *dod-na*, to become stupid, to grow imbecill. To the same source are we to trace E. *dote*. *Doitit*, indeed, often denotes that dotage which proceeds from age.

DOIT, *s.* A fool, a stupid creature, a numskull, S.

This might seem originally the same with E. *dolt*, so nearly allied in signification, which Seren. and Jun. derive from A. S. *dol*, fatuus. But it appears to claim a different origin. V. DOTE and DOITIT.

DOIT, *s.* A disease, most probably stupor.

Thay bad that Baich suld not be but—
The *Doit*, and the Dismal, indifferently delt.
Watson's Coll. iii. 14. V. FEYK.

DOITTRIE, *s.* Stupidity, dotage, S.

Is it not *doittrie* hes you drevin,
Haiknayis to seik for haist to heaven?
Philot. Pink. S. P. R. iii. 39.

DOITRIFIED, *part. pa.* Stupified; used to denote the effects of sleep, intoxicating liquor, or any thing else that causes stupefaction. *Doitrified with sleep,—with drink,*" &c. S.

This does not appear to have been a written word. It seems rather of modern date, and is formed in an anomalous manner, by the addition of a Lat. verb. V. DOITRIE, DOTTAR.

DOK. V. DOCK.

DOKEN, *s.* The dock, an herb, S. V. DOCKEN.

DOLE, *s.* "A doxy," Gl. Shirr. perhaps E. *doll*, used in a peculiar sense. On this word Seren. refers to Goth. *daull*, *doel*, a certain nymph mentioned in the Edda. V. G. Andr. p. 46.

DOLENT, *adj.* Mournful, dismal.

Quhen he had roung, as thou may heir,
The space of thre & fourtie yeir:
Being in his excellent gloir,
The *dolent* Deith did him deuoir.
Lyndsay's Warkis, 1592, p. 79.

Lat. *dol-eo*, *dolens*.

DOLESS, DOWLESS, *adj.* Without action, destitute of exertion, S. *Doingless* is sometimes used in the same sense.

Sw. *dugloes*, id. opposed to *duglig*, and *dugtig*, able. *Doingless* is probably a more modern word, from the v. *do*; whereas *doless* may be from *dow*, 1. q. v. as Su.G. *dugloes* is from *dug-a*, *dog-a*, valere. Sibb. is mistaken in viewing *dowless* as the same with *thowless*; for, although similar in signification, their origin is different.

DOLF, *adj.* V. DOWF.

DOLFNESS, *s.* Want of spirit, pusillanimity.

How huge *dolfnes*, and schameful cowardise.
Has vmbeset your mindis apounsie wyse?
Doug. Virgil, 391. 15. V. DOWF.

DOLFISH, *s.* Supposed to be an *erratum* for *Dog-fish*, the name commonly given to the small sharks along the western coast of S.

"In summer 1787, there were several companies of natives employed, and, though of little experience, they caught at one setting of 200 or 300 hooks, from 30 to 80 cod and ling, besides a variety of scate, eels, *dolfish*, &c." P. Tiry, Argyles. Statist. Acc. x. 407.

DOLLY, DOLIE, DULLY, *adj.* Dull, mournful, melancholly, doleful, S. *dowie*.

Eftir this at last Latyne thy fader in law—
Doun to the goistis in campe Elysee
Sall wend, and end his *dolly* dayis, and dee.
Doug. Virgil, 478. 8.

It were lere for to tell, dyte, or address,
All thair deir armes in *dolie* desyre.
Houlate, ii. 9. MS. *Dolic*, erroneously in Edit.

Full mony Catherens hes he chaist:
And cruished mony Helland gaist,
Amang thay *dully* glenis.
Maitland Poems, p. 359.

By break of day he seeks the *dowy* glen,
That he may scowth to a' his mourning len.
Ramsay's Poems, ii. 8.

——He sang and playit, as him behusit,

The *dowy* tones and layes lamentabil.
Doug. Virgil, 321, 5.

Fr. *dueil*, grief; Ir. *doilligh*, doleful, melancholy; Su.G. *daalig* tristis, which Ihre gives as a cognate to *dolly*, from *daa*, deliquium animi. V. DAW.

A. Bor. "*daly*, or *dowly*, lonely, solitary;" Gl. Grose; *dowly*, melancholy; Ibid.

DOLLYNE, *part.* Buried.

Deid is now that divyr and *dollyne* in erde.
Dunbar, *Maitland Poems*, p. 59.

Evidently softened from *dolven*, or *dolryne*, as in Prompt. Parv. the part. pa. of *delf*. A. S. *bedelf-en*, *be-dolfen*, buried; from *be-delf-an*, sepelire. Teut. *delv-en*, *dolv-en*, inhumare, humo tegere, sepelire; Kilian.

DOLPE, *s.* The cavity of the head where the eye is fixed," Rudd.

Of his E *dolpe* the flowand blude and atir
He wosche away all with the salt watir.
Doug. Virgil, 90. 45.

Rudd. views this as the same with S. *dowp*. But this is very doubtful. *Dolpe* perhaps is merely the *deep* place, or hollow, of the eye; analogous to the Sw. phrase, *diupa oegon*, hollow eyes.

DOME, *s.* Judgment formed concerning any thing.

——To my *dome*, he said in his dyting,
For to be yong I wald not for my wis.
Pink. S. P. Repr. iii. 128.

Chaucer, id. A. S. Dan. *dom*, Alem. *duom*, O. Belg. *doem*, id. from Moes.G. *dom-jan*, Isl. *doem-a*, Alem. *duom-en*, Dan. *domm-er*, Belg. *doem-en*, A. S. *dem-an*, to judge.

DOMINIE, *s.* 1. A vulgar designation for a pedagogue, or schoolmaster, S.

Then, *Dominies*, I you beseech,
Keep very far from Bacchus' reach;
He drowned all my cares to preach
With his malt-bree.
Forbes's Dominie Depos'd, p. 29.

"There is muckle to do when *Dominies* ride." S. Prov. "for such are not well provided for riding, nor expert at it." Kelly, p. 315. The last idea is not included. The proverb expresses the great bustle made in preparing for a business that people are not accustomed to. Kelly thus explains the term in a note; "Pedagogues, students at the university."

2. Sometimes used as a contemptuous name for a minister, S.

Ministers' stipends are uncertain rents
For ladies conjunct-fee, laddie:
When books and gowns are all cried down,
No *Dominies* for me, laddie.
Ritson's S. Songs, i. 179.

It seems to have had its origin, as applied to a schoolmaster, from the circumstance of his being addressed by his pupils, to whom he taught Latin, by the title *Domine*, Sir. We learn from Du Cange, that a Bishop, an Abbot, or even a Canon, was commonly designed *Dominus* in ancient times.

DON, *s.* A favourite, an intimate friend, S., perhaps from Hisp. *Don*, a title of honour; q. one held in high estimation.

DONGYN, DOUNGIN, *part. pa.* of *Ding*.

DONIE, *s.* A hare, Ang.

It is probable that this word has either originally signified a deer, or been formed from A. S. *don*, a young doe, (damula, Lye) to which a hare might be compared for its swiftness.

DONK, *adj.* Damp, moist, E. *dank*.

The dolly dikis war al *donk* and wate.
Doug. Virgil, 201. 1.

Su.G. *dunk-en*, id. mucidus; Belg. *tunck-en*, to steep, to soften by steeping; Su.G. *dak*, terra uliginosa, Isl. *dock*, parva fovea.

DONK, *s.* Moisture; or perhaps mouldiness; pl. *donkis*.

Bedowin in *donkis* depe was euery sike.
Doug. Virgil, 201. 10.

DONNARD, DONNER'D, *adj.* In a state of gross stupor, S. This word is more emphatic than *doitit*.

"Daffin and want of wit makes auld wives *donnard*;" Ramsay's S. Prov. p. 22.

—Worthy Bristle, not sae *donner'd*,
Preserves this bonnet, and is honour'd.
Ramsay's Poems, ii. 546.

Either from Germ. *donner-n*, to thunder, q. stupified with noise, like *bedundert*; or perhaps rather from Su.G. *daan-a*, animo alienari, or *dofn-a*, stupere, *dufwen*, Isl. *dofin*, stupidus; to which we may suppose Su.G. *art*, indoles, added as a termination, q. of a stupid nature, or habitually stupid. Bor. *dunny* deaf, and *dunt* stupified, are probably allied. V. DAW.

DONSIE, DONCIE, *adj.* 1. Affectedly neat and trim, implying the idea of self-importance; frequently applied to one small in size, S.

She gae'd as fait as a new preen,
And kept her housie snod and been;
Her pewther glanc'd upo' your een
Like siller plate:
She was a *donsie* wife and clean
Without debate.
Ramsay's Poems, i. 228.

2. Used obliquely to signify pettish, testy, S.

3. Restive, unmanageable; as applied to a horse, S.

Tho' ye was tricky, slee, an' funnie,
Ye ne'er was *donsie*;
But hamely, tawie, quiet, an' cannie,
An' unco sonsie. *Burns*, iii. 141.

4. "Unlucky", applied to moral conduct.

I, for their thoughtless, careless sakes,
Would here propose defences,
Their *donsie* tricks, their black mistakes,
Their failings and mischances.
Burns, iii. 141.

5. Sometimes used, but I suspect improperly, in the sense of "dull and dreary," Gl. Ramsay.

Has thou with Rosecrucians wandert,
Or thro' some *doncie* desart dandert?
That with thy magic, town and landart,—
Man a' come truckle to thy standart
Of poetrie.
Hamilton, Ramsay's Poems, ii. 334.

Donch, dainty, over-nice in eating, Gl. Grose, seems originally the same.

"Better rough and sonsie, than bare and *donsie*;" S. Prov. Kelly improperly explains it, "poor, mean, despicable;" N. He gives the meaning of the Prov. however, tolerably well: "Better a plentiful condition, though not so neat and nice, than too much cleanliness, with penury;" p. 68.

The only probable origin I have observed, is Germ. *duns-en*, to swell, elevari, turgere, intumescere, Wachter; a frequentative from *dun-en*, id. which he views as a very ancient *v.*, giving birth to *dun*, a hill, *dun-en*, feathers quae depressae resurgunt et elevantur. Belg. *donsig*, downy.

DONT, DOUNT, *s.* A stroke. V. DUNT.

DONTIBOURS, DOUNTIBOURIS, *s. pl.*

"The auld *Dontibours*, and uthers that long had served in the court, and hes no remissioun of sinnes, bot by vertew of the Mess, cryed, They wald to France without delay, they could not live without the Mess. The same affirmed the Quenes Uncles." Knox, p. 284.

—"In the palace of Hulyrudehous wer left certane *Dontibours*, and uthers of the French menzie, quho raised up thair Mess, more publictly then they had done at any tyme befoir.—The Priest and the French Dames being afrayed, maid the schout to be sent to the toun. And Madame Baylie, Maistres to the Quenis *Dountibouris*, (for Maides that court could not then weill beir) posted ane with all diligence to the Comptroller." Ibid. p. 335. *Duntiberis*, Lond. Ed. p. 363. *Dontybouris*, MS. I.

The only conjecture I can form as to this word is, that if it have not a worse meaning, it denotes *pensioners*, from Fr. *domter*, *donter*, to subdue, and *bourse*, a purse, q. those who emptied the Queen's purse. I suspect, however, that the term, especially as opposed to *Maides*, rather signifies that these were *Dames* of easy virtue. *Dunty*, which is probably contr. from the other, still bears this meaning. Thus *bourse* might admit of a metaph. sense, to be found in Dict. Trev. Lyndsay seems to use it in some such signification.

——Fair weill, ye get na mair of me.
Quod Lyndesay in contempt of syde taillis,
That duddrounis and *dountibouris* throw the dubbis traillis.
Lyndsay's Warkis, 1592. p. 311.

DOOCK, DUCK, *s.* A kind of strong coarse cloth, manufactured in the coast towns of Ang. One kind of it is called *sail-doock*, as being used for sails. Pron. *doock*.

"The women in particular, spin a great deal of lint into coarse yarn for the *duck* or sail-cloth factory." P. Menmuir, Forfars. Statist. Acc. v. 154.

Teut. *doeck*, pannus, linteum, Kilian; Dan. *duug*, Su.G. *duk*, Germ. *tuck*, id. *fadenig tuch*, coarse cloth; Su.G. *segel-duk*, sail-cloth, canvas; Isl. *duk-r*, pannus lintearis.

To DOODLE, *v. a.* To dandle, S. B.

It denotes the motion given to an infant, when it is tossed up and down in one's arms; *hobble*; *houd*, synon.

Fr. *dodin-er*, *dodelin-er*, Ital. *dondolure*, Belg. *doudyn-en*, id.

DOOF, *s.* A dull stupid fellow. V. DOWF.

DOOK, *s.* A peg, a small bit of wood driven into a lime wall, for holding a nail, S.

Belg. *deuvig*, a stopple or plug.

DOOL, *s.* The goal in a game. V. DULE.

DOOL, *s.* *To thole the dool*, to bear the punishment, or evil consequences of any thing, Ang.

A. S. *dolg*, also *dolk*, a wound, is the only word of Goth. origin that seems to have any affinity. E. *dole*, grief, radically the same, which Johns. derives from Lat. *dolor*, is more immediately allied to Fr. *deuil*, id.

DOOL-LIKE, *adj.* Having the appearance of sorrow.

"Tears of poor and friendless Zion, now going *dool-like* in sackcloth, are up in heaven before our Lord." Rutherford's Lett. P. i. ep. 63. V. DEULE WEEDS.

DOOLIE, *s.* 1. A hobgoblin, a spectre, S. B.

2. A scarecrow, a bugbear. *A potatoe-doolie*, a scarecrow erected to frighten the crows from rooting up the potatoes in the field, S. B.

The precise origin seems uncertain. But there is a variety of similar terms in other languages. A. S. *deoul*, diabolus, *dwild*, spectra, Chron. Sax. A. 1122. Isl. *dualinn*, a pigmy, Edda Saemund. p. 377. *Iola dolgar*, Satyra, seu spectra, tunc temporis (during Yule) visu crebra, q. *Yule doolics; doolg*, militia, G. Andr. p. 50. 134.

DOOMSTER, *s.* A judge, one who pronounces *doom*.

"The law shall never be my *doomster*, by Christ's grace." Rutherford's Lett. P. i. ep. 195. V. DEMSTER.

DOOR, *s.*

The durk and *door* made their last hour,
And prov'd their final fa' man.
Ritson's S. Poems, ii. 45.

DOOZIL, *s.* 1. A term used to denote an uncomely woman, S. B.

2. A lusty child, S. B.

Isl. *dusill*, servus, servulus, G. Andr.

DORDERMEAT, *s.* A *bannock* or cake given to farm-servants, after loosing the plough, between dinner and supper, Ang.

According to some, this word, in former times, signified a certain quantity of meal allowed to reapers for breakfast.

This is reckoned a very ancient word, and there seems to be good reason to think so. It has unquestionably a near affinity to Su.G. *dagwerd*, properly breakfast, but used to denote any meal, from *dag*, day, and *ward*, food, because this food is taken at the entrance of the day. *Maal*, a meal, or some similar word, is understood. It is sometimes expressed; as *dogoerdar mali*, Ihre, vo. *Dag*. This in S. would be the *dorder meal*. For the word is only changed, as *dagwerk*, the work or task of a day, into *dawerk*, *dark*, *darg*. Isl. *dagverdur* denotes dinner, dapes prandii, as *nattverd-ur* is supper; G. Andr. p. 253.

DORECHEEK, *s.* The door-post, S.

DORESTANE, *s.* Threshold; q. *stone* of the door, S. V. DUR.

DOREN.

Wallace, thai said, the King desiris that ye
Doren battaillea cruell be to se,
And charges yow to fecht on his lyoun.
Wallace, xi. 224. MS.

This most probably signifies *dare*, from A. S. *durf-an*, *durr-an*, audere; especially as this question follows, v. 232.

Wallace, *dar* ye go fecht on our lioun?

In Edit. 1648, however, it is *direnye battell*.

DORLACH, *s.* A bundle, apparently that kind of truss, formerly worn by our Highland troops instead of a knapsack.

"Those of the English that came to visit our camp, did gaze much with admiration upon these supple fellows [the Highlanders] with their plaids, targes and *dorlachs*." Baillie's Lett. i. 175.

Gael. *dorlach*, a bundle.

It is expl., in the Gl., "dagger or short sword."

DORNICK, *s.* [of *Deornick* in Flanders,] "A species of linen cloth used in Scotland for the table," Johnson.

It is properly linen cloth, having certain figures raised in the weaving, diaper. This term has been supposed to denote damask, as Mr Pink. inclines to view it in Gl. But damask is different; being always of finer yarn, and wrought in a different manner, S.

He fand his chalmer weill arrayit
With *dornik* work on buird displayit.
Lyndsay's Squyer Meldrum, 1594, B. vi. b.

It is probable that this stuff, although originally manufactured at Tournay, was immediately imported from Holland, where Tournay is called *Dornick*, (Kilian. Nomenclat.); whence the cloth had received this name. The term *dorneck*, however, was formerly used in E.; for cloth wrought at Norwich.

"No person—shall——make or weaue *dornecks*, or exercise the misteries of weauing of *dornecks*, & couerlettes, or any of them, within the sayde citie of Norwich,—onles he be licensed—by the Maiour," &c. A. 15. Eliz. c. 24. Rastell.

DORT, *s.* Pet, sullen humour, more commonly in pl. *dorts*.

For Scotland else has ta'en the *dort*,—
And gin it pass, she'll, in a short
Raise a sad steer.
Shirrefs' Poems, p. 216.

"*To take the dorts*, to be in a pet, or discontented humour," S. Rudd.

I hope ye gard the lady *tak the dorts*.
For sic rough courting I hae never seen.—
Ross's Helenore, p. 38.

Teut. Su.G. *trots*, irritamen, provocatio. I am not certain, however, that the term may not have originated from the third pers. sing. of the Fr. v. *dormir*, which, as figuratively and proverbially used, seems to have some affinity. Thus it is said, Qu'il n'y a point de pire eau que celle qui *dort*, pour dire qu'il faut se defier de ces gens *mornes* et *taciturnes*, qui sont ordinairement à faire du mal en trahison. Dict. Trev. Thus, one who, from a sul-

len humour, affected to sleep, might be said to *tak the dorts*. V. DORTY.

To DORT, *v. n.* To become pettish; a *v.* rarely, but occasionally used, S.

They maun be toyed wi' and sported,
Or else ye're sure to find them *dorted*.
Shirrefs' Poems, p. 333.

It occurs in part. pa.

But yet he coudna gain her heart,
She was sae sera *dortit*
An' shy that night.
Rev. J. Nicol's Poems, i. 151.

DORTY, *adj.* 1. Pettish, apt to be sullen, S. *Dorty*, pettish, huxtoured." Sir J. Sinclair's Observ. p. 101.

2. Saucy, wanton, S.

3. Often applied to a young woman who is saucy in her conduct to her suitors, and not easily pleased in the choice of a husband, S.

"The *dorty* dame may fa' in the dirt;" Ramsay's S. Prov. p. 65.

Daft are your dreams, as daftly wad ye hide
Your well-seen love, and *dorty* Jenny's pride.
Ramsay's Poems, ii. 68.

4. Applied to plants, when they are so delicate as not to grow but in certain soils or exposures. *A very dorty flower*, one that cannot be reared without great care and trouble, S. B.

Sibb. derives it from "Teut. *trotsigh*, *tortigh*, contumelious, arrogant; *trots-en*, *tort-en*, to provoke." The sense Kilian gives of *trotsigh* is nearly allied to our term, fastosus. As *trots-en* signifies irritare, minari, undoubtedly O. Teut. *drot-en* is radically the same, being rendered, minari. Su.G. *trots-a*, Germ. *trotz-en*, provocare, Isl. *tratz-a*, obstinax esse. Gael. *dorrda*, austere, unpleasant, seems to be a cognate term; as well as *dorreitighte*, irreconcileable, and *doriartha*, peevish.

DORTYNES, *s.* "Pride, haughtiness, arrogance," Rudd.

The *dortynes* of Achilles ofspring
In bondage vnder the proude Pirrus ying,
By force sustenyt thraldome mony ane day.
Doug. Virgil, 78. 49.

DOROTY, *s.* 1. A doll, a puppet. "A dancing Doroty," S.

2. A female of a very small size, S.

From the E. name *Dorothy*.

DOSK, *adj.* Dark coloured, E. *dusk*.

The grund stude barrane, widderit, *dosk* and gray,
Herbis, flouris and gerssis wallowit away.
Doug. Virgil, 201. 13.

I see no term more nearly allied than Belg. *duyster*, Germ. *duster*, obscurus, derived from Celt. *du*, nigredo.

DOSS, *adj.* Neat, spruce, Clydes.

Belg. *dos*, array, clothing; *Hy is braaf in den dos*, he wears a fine suit of clothes; *doss-en*, to clothe; Sewel. Teut. *dos*, vestis pellicea, vestimentum duplex; *doss-en*, munire vestibus suffultis, Kilian. Perhaps *doss* is radically the same with *Tosh*, q. v.

DOST UP, *part. pa.* Decked, dressed sprucely. It is used ludicrously by Kennedy.

Sic revel gars thee be servt with cauld roast,
And aft sit supperless beyond the se,
Cryand at doris, *Caritas amore Dei*,
Breikles, barefute, and all in duds *up dost*.
Redsquair, *Evergreen*, ii. 67. st. 17.

The second line in Edin. edit. 1508, is,

And *sit unsoupit oft*, &c.

This shews that the *v.* was formerly used, S.

DOSS, *s.* A box or pouch for holding tobacco, Aberd.

His stick aneath his oxter ristet,
As frae the *doss* the chew he twistet.
Shirrefs' Poems, p. 238.

Come, lad, lug out your *doss*, an' gie's a chaw.
Morison's Poems, p. 183.

Isl. *dos*, Germ. *dose*, Su.G. *dosa*, a box; *snus-dosa*, pyxis in quo condita servatur herba Nicotiana, in pulverem redacta, a snuff box, q. a *sneechin doss*, S.

To DOSS, DOSSIE DOWN, *v. a.* To pay, S.; a low term, perhaps from *doss*, a box, as being the place where money was kept.

Weel does he loe the lawen coin,
Whan *dossied down*.—
Fergusson's Poems, ii. 42.

DOTAT, *part. pa.* Endowed.

"The nobylis set ane counsal, and fand the said Galdus baith rychtuous ayre to the crown, and ane maist excellent person *dotat* with sindry virtewis and hie prerogatiuis." Bellend. Cron. Fol. 43, b. Lat. *dotat-us*.

DOTE, *s.* 1. A dotard.

Thou hast y-tint thi pride,
Thou *dote*:
With thine harp, thou wonne hir that tide,
Thou tint hir with mi rote.
Sir Tristrem, p. 109.

2. A state of stupor.

"Thus after as in a *dote* he hath tottered some space about, at last hee falleth downe to dust." Z. Boyd's Last Battell, p. 529. V. DUTE.

DOTED, *part. pa.* Given in the way of donation. Acts Ja. VI.

Lat. *dos*, *dot-is*, a gift.

DOTIT. V. DOITIT.

DOTHER, *s.* Daughter, Ang.

And as soon as the day was up and clear,
Baith aunt and *dother* sought her far and near.
Ross's Helenore, p. 72. 73.

Su.G. *doter*, Isl. *dotter*, id.

To DOTTAR, *v. n.* To become stupid. It is used to denote that stupor which seizes the senses, when one is about to sleep.

In brief ther, with grief ther
I *dottard* owre ou sleip.
Evergreen, i. 213. st. 3. V. DOITIT.

DOTTLE, *s.* A small particle, a dimin. from E. *dot*.

DOTTLE, *adj.* In a state of dotage, S.

This in general has the same origin with the E. *v.* *dote*. V. DUTT. But it is immediately allied to

Teut. *ver-doetelt*, delirus, repuerascens, mentioned by Jun. Etym. vo. *Dote*.

DOUBLE, *s.* A duplicate, S. O. E. id. used in a Law sense, Phillips.

"He put in the Marquis's hand a *double* of the late proclamation from England." Baillie's Lett. i. 174.

To DOUBLE, *v. a.* To copy, to take a duplicate of.

"Some of the advertisement I have caused *double*." Baillie's Lett. i. 174.

DOUCE, DOUSE, *adj.* 1. Sober, sedate, not light or frivolous, applied both to persons and things, S.

Sae far, my friend, in merry strain,
I've given a *douse* advice and plain.
Ramsay's Poems, i. 143.

This is often opposed to *daft*.

A. Bor. *doose*, thrifty, careful, (Grose), seems originally the same.

2. Modest, as opposed to wanton conduct. "There war na *douce* ongains betweesh them;" their conduct was not consistent with modesty, S. B.

3. Of a respectable character in general, S.

Ye dainty Deacons, an' ye *douce* Conveeners,
To whom our moderns are but causey-cleaners;—
A' ye *douce* folk I've born aboon the broo,
Were ye but here, what would ye say or do?
Burns, iii. 57.

Fr. *doux*, *douce*, mild, gentle, quiet, tractable; from Lat. *dulc-is*.

DOUCELY, *adv.* Soberly, prudently, S.

DOUCHTYR, *s.* Daughter. V. DOCHTER.

DOUD, *s.* A *kelled mutch*, or woman's cap with a caul; considered as a dress-cap, in contradistinction from a *Toy*, Ang.

Isl. *dud-a*, indumentum levioris generis; G. Andr. p. 54.

To DOVER, *v. n.* To slumber, to be in a state betwixt sleeping and waking, S. synon. *sloom*, S. B.

Sibb. derives *dovering* from Teut. *doof-worden*, [*doof worden*], surdescere. But it seems rather a derivative from Su.G. Isl. *dofw-a*, stupere, stupefacere. V. however, the *s.*

DOUERIT, DOWERIT, *part. pa.* Drowsy, under the power of sleep.

Preis na forther, for this is the hald richt
Of Gaystis, Schaddois, Slepe and *douerit* Nycht.
Doug. Virgil, 177. 16. Noctis *soporae*, Virg.

Sibb. renders it "gloomy or sable-coloured, from Teut. *doof-verwe*, color surdus vel austerus." Rudd. having referred to E. *dorr*, obstupefacere, Sibb. adds that this "seems nearly allied to *Dover*, to slumber." *Douerit* seems indeed to be the part. of this *v.*, metaph. applied to Night, as descriptive of its influence.

DOVER, *s.* A slumber, a slight unsettled sleep, S.

Isl. *dur*, somnis levis; viewed by Ihre as the root of Lat. *dormio*; *dur-a*, dormio, dormito; G. Andr. p. 55.

DOUGHT. V. DOW, *v.* 1.

To DOUK, *v. a.* To dive under water, to duck, S.

——The rosy Phebus rede
His wery stedis had *doukit* ouer the hede.
Doug. Virgil, 398. 41.

Belg. *duck-en*, *duyck-en*, Germ. *tauch-en*, Su.G. *dyk-a*, immergere se. Perhaps the root is Goth. *dok*, locus voraginosus; Seren. vo. *Duck*.

DOULE, *s.* A fool, a blunt or stupid person.

——I am but ane oule.
Againis natur in the nycht I waik into weir.
I dar do nocht in the day bot droup as a *doule*.
Houlate, i. 5.

A. S. *dole*, fatuus; Mœs.G. *dwala*, according to one MS. *dole*, stultus; Germ. *doll*, C. B. *dwl*, stupidus. V. *Doit*, Teacher.

DOUNGEOUN, *s.* 1. The strongest tower belonging to a fortress, being designed as the place of last resort during a siege.

Dowglas the castell sesyt all,
That thane wes closyt with stalwart wall.—
Schyr Eduuard, that wes sa douchty,
He send thiddyr to tumbill it doun,
Bath tour, and castell, and *doungeoun*.
Barbour, x. 497. MS.

"This was the *Keep*, or strong part of the castle, and the same that the French call *le Dongeon*; to which, as Froissart informs us, the unfortunate Richard II. retired, as the place of greatest security, when he was taken by Bolingbroke." Pennant's Tour in Wales, p. 43.

"To the outer ballium, joined the inner ballium.—Within this, or at one corner of it, surrounded by a ditch, stood the *keep* or *dungeon*, generally a large square tower, flanked at its angles by small turrets, having within them one or more wells." Grose's Milit. Antiq. ii. 3.

Dr Johns. therefore does not give that sense of *donjon*, in which it was most commonly used by old writers, when he defines it, "the highest and strongest tower of the castle, *in which prisoners were kept*." This was merely a secondary use of the term, as well as of the place.

2. A tower, in general; applied to the tower of Babel.

That historie, Maister, wald I knaw,—
Quhy, and for quhat occasioun,
Thay buildit sic ane strong *dungeon*.
Lyndsay's Monarchy, 1592. p. 46.

Also p. 47. 48. 49.

Donjon seems used in this general sense by R. Brunne, p. 121.

——Steuen fast him sped,
& gadred him an oste, & went vnto Wilton,
& did reise in that coste a stalworth *donjon*.

The origin of Fr. *donjon*, used in sense first, is uncertain. Du Cange derives it from *dun* a hill, as originally denoting a castle built on a hill. The word appears in various forms in L. B. *dunjo*, *dungeo*, *dongio*, *dangio*, *domgio*, *dompjonus*, *donjo*, *donjonnus*, *domnio*, &c.

DOUNT, *s.* A stroke, a blow. V. DUNT, *s.*

To DOUN THRING, *v. a.* 1. To overthrow.

He was ane gyant stout and strang,
Perforce wylde beistis he *doun thrang*.
Lyndsay's Monarchy, 1592. p. 47.

"—Sathan in his memberis, the Antichristis of our tyme, cruellie doeth rage, seiking to *dounthring* and to distroy the evangell of Christ, and his congregatioun." Knox, p. 101.

2. To undervalue, to depreciate.

The febil mychtis of your pepill fey,
Into batal twyis vincust schamefully,
Spare not for tyl extol and magnify:
And be the contrare the pissance of Latyne King
Do set at nocht, but lichtlie, and *doun thring*.
Doug. Virgil, 377. 4. V. THRING.

DOUN WITH, *adv.* 1. Downwards, in the way of descending from rising ground, S.

In heich haddyr Wallace and thai can twyn.
Throuch that *doun with* to Forth sadly he soucht.
Wallace, v. 301. MS.

What can they do? *downwith* they darena budge,
Their safest course seems in the height to lodge.
Ross's Helenore, p. 74.

A. S. *adun*, deorsum, and *with*, versus, motum corporeum denotans. V. *With*, Lye. This particle is frequently used in composition, in the same sense as E. *ward*, in *downward*, *toward*, &c.; as *upwith*, upwards, *outwith*, outwards, *inwith*, inwards, *hamewith*, towards home, S.

2. Used as a *s.* *To the dounwith*, downwards, S.

To DOUP, DOWP, *v. n.* To incline the head or upper part of the body downwards, S.

Thither the valiant Tersals *doup*,
And heir repacious Corbies croup.
Scott, Evergreen, ii. 233.

"To *dowp* down, S." Rudd. vo. *Doukis*.

When earth turns toom, he rummages the skies,
Mounts up beyond them, paints the fields of rest,
Doups down to visit ilka lawland ghaist.
Ramsay's Poems, ii. 1.

Teut. *dupp-en*, verticem capitis dimittere, suggredi.

DOUP. *In a doup*, *adv.* In a moment.

——And, *in a doup*,
They snapt her up baith stoup and roup.
Ramsay's Poems, ii. 527.

Teut. *duyp-en*, dip? q. as soon as one could plunge into water.

DOUP, DOWP, DOLP, *s.* 1. The breech or buttocks, S. Rudd.

The wight an' doughty captains a',
Upo' their *doups* sat down;
A rangel o' the commoun fouk
In bourachs a' stood roun.
Poems in the Buchan Dialect, p. 1.

But there had been some ill-done deed,
Thay gat sic thrawart cowps:
But a' the skaith that chanc'd indeed,
Was only on their *dowps*
Wi' faws that day.
Ramsay's Poems, i. 279.

Hence, metaph. to *land on his dowp*, to bring him low, to bring into a state of poverty, S.

The factor treasures riches up,
And leaves the laird to sell;
And when they *land them on their dowp*,
Gude morning, fare ye well.
R. Galloway's Poems, p. 38.

2. The bottom, or extremity, of any thing, "The *doup* of a candle," the lower part of it, when it is mostly burnt. "The *doup* of the day," the latter part of the day, S. V. *Dolp*, Rudd.

We, down to e'enning edge wi' ease,
Shall loup, and see what's done
I' the *doup o' day*.
Ramsay's Poems, i. 274.

3. A cavity. As the E. *dolp*; V. DOLP. "The *dowp* of an egg, a toom *dowp*," i. e. empty shell, Rudd. It occurs in the S. Prov; "Better half egg than toom *dowp*;" Ferguson, p. 7.

Rudd. gives no conjecture as to its origin. Sibb. says; "q. *depth*, from Goth. *diups*, profundus." But this etymon has no affinity to the term as used in the two first senses. It is undoubtedly allied to Ital. *dopo*, *doppo*, behind, backward, and *dopoi*, a little after. These words appear to be of Goth. origin. It is probable, indeed, from these examples, that the ancient Goths, of whose language there are many vestiges in the Ital., had some radical word nearly agreeing with ours in signification.

Since forming this conjecture, I have observed that Isl. *doef* denotes the hinder quarters of a beast; posterior pars beluae, seu *clunes* ac pedes. *Biarydyrid liggur a doofinne*, the bear lies on his buttocks; *at liggia a doof*, a prov. phrase expressive of inactivity, pro torpere, lentus, tardus esse; G. Andr. p. 45.

Dolp seems a corr. orthography, in many instances adopted by our ancient writers, by the unnecessary insertion of *l*. As viewed in the last sense, it seems almost certain that we should consider it as radically a different term. Belg. *dop* signifies a shell or husk; ovi testa,—ovum exinanitum; Kilian. This exactly corresponds to the phrase, "a toom *dowp*," mentioned above. Su.G. *doppsko* denotes a ferule for a staff, the lower part of a scabbard fenced with iron or any other metal. It may signify, indeed, q. "the *shoe* at the *extremity* or lower part."

DOUR, DOURE, *adj.* 1. "Hard," Rudd.

During his time, sa justice did preuaill,
The sauage Ilcs trymblit for terrour,
Eskdale, Euisdale, Liddisdale and Annandail,
Durst not rebel, douting his dyntis *dour*.
Lyndsay's Warkis, 1592. p. 102.

Se now quhilk *dourest* is,
His riggand or this tre?
Jamieson's Popular Ball. i. 345.

2. Bold, intrepid.

O ye *doure* pepill discend from Dardanus,
The ilke ground, fra quham the first stok came
Of your lynnage, with blyith bosum the same
Sall you ressaue——
Doug. Virgil, 70. 28. *Duri*, Virg.

3. Hardy, able to endure fatigue; as synon. with *derf*.

We that bene of nature derf and *doure*, &c.
Doug. Virgil, 299. 7. V. DERF.

4. Inflexible, unbending, obstinate, S.

Bot al our prayeris and requeistis kynd
Mycht nowthir bow that *doure* mannis mynd;
Nor yit the takinnis and the wounderis sere.
Doug. Virgil, 467. 42.

5. Having an aspect expressive of inflexibility. In this sense it is still said, *He has a dour look*, S.

To Wallace thar come ane that hecht Fawdoun,
Malancoly he was of complexioun,
Hewy of statur, *dour* in his countenance.
Wallace, iv. 187. MS.

6. Severe; applied to the weather, S.
—Biting Boreas, fell and *doure*,
Sharp shivers thro' the leafless bow'r.
Burns, iii. 149.

Lat. *dur-us*; C. B. *dewr*, fortis, audax, strenuus.

DOURLY, *adv.* 1. With vigour, without mercy.
Thir ar the words of the redoutit Roy,—
Quhilk hes me sent all cuntries to convoye,
And all misdoars *dourlie* to down thring.
Lyndsay, S. P. R. ii. 211.

2. Pertinaciously.
The thrid dois eik so *dourly* drink,—
Quhill in his wame no rowm be dry.
Bannatyne Poems, p. 167. st. 3.

He drinks so *hard*, E. V. next word.

DOURTY.
Duschand on deir wedis *dourty* thai dyng.
Gawan and Gol. iii. 17.

Leg. *dourly*, according to edit. 1508.

DOUSE, *adj.* Solid. V. DOUCE.

DOUT, DOUTE, *s.* 1. Fear, apprehension, S., O E.
I tell yow a thing sekyrly,
That yone men will all wyn or de.
For *doute* of dede thai sall nocht fle.
Barbour, xii. 488. MS.

O. E. id.
Thei toke the quene Edith, for *doute* of treson,
Was kyng Edwarde's wif, le'd hir to Kelion.
R. Brunne, p. 72.

2. Ground of fear or apprehension.
—Enpresowneys in swelk qwhite
To kepe is *dowt* and gret peryle.
Wyntown, viii. 11. 29.

Fr. *doubte*, *doute*, id. V. DOUTIT.

DOUTANCE, *s.* Doubt, hesitation; Fr. *doubtance*.
——I stand in greit *doutance*,
Quhome I sall wyte of my mischan ce:
Lyndsay's Warkis, 1592. p. 260.

DOUTSUM, *adj.* 1. Doubting, disposed to doubt.
"In speciall we detest and refuse the usurped authoritie of that Roman Antichrist upon the Scriptures of God,——his general and *doubtsome* faith." National Covenant of S.

2. Uncertain, what may be doubted as to the event.
"Than followit ane richt dangerous and *doutsum* battell." Bellend. Cron. Fol. 2. a.

To DOW, *v. n.* 1. To be able, to possess strength, S. Pret. *docht*, *dought*.
"Incontinent he pullit out his swerd & said; Tratour, thow hes deuisit my deith, now is best tyme: debait thy self, & sla me now, gif thow *dow*." Bellend. Cron. B. xii. c. 9.
Thocht he *dow* not to leid a tyk,
Yit can he not lat deming be.
Dunbar, *Bannatyne Poems*, p. 62. st. 3.
Do quhat ye *dow* to half him haile,—
Cut aff the cause, the effect maun fail,—
Sae all his sorrows ceise.
Cherrie and Slae, st. 98.

Thre yer in care bed lay,
Tristrem the trewe he hight,
That never no *dought* him day
For sorwe he had o night.
Sir Tristrem, p. 73.

This hunger I with ease endur'd;
And never *dought* a doit afford
To ane of skill.
Ramsay's Poems, i. 305.

Lord Hailes justly observes that "there is no single word in modern English, which corresponds to *dow*." He adds, that "*list* approaches the nearest to it, whence the adj. *listless*." But *list* cannot be viewed as synon. with *dow* is conjoined with a negative, as in the passage to which he refers, it often indeed implies the idea of listlessness. But it still especially conveys that of inability, real or imaginary. This is the original and proper idea. We accordingly find *dow* contrasted with a *v.* expressive of inclination.
I *dow* not flie howbeit I *wald*,
But bound I man be youris.
Philotus, *Pink. S. P. R.* iii. 1.

When the *v.* is used with a negative, *downa*, or *downae*, is the more modern form. It indeed occurs in an old S. Ballad, but most probably from a change in recitation.
A keen pen-knife sticks in my hert,
A word I *downae* speik.
The Jew's Daughter, *Percy's Reliques*, i. 31.

Instead of this Dunbar wrote *dow not*, or *nocht*, as in example 1.

2. To avail, to profit, to be of any worth or force.
——Sic luf *dow* nocht ane stra.
Doug. Virgil, 95. 54.
i. e. such love is not of the value of a straw.
—Thay had done thare nathyng that *docht*,
The ryche gyftis nor gold aualit nocht.
Ibid. 369. 13.

"Sa this argument *dow* not, Christ is offered to all, ergo, he is receaued of all." Bruce's Serm. on the Sacr. G. 7. a.

A. S. *dug-an*, Teut. *doogh-en*, are both used in the same sense; prodesse, Lye, Kilian.

Do sometimes occurs in this signification for *dow*.
All forss in wer *do* nocht but gouernance.
Wallace, iv. 437. MS.

DOW, *s.* "Worth, avail, value. Teut. *doogh*," commodum, lucrum.—'Nocht o' *dow*', of no value, or nothing of worth; Gl. Sibb.

DOW, *s.* A dove, S. A. S. *duua*, columba.
——With that the *dow*
Heich in the lift full glaide he gan behald,
And with hir wingis soraud mony fald.
Doug. Virgil, 144. 52.

To DOW, *v. n.* 1. To thrive; respecting bodily health.
Unty'd to a man
Do whate'er we can,
We never can thrive or *dow*.
Ramsay's Poems, ii. 249.

A dowing bairn, a thriving child, S. "He neither dees nor *dows*;" he neither dies nor mends; A. Bor. Ray. *Dowing*, healthful; Ibid. Gl. Grose.

"He *dows* and grows; a phrase applied to a healthy and thriving child, S.

Dowing and growing, was the daily pray'r,
And Nory was brought up wi' unco care.
Ross's Helenore, p. 13.

2. To thrive, in a moral sense; or, to prosper in trade. "He'll never *dow*," S. he will never do good, Rudd.

He views this as the same with the *v.* which signifies, to be able. But, notwithstanding the approximation in sense, as well as identity of form in our language, this idea is not fully supported by analogy in the cognate tongues. For as we have seen that the former is intimately connected with Su.G. *dog-a*, A. S. *dug-an*, &c. this seems more immediately allied to Germ. *deih-en*, crescere, proficere; A. S. *the-an*, *the-on*, *ge-the-an*, *ge-the-on*, Alem. *douch-en*, *doh-en*, *dih-an*, *thig-an*, *dich-en*, and with still greater resemblance, *diuh-en*. Teut. *dyd-en*, *dy-en*, id. These Wachter views as related to Heb. דגה *dagah*, crevit.

It must be acknowledged, however, that in modern Germ. *taug-en* signifies both, to be able, and to thrive; to increase. This is also the case with respect to Alem. *dih-an*, &c.

To DOW, *v. n.* 1. To fade, to wither, S. applied to flowers, vegetables, &c. also, to a faded complexion; "He's quite *dow'd* in the colour."

Yet thrift, industrious, bides her latest days,
Tho' age her sair *dow'd* front wi' runkles wave.
Fergusson's Poems, ii. 57.

It seems to be merely this *v.* used actively, which occurs in Houlate, ii. 11. MS.

The Roy Robert the Bruce to raik he avowit,
With all the hairt that he had, to the haly grave;
Syne quhen the date of his deid derfly him *dowit*.

Mr Pink. renders it *coupled*, without any apparent reason. The meaning may be, that the approach of death had so greatly enfeebled and wasted the King, that he could not accomplish his intended pilgrimage to Palestine.

2. To lose freshness, to become putrid in some degree, S.

"Cast nà out the *dow'd* water till ye get the fresh." Ramsay's S. Prov. p. 21.

3. To doze, to fall into a sleepy state, S. B.

Syne piece and piece together down they creep,
And crack till baith *dow'd* o'er at last asleep.
Ross's Helenore, p. 75.

Analogous to this sense is A. Bor. *dowd*, dead, flat, spiritless;" Gl. Grose. It is indeed merely the part. pa.

4. To trifle with, to neglect, S. B.

Good day, kind Maron, here the wark's ne'er *dow'd*;
The hand that's diligent ay gathers gowd.
Morison's Poems, p. 161.

It may be allied to Su.G. *dof*, cui nihil frugis inest. Ita in Legibus patriis *daufvidr* dicitur arbor infrugifera; Ihre, vo. *Dofwa*. Isl. *ligia i dav*, in deliquio jacere; from *dau*. V. Daw.

It must be observed, however, that Alem. *douuen* signifies perire, occumbere; Wachter. It is often used by Otfrid. Schilter renders it *mori*, as synon. with Germ. *toed-en*, and *sterb-en*.

In the example given above, in which the *v.* is used actively, it might bear the same sense with Alem. *douuuen*, domere, Teut. *douw-en*, premere, pressare.

DOWBART, *s.* A dull stupid fellow.

Dastard, thou speirs, gif I dare with thee fecht?
Ye Dagone, *Dowbart*, therof haif thou nae dout.
Dunbar, *Evergreen*, ii. 51. st. 3.

This seems to be from the same origin with *dowfart*, adj. used in a similar sense. Germ. *dob-en*, *tob-en*, insanire, Alem. *dobunga*, delirium. V. Dowfart.

DOWBRECK, *s.* A species of fish, Aberd.

"The Dee abounds with excellent salmon, grilse, sea-trout, sterlings (here called *dowbrecks*), trout and parr, with some pikes and fresh-water flounders with finnicks." P. Birse, Aberd. Statist. Acc. ix. 109.

There seems to be an error of the press here, as there are a great many in this useful work. *Sterlings* should certainly be *spirlings*, or, as written in E. *spurlings*. For Gael. *dubhbreac* is expl. a smelt, Shaw; q. a black trout, from *dubh* black, and *breac* a trout.

DOWCATE, *s.* A pigeon-house.

"It is statute,——that euerilk Lord and Laird mak thame to haue parkis with Deir, stankis, cuningharis, *dowcatis*." Acts Ja. IV. 1503. *c.* 109. Edit. 1566.

DOWCHSPERIS, Dowsy peirs, *s. pl.* The twelve peers, the supposed companions of K. Arthur.

——He held in-til his yheres
Hys tabyl rownd wyth hys *Dowchsperis*.
Wyntown, v. 12. 330.

Doubtles was not sic duchty deids
Amangst the *dowsy Peirs*.
Evergreen, ii. 176., st. 2.

In O. E. we find *dwze pers*.

The *dwze pers* of France were that tyme at Parys. *R. Brunne*, p. 81.

This is borrowed from O. Fr. *les douz pers*, or *pairs*, used to denote the twelve great Lords of France, six of whom were spiritual, and six temporal, who assisted at the coronation of the Kings, each having a particular function on this occasion. If I mistake not, this institution was as ancient as the time of Charlemagne. As the Romances concerning Arthur were first digested by that writer who took the name of Turpin, a celebrated prelate during that reign, he ascribed to the court of Arthur the distinctions known in his own age. But whence the number *twelve*, in this honourable association? Shall we suppose that there was a traditional allusion, on the part of the Franks in this instance, to the number of Odin's companions? He had, we are informed, twelve associates, who were called *Diar*, and *Drottnar*, that is, princes or lords, who presided in sacred things, acted as his counsellors, and dispensed justice to the people. V. Ihre, vo. *Diar*. This learned writer observes, that Odin attached to himself as many counsellors, as fabulous antiquity ascribed to Jupiter; referring to the great celestial

deities, the *Dii Majorum Gentium*, or *Dii Selecti*, who were twelve in number.

DOWF, Dolf, *s.* 1. Dull, flat; denoting a defect of spirit or animation, S. and also of courage, as this greatly depends on the state of the animal spirits.

The suddane dreid so stonist our feris than,
Thare blude congelit and al togiddir ran,
Dolf wox thare spirits, thar hie curage doun fell.
Doug. Virgil, 76. 24.

The tothir is namyt schamefull cowardise,
Voyde of curage, and *dolf* as ony stane.
Ibid. 354. 48.

Dolf hartit, ibid. 275. 40., *dolf of curage*, 375. 39. fainthearted, deficient in courage.

2. Melancholy, gloomy, S.

This profits naething, dull and *douf*
It is to greet and graen;
An' he's nae better, for our tears
Canna fesh him again.
Poems in the Buchan Dialect, p. 14.

Ah, slothful pride! a kingdom's greatest curse;
How *dowf* looks gentry with an empty purse!
Ramsay's Poems, i. 54.

In the same sense it is applied to music.

They're *dowf* and dowie at the best,
Their *Allegros* and a' the rest.
Tullochgorum, *Song*.

3. Inactive, lethargic.

——Than Dares
His trew companyeouns ledis of the preis,
Harland his wery limmes *dolf* as lede.
Doug. Virgil, 143. 31.

Bot certanly the dasit blude now on dayis
Waxis *dolf* and dull throw myne vnweildy age.
Ibid. 140. 46. Hebet, Virg.

4. Hollow; applied to sound. *A dowf sound*, S. such as that of an empty barrel, when it is struck.

5. "Pithless, wanting force," silly, frivolous.

Her *dowff* excuses pat me mad.—
Burns, iii. 243.

According to Sibb. "q. *deaf*." But there is no occasion for so oblique an etymon. Our word, of which the proper orthography is *dowf* or *douf*, is intimately connected, both in form and meaning, with a variety of terms in other languages. Isl. *dauf-r*, *dauf*, Su.G. *dauf*, stupidus; Isl. *daup-r*, subtristis; Gl. Gunnlaug. S. *dofe*, stupor, *dofin*, stupefactus, cessans membrum, *dofna*, vires amitto; G. Andr. p. 47. *daep-nast*, marcescere. Belg. *dof*, dull, heavy, *een doffe geest*, a dull spirit, *een dof geluid*, *een doffe klank*, a dull sound. Germ. *daub*, *taub*, stupid. V. Daw, Da.

Douf, Doof, *s.* A dull stupid fellow.

All Carrick crys,—gin this *Dowf* wer droun'd.
Dunbar, *Evergreen*, ii. 56. st. 14.

He get her! slaverin *doof!* it sets him weil
To yoke a plough where Patrick thought to teil!
Ramsay's Poems, ii. 144.

Dowfart, Dofart, *adj.* 1. Stupid, destitute of spirit, S.; pron. *duffart*, as Gr. *u*.

Fan Agamemnon cry'd, To arms,
The silly *dofart* coward,
Ajax, for a' his crouseness now,
Cud na get out his sword.
Poems in the Buchan Dialect, p. 24.

2. Dumpish, melancholy; so much under depression of spirits as to be in a state bordering on that of an idiot, S.

3. Feeble, inefficient; applied to any thing that does not answer the purpose for which it is used. Thus, a candle that burns dimly, is called a *duffart candle*, S. Isl. *dapurt lios*, lucerna parum lucens; G. Andr. p. 47.

This may be formed from *dowf* and Su.G. *art*, Belg. *aert*, nature, disposition. V. Donnart. The Isl. term, however, rendered subtristis, is not only written *daupr*, but *dapur*, and *dapurt*; Belg. *dwaeperie*, fatuitas, Kilian, from *dwaep-en*, fatuare, ineptire, *dwaep*, fatuus. V. Dowerit.

Dowfart, Doofart, *s.* A dull, heavy-headed, inactive fellow, S.

Then fet the *doofarts*, fash'd wi' spleen,
Cast up the wrang side of their een,
Pegh, fry, and girn, wi' spite and teen,
And fa' a flyting.
Ramsay's Poems, ii. 342.

Duffie, *adj.* 1. Soft, spungy, S., applied to vegetable substances; as, *a duffie neep*, a spungy turnip; *fozie*, synon.

2. Dull, stupid, transferred to the mind, S. *A duffie chield*, a simpleton.

DOWY. V. Dolly.

DOWYD, *pret.* and *part. pa.* Endowed.

——And *dowyd* thame syne
With gret landis and ryches.
Wyntown, vi. 3. 54.

In Ros he fownded Rosmarkyne,
That *dowyd* wes wytht Kyngys syne.
Ibid. v. 13. 391. i. e. endowed by kings.

Fr. *dou-er*, id.

DOWKAR, *s.* A ducker or diver.

Thou saild to get a *dowkar* for to dreg it.
Kennedy, *Evergreen*, ii. 67. st. 17.

i. e. to fish it up, or drag for it.

Su.G. *dokare*, Belg. *duycker*, id. as Su.G. *draga*, signifies piscari. V. Douk.

DOWNCOME, Douncome, *s.* 1. Descent, the act of descending.

——The sey coistis and the feildis
Resoundis, at *doun come* of the Harpies.
Doug. Virgil, 75. 41.

2. A fall, in whatever sense. *Downcome in the market*, the fall of prices, S.

3. Overthrow; Ruina, Rudd. vo. *Doun*.

DOWNDRAUCHT, *s.* Whatsoever depresses; used both literally and metaph. S. q. *drawing down*.

DOWNLYING, *s.* *Just at the down-lying*, "just going to be brought to bed," A. Bor. Gl. Grose; S.

DOWNLOOK, *s.* Scorn, contempt.

'Twas not for fear that I my fouks forsook,
And ran the hazard of their sair *downlook*.
Ross's Helenore, p. 84.

DOWNSITTING, *s.* The session of a court, S.

"Mr Gillespie came home at our first *downsitting*." Baillie's Lett. xi. 261.

DOWNTAK, *s.* Any thing that enfeebles the body, or *takes* it *down*, S.

DOWRE.

Bot Ethelred mad gret defens,
And to thare fony resystens,
And mellayid oft on feld in fycht,
Quhare mony *dowre* to ded wes dycht.
Wyntown, vi. 15. 110.

"Mony was dycht to *dowre* (hard) ded." Gl. This phrase which frequently occurs in Wyntoun, seems analogous to one very common in Wallace, *dour* and *derf* being used as synon. V. DERF. The adj. is perhaps used adverbially.

DOWRIER, DOWARIAR, *s.* Dowager.

"In presence of the Quenis Grace, Marie, Quene *Dowariar*, and Regent of the realme of Scotland, and thre Estatis in this present Parliament, compeirit Maister Henrie Lauder, Aduocat to our Souerane Ladie." Acts Marie 1555, Edit. 1566. c. 28. *Dowrier*, Skene. Fr. *Douairiere*, id.

DOWT, *s.* V, DOUTE.

DOWTIT, *part. pa.* Feared, redoubted.

Throw his chewalyouss chewalry
Galloway wes stonayit gretumly;
And he *dowtyt* for his bounté.
Barbour, ix. 538. MS.

—Ik haiff herd syndry men say
That he wes the maist *dowtit* man
That in Carrik lywyt than.
Ibid. v. 507. MS.

Fr. *doubt-er*, to fear, to dread; whence *redoubted*, *redoubtable*, used in the same sense. The publisher of Edit. 1620 has acted as if he had supposed that this word was derived from A. S. *duguth*, power; for he has changed it to *doughtie*, in the passage last quoted.

—Hee was the most *doughtie* man,
That into Carrik was living than.

DOXIE, *adj.* Lazy, restive, slow, S.

Probably, by a slight transition, from Isl. *dosk-a*, to delay, *dosk*, inactivity, remissness; also, slow, segnis, G. Andr. p. 51.

To DOZEN, DOSEN, *v. a.* 1. To stupify, whatever be the cause.

Those who are stupified by a stroke are said to be *dosnyt*.

——The gynour
Hyt in the aspyne with a stane,
And the men that tharin war gane,
Sum déd, sum *dosnyt*, come doun wynland.
Barbour, xvii. 721. MS.

He saw be led fra the fechting
Schir Philip the Moubray, the wicht,
That had bene *dosnyt* in to the fycht.
And with armys led was he,
Wyth twa men, apon a causé.
Ibid. xviii. 126. MS.

He was so stupified in consequence of the strokes he had received, that he required support from others. This is explained downwards.

—Quhen in myd causé war thai,
Schir Philip of his *desynes*
Ourcome—— ver. 133.

Desynes seems here properly to signify stupor, according to its primitive sense, from A. S. *dwaesenesse*, id. although it cannot be doubted that this is the origin of *dizziness*, E.

In a similar sense, old people are said to be *dozent*, when not only their limbs are stiffened, but when both their corporeal and mental powers fail, S.

2. To benumn. *Dozent with cauld*, benumned with cold; S. This is the more general sense. *Dozand*, shrivelled, A. Bor. (Gl. Grose) is originally the same word. V. DAISE.

3. It is used in relation to impotence.

How did he warning to the *dosen'd* sing,
By auld Purganty, and the Dutchman's ring?
Ramsay's Poems, ii. 11.

This has been derived from Teut. *duyselen*, attonitum fieri. Sibb. prefers *eysen*, gelare; which has no affinity whatsoever. Belg. *ver-doof-en*, to benumn, may be viewed as remotely allied; as well as Isl. *dod-na* stupesco, viribus careo. But it is more immediately connected with A. S. *dwaes*, Belg. *dwaas*, Su.G. *daase*, stupified; Isl. *das-ast*, languere, fatiscere; still from that prolific root *daa*, deliquium. V. DAW. Dan. *doesende*, sleepy, heavy, drowsy, has a striking analogy.

What confirms this etymon, is, that A. B. *dazed* is used in the same sense with *dozent*. Thus it is said, *I's dazed*, I am very cold. They also call that *dazed meat*, which is ill roasted, by reason of the badness of the fire. V. Ray.

To DOZEN, DOZIN, *v. n.* To become torpid, S.

A dish of married love right soon grows cald,
And *dozins* down to nane, as fowk grow auld.
Ramsay's Poems, ii. 84.

Nature has chang'd her course; the birds o' day
Dozen in silence on the bending spray.
Fergusson's Poems, xi.

To DRABLE, *v. a.* To make dirty, to be foul: One is said, *To drable his claise*, who slabbers his clothes when eating, S.

This is nearly allied to E. *dribble*, and also *drivel*, which Lye derives from A. S. *dreflende*, rheumaticus. V. DRAGLIT, Rudd.

DRABLE, *s.* Perhaps a servant, Houlate, ii. 24. V. WODROISS.

DRAFF, *s.* 1. Grains, or the refuse of malt which has been brewed, S.

Thai kest him our out of that bailfull steid,
Off him thai trowit suld be no mor ramede,
In a *draff* myddyn, quhar he remannyt thar.
Wallace, ii. 256. MS.

"As the sow fills, the *draff* sours;" S. Prov. Ferguson, p. 5. "The still sow eats up all the *draff*;" i. e. He who makes least noise about any thing, is often most deeply engaged; "spoken to persons who look demurely, but are roguish;" Kelly, p. 313. V. THRUNLAND.

2. Metaph. it denotes any moral imperfection, S.

This word is used in E. but in a loose and general sense, for refuse of any kind. In Cumberl. it

D R A

signifies, as in S., brewer's grains, Gl. Grose. It occurs, apparently, in its proper sense, in the following passage.

——*Noli mittere* man, Margarite Pearles,
Amonge hogges that haue hawes at wyll.
They do but driuel theron, *drafe* wer hem leuer
Than al precious Pearles that in Paradice waxeth.
P. Ploughman, Fol. 45, a.

i. e. Draff would be more agreeable to them.

Teut. *draf*, siliquae excoctae, glumae grani decocti, Kilian; Isl. Sw. *draf*, id.

DRAFF-POCK, *s.* 1. Literally a sack for carrying grains, S.

2. Used metaph. in the same sense with *draff*, S.

"The best regenerate have their defilements, and if I may speak so, their *draff pock* that will clog behind them all their days". Ruth. Lett. P. i. Ep. 50. This refers to the common S. Prov. "Every one has his *draff-pock*."

DRAGON, *s.* A paper kite, S.

DRAGOUN, *s.*

The Wallang, that wes wyss and wycht,
—Bad him men of armys ta,
And in hy till Scotland ga,
And byrn, and slay, and raiss *dragoun*:
And hycht all Fyfe in warysoun.
Barbour, ii. 205. MS.

"The editions seem rightly to read *dungeoun*, that is, *keeps* or forts to bridle the rebels;" Pink. N. But *dragoun* is the word in MS. The phrase seems to denote military execution; in the same sense in which the E. v. *dragoon* is used.

To DRAKE, DRAIK, DRAWK, *v. a.* To drench, to soak. *To drake meal*, to drench it with water, in order to its being baked, S.

—All his pennis war drownd and *draikit*.
Bannatyne Poems, p. 22. st. 13.

Su.G. *draenk-a*, aqua submergere, is nearly allied. But *drake* is evidently the same with Isl. *dreck-ia*, aquis obruo, *at dreck-iast*, submergo, G. Andr. p. 52. This seems to be merely *eg dreck*, *drick-ia*, potare, used obliquely, q. to give drink; as A. S. *drenc-an* not only signifies to drink, but to drench.

DRAIKS. *In the draiks*, "in a slovenly, neglected, and disordered state, like something that is put aside unfinished," S. B.

He stennet in; hys hart did quaik;
For ikka thyng lay *in the draik*.
Jamieson's Popular Ball. i. 288.

The allusion seems borrowed from meal that is wetted, but not baked, especially when left in this state. It might, indeed, be viewed as allied to Su.G. *draeck*, filth, q. *in the dirt*. V. DRECK.

DRAM, *adj.* 1. Sullen, melancholy, S, B.; the same with *drum*.

Sayis not your sentence thus, skant worth ane fas;
Quhat honesté or renowne, is to be *dram?*
Or for to droup like ane fordullit as?
Doug. Virgil, Prol. 96. 18.

——Befoir me thair appeiris
Ane woundit man, of aucht and threttie yeiris:
Paill of the face, baith blaik nit blude and ble,
Deid eyit, *dram* lyke, disfigurat was he.
Diallog, Honour, Gude Fame, &c. p. 1.

He hes so weill done me obey,
Ourtill all thing thairfoir I pray
That nevir dolour mak him *dram*.
Dunbar, Maitland Poems, p. 93.

It is strange that Mr Pink. should render this,—"That grief may never force him to the *dram* bottle." Ibid. Note, 409.

2. Cool, indifferent, S. B.

—As *dram* and dorty as young miss wad be.
Ross's Helenore, p. 82. V. BAWAW.

Rudd. refers to Isl. *dramb*, pride. Sibb. prefers a far less natural etymon; supposing it "slightly corrupted from Teut. *gram*, asper, iratus, stomachosus." Isl. *draums*, melancholicus, G. Andr. p. 54. exactly corresponds with the primary sense of our term. *Thruma* conveys the same idea, tristitia affici; Havamal. s. 18. Su.G. *trumpen*, tristis, cui nubila frons est; C. B. *drwm*, moestus. Ir. *trom*, sad, melancholy, Lhuyd. In the second sense, it seems to have considerable affinity to Isl. *dramb*, pride, *drambs*, proud, haughty.

DRAMOCK, DRAMMACH, DRUMMOCK, *s.* 1. Meal and water mixed in a raw state, S. This, at least, is the proper sense.

———For to refresh my stamock,
I was receiv'd, and fed with *dramock*,
Aught days, and with the better.

i. e. eight days and more.
Watson's Coll. i. 62.

Burns writes DRUMMOCK. V. CUMMOCK.

2. Any thing so much boiled, as to be reduced to the state of pulp, Ang.

According to Sibb. q. *crammock*. But for what reason? It is plainly Gael. *dramaig*, crowdy; Shaw.

To DRANT, DRUNT, *v. n.* 1. To draw out one's words, to speak in a whining way, to drawl, S. *Drate*, A. Bor. id. Ray.

2. To drawl, to pass in a tedious way, S.

But worth gets poortith an' black burning shame,
To *draunt* and drivel out a life at hame.
Fergusson's Poems, ii. 74.

Su.G. *droen-a*, Isl. *dryn*, *drunde*, *at dryn-ia*, to low; mugire, boum est proprium. G. Andr. p. 55.

DRANT, DRAUNT, *s.* 1. A drawling mode of enunciation, S. Isl. *dryn*, *drun-r*, mugitus.

But dinna wi' your greeting grieve me,
Nor wi' your *draunts* and droning deave me.
Ramsay's Poems, i. 298.

He that speaks with a *drawnt*, and sells with a cant,
Is right like a snake in the skin of a saint.
Ramsay's S. Prov. p. 37.

2. A slow and dull tune, S.

DRAP, *s.* 1. A drop, S.

O lusty May, with Flora quene,
Quhois balmy *drapis* frome Phebus schene,
Preluciand beimes befoir the day.—
Chron. S. P. iii. 192.

2. A small quantity of drink, of whatever kind, S.

The maiden of the house saw our mishap,
And out of sight gee's mony a bit and *drap*.
Ross's Helenore, p. 100.

To DRAP, *v. n.* To drop, S.

"It is a good goose that *draps* ay; Ferguson's S. Prov. p 21.

DRAP-DE-BERRY, *s.* A kind of fine woollen cloth, made at Berry in France, and anciently imported into Scotland. The use of this is mentioned as a proof of the luxury of the times, in a poem which contains a considerable portion of satire, and seems to have been written towards the middle of the seventeenth century.

We had no garments in our land,
But what were spun by th' *Goodwife's* hand:
No *Drap-De-Berry*, cloaths of seal;
No stuffs ingrain'd in cocheneel;
No Plush, no Tissue, Cramosie;
No China, Turky, Taffety;
No proud Pyropus, Paragon,
Or Chackarally, there was none;
No Figurata, or Water-chamblet;
No Bishop-satine, or Silk-chamblet;
No cloth of Gold; or Bever hats
We car'd no more for, than the cats:
No windy flowrish'd flying feathers,
No sweet permusted shambo leathers;
No hilt or crampet richly hatched:
A lance, a sword in hand we snatched.
Watson's Coll. i. 28.

The wool of Berry, as the editors of Dict. Trev. observe, is admirable. Les draps de France, they elsewhere say, sont de Sedan, de Berry, d'Abbeville, &c. Le drap de Meunier, est un drap fait de laine fine, et qui est plus épais que celui d'Angleterre, qui a eté ainsi nommé du nom de l'ouvrier qui le fabriquoit en *Berry*. Vo. *Drap*.

The meaning of "cloaths of seal" is uncertain, unless from Fr. *salle*, a hall, q. such cloaths as were used for a court dress. *Pyropus* seems to have been cloth of a bright red; Fr. *pyrope*, Lat. *pyropus*, a carbuncle of a fiery redness.

To DRATCH, DRETCH, *v. n.* To go heavily and reluctantly, to linger, S. B. Chauc. *dretche*, to delay.

Isl. *dratt-a*, segniter, lente procedere; Gl. Hervarar. S. Su.G. *tresk*, tergiversator, qui lubenter moras nectit, et labori se subtrahit. Ihre mentions *dretche*, Scot. as a cognate term; although the word he had in his eye was that used by Chauc. as quoted by Junius. Isl. *treskr*, pertinax; Su.G. *trisk-as*, tergiversari; Westgoth. *thrydska*, tergiversatio. Perhaps Isl. *thryt*, *thraut*, *thriot-a*, cesso, deficio, is also allied. V. DREICH.

To DRAUCHT, *v. v.* To draw the breath in long convulsive throbs, as a dying person does, S.

Formed, as a frequentative, from A.S. *drag-an*, to draw; or rather Sw. *drag-as*, used in a similar sense; *drag-as med doeden*, be in the agonies of death.

DRAUCHT TRUMPET, the war trumpet.

Be this thare armour grathyt and thare gere,
The *draucht trumpet* blawis the brag of were:
The slughorne, ensenye, or the wache cry
Went for the battall all suld be reddy.

—He driuis furth the stampand hors on raw
Vnto the yoik, the chariotis to draw:
He clethis him with his scheild, and semys bald,
He claspis his gilt habirihone thrinfald.
Doug. Virgil, 230. 35. Classicum.

Rudd. thinks that it is so called, because "by its sound it *draws* the soldiers to their colours or standards." But from the sense in which the term is here used, it implies that the troops were summoned to harness or arm themselves for the fight. The term therefore, may perhaps be allied to Su.G. *dragtig*, armour, harness for war; *draegt*, attire. V. Ihre, vo. *Drabba*, *draga*.

DRAUCHT, DRAUGHT, *s.* 1. Any lineament of the face, S.

"So sone as the spirit of grace hath begunne to draw the *draughts* and lineaments of God's image within the soule of a man, nothing shall be able to deface or mangle that liuelie image." Z. Boyd's Last Battell, p. 1084.

In her fair face ilk sweet and bonny *draught*,
Come to themsells— *Ross's Helenore*, p. 32.

V. TRACK, synon.

2. A piece of craft, an artful scheme, S.

"I have been writing to you the counsells and *draughts* of men against the kirk."—Rutherford's Lett. P. iii. ep. 6.

I ken by thee that *draucht* was drawn,
That honest Truth was so abus'd;
For many a man thou hast ow'r thrawn,
Wherefore thou shall be now accus'd.
P. Mony's Truth's Travels, *Pennecuik's Poems*, 1715. p. 109.

Teut. *draght*, vestigiae, from *dragh-en*, to draw. Su.G. *drag-a* is used in this figurative sense; decipere, Ihre.

DRAVE, *s.* 1. A drove of cattle, S.

2. A shoal of fishes, S.

"Immense quantities of herrings were cured for home consumption, and for exportation. The *Drave*, as it is here called, was seldom known to fail." P. Crail, Fifes. Statist Acc. ix. 445. V. TACK, s. 2.

3. A crowd, a throng of people, S.

A.S. *draf*, armenta; agmen,—grex hominum. Isl. *dreif*, Teut. *drifte*, Su.G. *drift*, id. from *drifw-a*, pecudes agere.

DRAWKIT. V. DRAKE.

To DRAWL, *v. n.* To be slow in action, S.

The E. word is confined to slowness of speech. Johns. derives it from *draw*. But it is more allied to Teut. *drael-en*, cunctari, tardare; Kilian.

To DRE, DREE, DREY, *v. a.* To suffer, to endure, S.

——He wald trewaill our the se
And a quhile in Paryss be,
And *dre* myschieff quhar nane hym kend,
Till God sum succouris till him send.
Barbour, i. 327. MS.

By me, Turnus, quhat panys sall thou *dre*?
Doug. Virgil, 261. 55.

It is now written *dree*; as *to dree penance*, S.

"Pride in a poor briest has mickle dolour to *dree*;" S. Prov. Kelly, p. 276.

—He did great pyne and meikle sorrow *dree.*
Ross's Helenore, p. 43.

To dree one's *weird*, to do penance, S. *Dree*, out the inch, as you have done the span;" Prov. Kelly, p. 84.

"According to the popular belief, he [Thomas the Rhymer] still *drees his weird* in Fairy Land, and is one day expected to revisit earth."

"He [Merlin] answers briefly to Waldehave's enquiry concerning his name and nature, that he *drees his weird*, i. e. does penance in that wood." Minstrelsy Border, ii. 267. 296. N.

Sibb. derives it "from A. S. *throwian*, pati, from *threa*, afflictio, inflictio." This, although probably allied, is rather distant. Ray had mentioned A. S. *adreog-an*, pati. *Dreog-an*, id. is the proper root; pret. *dreah; dreah and atholde*, Lye, *he dreed and tholed*, S. The compound terms Su.G. *foerdrag-a*, Belg. *verdraag-en*, both signify to suffer, from *drag-a*, *draag-en*, to draw, to carry, to bear; which shews that they have been transferred from labour to suffering, and indicates that A. S. *dreog-an* has been radically the same with *drag-an*, to draw.

To DRE, DREY, *v. n.* To endure, to be able to act, to continue in life.

He all till hewyt that he our tuk;
And dang on thaim quhill he mycht *drey.*
Barbour, ii. 383. MS.

Now help quha will: for sekyrly
This day, but mar baid, fecht will I.
Sall na man say, quhill I may *drey*,
That strenth of men sall ger me fley.
Ibid. xviii. 53. MS.

In Edit. 1620.——while that I *die.*

i. e. as long as I continue in life. If this be not an error for *dre*, the Editor has thus given the sense, supposing perhaps, that it would be more generally understood than the original phrase.

"To *dree*, perdurare," Gl. North. Ray. A. S. *dreog-an*, facere, agere.

DREICH, DREEGH, *adj.* 1. Slow, lingering, S.

——She was not sae skeegh,
Nor wi' her answer very blate or *dreegh.*
Ross's Helenore, p. 38.

"The East," it is said, S. O. "is a very *dreegh* airt;" i. e. when rain falls out from the east, it generally continues long.

2. Tedious, wearisome. *A dreich road*, S. In this sense A. Bor. *dree* is used; "long, seeming tedious beyond expectation, spoken of a way," Ray.

The craig was ugly, stay and *dreich.*
Cherrie and Slae, st. 26.

Said to be *dreich*, because of the little progress made in ascending it.

Murk, wull and goustie was the nicht,
And *dreich* the gate to gae.
Jamieson's Popular Ball. i. 233.

3. Metaph. used to denote distance of situation.

Loup down, loup down, my master dear,
What though the window's *dreigh* and hie?
I'll catch you in my arms twa,
And never a foot from you I'll flee.
Ritson's S. Songs, ii. 35.

Ray strangely supposes that *dree* "is originally no more than *dry.*" Rudd. derives our word from "*draw*, to protract." Sibb. properly refers to Teut. *draegh*, tardus, ignavus. We have the very form of the word in Goth. *drig*, *driug-r*, prolixus; Isl. *drog-ar*, tardus, G. Andr. p. 55. Su.G. *droe-ja*, cunctari. Sw. *dryg* is used precisely in the second sense; *dryg mil*, a long mile; *drygt arbete*, a heavy piece of work; *en dryg bok*, "a voluminous book to peruse," i. e. tedious, prolix. V. Wideg. With these correspond Su.G. *troeg*, tardus, Isl. *treg-ur*, *throag*, *drog*; *treg-a*, tardare. A. S. *thraege*, qui diu moratur, Hickes, Gram. A. S. p. 118. Alem. *dragi*, *tragi*, tarditas. Fris. *drae-jen*, morari; Belg. *ver-traag-en*, to delay, *traagheyd*, slowness, laziness. To this fountain must we trace Ital. *treg-are*, cessare. Ihre views *drag-a*, to draw, as the root. He reckons this probable, not only because the Latins use the phrase *trahere moras*, but because those who carry heavy burdens move slowly. It is also in favour of this hypothesis, that the compound *foer-drag* signifies a delay. V. DRATCH.

DREICH, DREGH, *On dreich*, used *adv.* "At leisure, at a slow easy pace," Rudd.

Litill Iulus sal bere me cumpany,
My spous *on dreich* eftir our trace sall hy.
Doug. Virgil, 62. 36.

It seems doubtful, if it does not rather mean *behind*, as *adreich* is used, q. v.; also, *on dreich*, ibid. 278. 36.

Rudd. observes, in Addit. that "*to follow on dreich*, S. is to follow at a distance, but so as to keep sight of the person whom we follow."

Thus the phrase is used by Bellend.

"The first battaill was fochtin *on dreich.*" Cron. B. iv. c. 16. *Eminus* certabatur, Boeth.

Why drawes thou the *on dregh*, and mak siche deray? *Sir Gawan and Sir Gal.* ii. 14.

It is used in the same sense by R. Brunne.

Merlyn wist it suld not vaile
Strength of body ne trauaile.
He bad tham alle draw tham *o dreih*,
Thorgh strength ne com ye tham neigh.
App. to Pref. cxciv.

Hearne renders it, "aside, away;—He bid them all draw themselves away;" Gl.

DREDOUR, DRIDDER, *s.* 1. Fear, dread; pron. *drither*, S. B.

With dredfull *dredour* trymbling for effray
The Troianis fled richt fast and brak away.
Doug. Virgil, 305. 16.

But Bydby's *dridder* wasna quite awa':
Within her lugs the thunder's roar yet knells.
Ross's Helenore, p. 75.

To dree the drither, to abide the result or consequences of a rash or wicked action, Ang.

2. Suspicion, apprehension, S. B.

A. S. *draed*, timor, from Su.G. *raed-as*, timere; *raedd*, timor, to which, according to Ihre, the A. Saxons have prefixed *d*. But as they had a partiality for *a* as a prefix, it would appear, that they added *d euphonii causa*, as *adraed-an*, timere. Or, this may correspond to Alem. *andredit*, timet, and *andrèdondi* timentes; Schilter. V. RAD. Hence,

To DRIDDER, *v.* To fear, to dread, S. B.

Gin we hald heal, we need na *dridder* mair ;
Ye ken we winna be set down so bare.
Ross's Helenore, p. 20.

To DREEL, *v. n.* To move quickly, to run in haste, Ang.

As she was souple like a very eel,
O'er hill and dale with fury she did *dreel*.
Ross's Helenore, p. 56.

Su.G. *drill-a*, circumagere ; Teut. *drill-en*, motitare, ultro citroque cursitare.

We also speak of the *dreeling* or *drilling* of a carriage, that moves both smoothly and with velocity ; although this may refer to the *tingling* sound. The verbs referred to are used in both senses.

DREFYD, *pret.* Drave.

Bot cowatice the ay fra honour *drefyd*.
Wallace, xi. 1330. MS.

DREGY, DERGY, *s.* 1. The funeral service.

— We sall begin a carefull soun,
Ane *Dregy* kynd, devout and meik ;
The blest abune we sall beseik
You to delywir out of your noy.—
And sae the *Dregy* thus begins.
Dunbar, *Evergreen*, ii. 42.

2. The compotation of the funeral company after the interment, S.

But he was first hame at his ain ingle-side,
And he helped to drink his ain *dirgie*.
Herd's Collection, ii. 30. Pron. *dregy*, S.

Skinner derives *dirge* "from the beginning of the Psalm, *Dirige* nos, Domine, which used to be chanted at funerals." It is not, however, the *beginning*, but the ninth verse of the fifth Psalm, one of those sung in the office for the dead. The particular reason, why this came to be used as a designation for the service in general, must have been, that *Dirige* was repeated different times as the Antiphone. In like manner this was also called singing a *Requiem*, because in different parts of the same office the Antiphone was, *Requiem* aeternam dona, &c. or simply, *Requiem*. Thus, also, the service called *Te Deum* has been denominated from the initial words ; and the *Mass*, L. B. *Missa*, from the conclusion. V. MESS.

The word *Dirge* appears in its primary form of *dirigee*, both in S. and O. E.

"All the play that should have been made was all turned in soul-masses and *Dirigies* ; wherethrough there yeid such mourning, through the country, and lamentation, that it was great pity for to see : and also the King's heavy moan, that he made for her [Q. Magdalen], was greater than all the rest." Pitscottie, p. 159. 160.

"At the last crepte in the worshippinge of reliques and shrynes, with holy oyle and creame, with the paschall and paxe, in the feastes and dedications, with letanies, masses, and *dirigees* for the dead." Bale's Image of both Churches, Sign. L. 2.

DREGGLE, *s.* A small drop of any liquid, S. ; synon. *dribble*.

Su.G. *dregg*, dregs ; or *dregel*, saliva.

To DREGLE, DRAIGLE, *v. n.* To be tardy in motion or action, S. ; synon. *dratch*, *druttle*.

This has the same origin with *Dreich*, q. v.

DREIK, *s.* "Dirt, excrement. Teut. *dreck*, sordes, stercus." Gl. Sibb. A. S. *droge*, id.

To DREIP, *v. n.* To distil in drops, S., to *distil*, E.

O bonnie, bonnie was her mouth,
And cherry were her cheiks ;
And cleir cleir was her yellow hair,
Wharon the red bluid *dreips*.
Adam o' Gordon, *Pinkerton's Sel. S. Ballads*, i.

A. S. *dryp-an*, Su.G. *dryp-a*, Isl. *dreip-a*, Belg. *druyp-en*, id.

DREIRE, *s.* This word occurs in the counsel left by R. Bruce, as to the proper mode of defending Scotland. It is probably an error of some transcriber for *deire*, *dere*, hurt, injury. As the passage is curious, I shall be excused for inserting it fully.

On fut suld be all Scottis weire,
Be hyll and mosse thaim self to weire.
Lat wod for wallis be bow and speire,
That innymeis do thaim na *dreire*.
In strait placis gar keip all stoire ;
And byrnen the planen land thaim before :
Thanen sall thai pass away in haist,
Quhen that they find nathing bot waist ;
With wyllis and waykenen of the nicht,
And mekill noyes maid on hycht.
Thanen sall they turnen with gret affrai,
As thai were chasit with swerd away.
This is the counsall, and intent
Of gud King Robert's testament.
Fordun. Scotichr. ii. 232.

It can scarcely be considered as allied to A. S. *dreore*, Isl. *dreor*, cruor, sanguis ; which seems to be the root of *dreorig*, E. *dreary*.

DRENE, *s.*

Ane fule, thocht he haif caus or nane,
Cryis ay, Gif me into a *drene* ;
And he that dronis ay as ane bee
Sould haif ane heirar dull as stane.
Dunbar, *Bannatyne Poems*, p. 46. st. 2.

Cries ay, Gife me, unto a *drene*.
Evergreen, ii. 82.

Lord Hailes renders this "drain, spout, conduit." But undoubtedly that was not Dunbar's meaning. It seems to signify a constant repetition of the same thing, *tronie*, *rane*, *rennie*, synon.

This view is much confirmed by the line following, in which the person is described as still *droning* like a bee. The term may be immediately allied to A. S. *draen*, Germ. *trane*, *treen*, fucus, a drone ; as alluding to the uninterrupted buzzing made by this insect. Belg. *dreun*, a trembling noise. It may, however, have the same general origin with *Drunt*, v. q. v.

To DRESS, *v. a.* 1. "To treat well or ill." Gl. Wynt.

Thare-fore thai, that come to spy
That land, thaim *dressyt* unmoderly.
Wyntown, ii. 8. 72.

2. To chastise, to drub, S.

3. To iron linens, S. Hence, a *dressing*-iron, a smoothing iron.

DRESSE, *s.* Show, exhibition.

It is said to the Papists, with respect to their doctrine of the corporeal presence of Christ in the mass:

Why are ye sa unnaturall,
To take him in your teeth and sla him,
Tripartite and deuided him,
At your dum *dresse?* *Spec. Godly Ball.* p. 40.

i. e. dumb shew. This may be merely the E. word used obliquely. Isl. *dreis*, however, is rendered, superbia, G. Andr. p. 53.

DRESSER, *s.* A kitchen table, S.

Teut. *dressoor*, Fr. *dressoir*, a side-board.

DREVEL, *s.* Seems to signify a driveller.

— Druncarts, dysours, dyours, *drevels.*—
Dunbar, Maitland Poems, p. 109.

I scarcely think that it is allied to Teut. *drevel*, mediastinus, servus. V. next word.

DREUILLYNG, DRIUYLLING, *s.* Unsound sleep, slumbering.

Quhen langsum *dreuillyng*, or the unsound slepe,
Our ene ouersettis in the nychtis rest,
Than semes vs full besy and full prest.
Doug. Virgil, 446. 12.

— Mennys mynd oft in *driuylling* gronys.
Ibid. 341. 45.

Sibb. derives it from Teut. *revelen*, errare animo. But this seems to be the primary sense of *drivel*, which in E. signifies to slaver, and also to dote. Junius mentions A. S. *dreſtiende*, rheumaticus, and Johnson E. *drip*, as the origin. As *doting* or slumbering often produces a certain degree of salivation; what Johnson gives as the secondary, seems to be the primary sense. The origin most probably is Isl. *draf-a*, imbecilliter loqui, veluti moribundi et semisopiti; G. Andr. p. 51. Hence Isl. *draeſl*, sermo stultus et ructantia verba, Verel.; Su.G. *drafwel*, sermo ineptus et infidus. It is transferred to meanness of conduct.

DREW, *s.* 1. A species of sea-weed, Orkney.

"The narrow thong-shaped sea-weed, fucus loreus (here called *drew*), is abundant on some rocky shores, as at Tuquoy in Westra." Neill's Tour, p. 29.

2. Sea laces, Fucus filum, S.

Denominated perhaps from Isl. *driugr*, Sw. *dryg*, long, prolix; as this plant grows thirty or forty feet long in one season. The radical idea is that of being *drawn* out.

DREW, *s.* A drop.

—— Sa the greit preis me opprest
That of the water I micht not taste a *drew.*
Palice of Honour, ii. 41.

Not *metri causa*, as might seem at first view. For Lyndsay uses it in the middle of a line, Pink. S. P. R. ii. 9.

DRIB, DRIBBLE, *s.* 1. A drop, a very small quantity of any liquid, S.

That mutchkin stoup it holds but *dribs*,
Then let's get in the tappit hen.
Ramsay's Poems, ii. 205.

I slipt my page, and stour'd to Leith
To try my credit at the wine;
But [ne'er] a *dribble* fyld my teeth,
He catch'd me at the Coffee-sign.
Banishment Pov. Watson's Coll. i. 14.

2. Applied to drizzling rain, S.

Now, thou's turn'd out, for a' thy trouble,
But house or hald,
To thole the winter's sleety *dribble*—
Burns, iii, 147.

Belg. *druppel*, a drop.

DRY GOOSE, a handful of the smallest or finest kind of meal, pressed very close together, dipt in water, and then roasted among the ashes of a kiln, S. A.

DRYCHYN, DRYCHYNG, *s.* Delay, stay, protractation of time.

That wykked syng so rewled the planait,
Saturn was than in till his heast stait.—
His *drychyn* is with Pluto in the se,
As off the land, full off iniquité,
He waknys wer, waxyng off pestilence.
Wallace, vii. 183. MS.

In edit. 1648 and 1673, *dreiching*.

——To Rowme that tribwte pay
Wytht-owtyn *drychyng* or delay.
Wyntown, v. 3. 52.

O. E. *dretching*. V. DREICH.

To DRIDDER, *v. a.* To fear. V. DREDOUR.

To DRIDDLE, DRIDLE, *v. n.* 1. To spill any thing, although not liquid, to let fall from carelessness, Loth.

2. To be under the influence of a dysentery.

——*Dridland* like a foul beast.
Montgomerie, Watson's Coll. iii. 2.

In the latter sense, it seems allied to Teut. *dreutel*, pillula stercoraria.

To DRIDDLE, *v. n.* 1. To move slowly, S. B. same as *druttle*, q. v.

2. To be constantly in action, but making little progress, Border.

DRIDDLINS, *s. pl.* Meal formed into knots by water, the knotted meal left after baking, S.

Germ. *trodel*, *treidel*, scruta, veteramenta.

DRIESHACH, *s.* A term applied to the dross of turf, of which a fire is made, when it glows upon being stirred, S. B.

Perhaps corr. from Gael. *griosach*, hot, burning embers; *griosuicham*, to stir the fire; Ir. id. to kindle. V. GRIEHACH.

DRIFLING, DRIFFLING, *s.* A small rain.

"Some jealousies did yet remain, as *drifling* after a great shower." Baillie's Lett. i. 184. In Gl. it is written *driffling*.

Seren. derives E. *drizzle* from Isl. *dreitill*, guttula. This seems rather allied to *dreif-a*, spargere, to spread; whence *dryfa*, nix pluens, E. *drift*. V. G. Andr. p. 52, 53.

DRIFT, *s.* Drove; as a drove of cattle, Ayrs. *drave*, S.

Teut. *drifte*, id. armentum, grex armentorum; Kilian. V. DRAVE.

To DRIFT, *v. n.* To delay.

"I see here, that the Lord, suppose hee *drifted* and delayed the effect of his prayer, & graunteth not his desire at the first, yit he heareth him." Bruce's Eleven Serm. V. 7. a. V. the *s.*

As *v. a.* it also signifies, to put off.

"What rest shall his wearied soule get all this night, if thou delay and *drift* him vntill morrow?" Z. Boyd's Last Battell, p. 237.

This is analogous to one use of the E. *v. drive*, mentioned by Skinner, *to drive time*, differre, moras nectere. Su.G. *foerdrifwa tiden*, tempus fallere; Ihre. Sw. *drifwa baart tiden*, to pass the time; Wideg.

DRIFT, *s.* Delay, procrastination.

"—Trouble uppon trouble is the matter and exercise of patience, lang *drift* and delay of thinges hoped for is the exercise of true patience." Bruce's Eleven Serm. V. 5. a.

DRIGHTIN, *s.* Lord; a designation given to our Saviour.

Quhare Criste cachis the cours, it rynnys quently.—
The date na langar may endure, na *drightin* devinis. *Gawan and Gol.* iv. 18.

i. e. "than the Lord determines." Sir Gawan is made to use the same term in an oath, ibid. st. 9.

A. S. *drichten*, Alem. *drohtin*, *druhtin*, Isl. Su.G. *drottin*. By the Goths the term seems to have been first used to denote their false deities, and afterwards to characterize the true God, as well as to distinguish persons of rank or authority. Some derive it from *drut*, dear; others, from *drot-na*, to rule, which, according to Wachter, is from *drot*, populus, because to rule is merely to be over the people. Analogous to this, A. S. *driht* denotes a family, the vulgar; *driht-folc*, a train, a suite.

It is certainly in the same sense that *dright* is used in P. Ploughman, although overlooked both by Skinner and Junius.

There is charitie the chiefe chamberer for God hym selfe;
Wher patient porti, quod Hankin, be mor plesant to our *dright*
Than ryches rightfully wonne, & resonably dispended. Fol. 73. a.

DRIMUCK, *s.* The same with *Dramock*.

"The mode of fishing is curious. They make what they call a *Drimuck*, resembling thin wrought mortar, which they throw into the pool, to disturb the clearness of the water. The fishers stand upon the point of the rock, with long poles, and nets upon the end of them, with which they rake the pool, and take up the fish." P. Rattray, Perths. Statist. Acc. iv. 150.

Drummock, A. Bor. is synon. with *Drammock*, sense 1.

To DRING, *v. a.* To drag, to obtain any thing with difficulty, S. B.

His hors, his meir, he mone len to the laird,
To *dring* and draw, in court and cariege.
Henrysone, *Bannatyne Poems*, p. 120. st. 20.

Belg. *dring-en*, Germ. *dreng-en*, to urge, to press. Isl. *thraeng-a*, *threing-ia*, A. S. *thringian*, Su.G. *traeng-a*, MoesG. *thraih-an*, id. *h* in this language being often used for *g*.

To DRING, *v. n.* To be slow, to lose time, to protract; also, *to dring on*, id. whence *dringin*, slow, given to protraction, S. B.

This, if not an oblique sense of the preceding *v.*, as *dragging* supposes reluctance, and therefore tardiness, may be a frequentative from *Drych*, which seems anciently to have been used as a *v.* V. *Drychyn*; or from Su.G. *droe-ja*, Isl. *treg-a*. V. DREICH.

DRING, *adj.* Slow, dilatory, S. B.

I'll wad her country-lads shall no be *dring*
In seeking her, and making us to rue
That ever we their name or nature knew.
Ross's Helenore, p. 93.

To DRING, DRINGE, *v. n.* To make a noise such as that of a kettle before it boils.

While kettles *dringe* on ingles dour,
Or clashes stay the lazy lass,
Thir sangs may ward ye frae the sour,
And gayly vacant minutes pass.
Ramsay's Poems, ii. 198.

Is this a peculiar application of the preceding *v.*, because of the slow motion of water in this state? It may, however, have some affinity to Isl. *dryn-ia*, mugire; drungin, ravus et grandis sonus. *Sing* is synon. S.

DRING, *s.* "The noise of a kettle before it boils;" Gl. Ramsay.

DRING, *s.* 1. One in a servile state; perhaps expressive of equal contempt with the designation *slave*.

—I haif heir, I to the tell,
Ane nobill kaip imperiell,
Quhilk is not ordanit for *dringis*,
Bot for Duikis, Empriouris, and Kingis;
For princely, and imperiall fulis.
Lyndsay, *Pink. S. P. R.* ii. 97.

Perhaps it is used in a similar sense by Polwart.

Dead *dring*, dry'd sting, thou will hing, but a sunyie. *Watson's Coll.* iii. 32.

2. A miser, a niggardly person.

Wer thair ane king to rax and ring
Amang gude-fallowis cround,
Wrechis wald wring, and mak murnyng,
For dule thay suld be dround:
Quha finds ane *dring*, owdir auld or ying,
Gar hoy him out and hound.
Bannatyne Poems, p. 183. st. 3.

Wrech, i. e. wretch, is evidently used as synon. with *dring*, which is also contrasted with the character of *gude-fallowis*, or those who spend their money freely. It might seem to be derived from Belg. *dring-en*, to press. V. *Dring*, v. 1. But its primary sense refers us to Su.G. *dreng*, a servant. This indeed primarily signifies, vir fortis; and, even in its secondary and modern sense, implies no idea of meanness; except what may be viewed as attached to a state of servitude. It must be observed, that *drench* occurs in Doomsday-book, as denoting those who are subject to a feudal lord, or a certain class of vassals; L. B. *dreng-us*, *threng-us*. The term might thence come to signify any mean creature.

DRINK-SILVER, *s.* A vale given to servants, S. I find it used in a metaph. and religious sense in one passage.

"A drink of Christ's love, which is better than wine, is the *drink-silver* which suffering for his Majesty leaves behind it." Rutherford's Lett. P. II. ep. 28.

DRYNT, *pret.* Drowned.

Quhilk of the goddis, O Palinurus,

The vs bereft, and *drynt* amyd the se?
Doug. Virgil, 175. 21.

Su.G. *draenk-a*, A. S. *drenc-ean*, *adrenc-an*, mergere; *adrenct*, mersus, drowned; Somner.

DRITHER, *s.* Dread, &c. V. DREDOUR.

To DRIZZEN, *v. n.* 1. To low as a cow or ox, Ang. The term seems rather to denote a low and mournful sound, as synon. with *Croyn.*

2. Applied to a lazy person groaning over his work, S. O.

Teut. *druyssch-en*, strepere, stridere, susurrare; Kilian. Germ. *dreusch-en*, sonare, Isl. *thrusk-a*, strepere.

To DRIZZLE, *v. n.* "To walk slow;" Gl. Shirr. Isl. *drosl-a*, to follow reluctantly; adhaerere, consectari haesitanter; *drasl-ast*, desultorie feror et succusatim; G. Andr. p. 52. 54.

DRIZZLING, *s.* Slaver; Gl. Shirr.

This seems merely the E. word *drizzling* used metaph.

To DROB, *v. a.* To prick, as with a needle or other sharp instrument, Ang. syn. *brog*, *brod*.

I can hardly think that this is from *brod*, by transposition. It may be allied to Su.G. *drabb-a*, to strike; Isl. *drep-a*, id. also to pierce, perforare; G. Andr. p. 53. 54. Hence,

DROB, *s.* A thorn, a prickle, Perths.

DRODDUM, *s.* Expl. "the breech;" A. Bor. id.

O for some rank, mercurial rozet,—
I'd gie you sic a hearty doze o't,
Wad dress your *droddum*.
To a Louse, *Burns*, iii. 229.

DROG, *s.* A buoy sometimes attached to the end of a harpoon line, when the whale runs it out, S. perhaps from *drag*.

DROGAREIS, *pl.* Drugs.

"The unyementis & *drogareis* that our forbearis vsit mycht not cure the new maledyis." Bellend. Cron. Fol. 17. b.

Fr. *drogueries*, id.

DROICH, *s.* A dwarf, a pigmy, *droch*, S. B. Clydes.; *dreich*, Border.

Hence one of the Poems in the Bann. Collection is entitled, "Ane little Interlud, of the *Droichis* part of the Play," p. 173.

Duerwe and *Duerg* are used by Thomas of Ercildone.

The *duerwe* y seighe her ginne,
Ther he sat in the tre.
Sir Tristrem, p. 116. V. DUERGH.

A. S. *dweorh*, Dan. *dwaerg*, Isl. Sw. *dwerg*, Belg. *dwergh*, Germ. *zwerg*, id. Skinner mentions *durgen* as an E. word of the same meaning. This is more nearly allied to the terms already mentioned than *dwarf*. There is another Isl. word which our *droich* or *droch* still more closely resembles. This is *draug*, pl. *draugur*. It differs somewhat in signification; being rendered, lemures aut defunctorum genii; Ol. Lex. Run. Gl. Landnamabok.

Shaw gives *droich* as a Gael. word signifying *dwarf*; also written *troich*. But I strongly suspect that it has been borrowed from the Lowlanders; as none of the terms mentioned by Lhuyd have any similarity.

Junius says that he cannot discover the origin of the Northern designations for a dwarf. But A. S. *dweorh* may be allied to MoesG. *drauhs-na* a crumb, a fragment; and Isl. *drog* denotes any object very minute, minutissimum quid et fugitivum; G. Andr. p. 53. He adds, item, foemella nauci. It seems doubtful, whether he means a very puny female, or one of no value in a moral respect.

In the Northern dialects, *dwerg* does not merely signify a dwarf, but also a *fairy*. The ancient Northern nations, it is said, prostrated themselves before rocks, believing that they were inhabited by these pigmies, and that they thence gave forth oracles. V. Keysl. Antiq. Septent. p. 21. 22. Hence they called the echo *dwergamal*, as believing it to be their voice or speech, from Su.G. *mal-a*, loqui. They were accounted excellent artificers, especially as smiths; from which circumstance some suppose that they have received their name. V. Gl. Edd. Saem. Other Isl. writers assert that their ancestors did not worship the pigmies, as they did the *genii* or spirits, also supposed to reside in the rocks.

DROICHY, *adj.* Dwarfish, S.

"There was Zaccheus, a man of a low stature, that is, a little *droichy* body."—Presb. Eloq. p. 129.

DROILE, *s.* *Deuil's Droiles.*

"With fierie lookes,—hee shall behold these deuil's *droiles*, doolefull creatures." Z. Boyd's Last Battell, p. 677. 678.

This ancient word may signify a bondslave; Isl. *driole*, mancipium; G. Andr. p. 55. But perhaps it is rather allied to Teut. *drol*, trullus, drollus. Vulgo dicitur, daemonum genus, quod in omni laborum genere se videtur exercere, cum tamen nihil agat, Kilian; q. a lubber fiend. Dan. *drol*, a demon; Su.G. *troll*, a spectre, *troll-a* to use enchantments; Ihre, in vo. Isl. *troll*, giganteum genus; G. Andr. daemon, monstrum; Verel.

DRONACH, *s.* Penalty, punishment.

"I'se gar ye dree the *dronach o't;*" I will make yo do penance for it; or abide the consequences, proverb. phrase, S. B. *drither*, synon. V. DREDOUR.

DROTES, *pl.* Nobles, or persons of quality, belonging to a court.

With riche dayntes on des thi *drotes* are dight;
And I in danger, and doel, in dongon I dwelle.
Sir Gawan and Sir Gal. i. 15.

Su.G. *drott*, a lord; Isl. *drottin*, A. S. *drihten*, are evidently from the same source. V. DRIGHTIN. According to Snorro Sturleson, *drott* was the term used to denote one who served in the royal hall.

DROUBLY, DRUBLIE, *adj.* 1. Dark, gloomy, troubled.

Into thir dark and *drublie* dayis,
Quhan sabill all the hevin arrayis,—
Nature all curage me denyis
Of sangs, ballatis, and of playis.
Dunbar, *Maitland Poems*, p. 125.

2. Muddy; applied to water.

Syne come he till a wonder grisely flude,
Droubly and depe that rathly down can ryn.
Henrysone's Traitie of Orpheus King, *Edin.* 1508.

Teut. *drocf*, turbidus, turbulentus. A. S. *dryfan* vexare. V. synon. DRUMLY.

DROUERY, Drourt, *s.* 1. Illicit love.

Thai fand in till his coffer
A lettyr that him send a lady,
That he luffyt per *drouery*,
That said quhen he had ymyt a yer
In wer, as a gud bachiller,
The awenturis castell of Douglas,
That to kepe sa peralus was;
Than mycht he weile ask a lady
Hyr amowris, and hyr *drouery*.
Barbour, viii. 492. 498. MS.

I cannot agree with Mr Macpherson in thinking that *drwry*, Wynt. vi. 2. 101. signifies "truth in love, or true love." It certainly has the same meaning as in the passage quoted above. Warton errs still more remarkably, in rendering this "modesty, decorum." In this he seems to have followed Hearne, who explains it, "modesty, sobriety," as used by R. Glouc.

Wymmen ne kepte of no kyngt as in *druery*,
Bote he were in armys wel yprowed, & atte leste thrye. *P.* 191.

Kyngt is for knight, *thrye*, thrice. Here it may simply mean love.

2. A love-token.

And suffir Tyrianis, and all Liby land
Be gif in *drowry* to thy son in hand.
Doug. Virgil, 103. 21.

The phrase *luf droury* is also used by Doug.

3. A gift of any kind.

——The Sidones Dido
Begouth to big ane proud tempil of Juno,
With *drouryis* sere, and giftis of riches.
Doug. Virgil, 27. 1.

Drury is used O. E. in the same general sense, for any sort of gift, or perhaps as synon. with *treasure*.

When all *treasures* are tried, quod she, truth is the best;
I do it on *Deus charitas*, to deme the sothe,
It is as dere worth a *drury*, as dere God him selfe.
P. Ploughman, Fol. 5. b.

Mr Pink. properly refers to O. Fr. *drurie*, la vie joyeuse; from *druc*, a concubine. V. Gl. Romm. de la Rose. The origin is probably Teut. *drut*, *druyt*, faithful; Germ. *draut*, id. also, dear, carus, dilectus; corresponding to C. B. *drud*, id. Germ. *draut*, *s.* denotes a friend; Franc. *drut*, and *drutinna*, amica; whence, according to Wachter, *drue* and *druerie*. Ital. *drudo*, a lover, a pander; amant. C'est proprement le rufien d'une femme; Veneroni.

To DROUK, *v. a.* To drench, to soak, S.

——Al *droukit* and forwrocht
Thay saiffit war, and warpit to the coist.
Doug. Virgil, 326. 29.

Our good old Z. Boyd uses the term with respect to Jonah.

"—Heare how the *drouked* man sang at last. *Yet hast thou brought up my life*," &c. Last Battell, 302.

Rudd. views it as formed from *douk*, by the interposition of *r*. Lye mentions the A. S. phrase, *on drugunge*, Psa. 77. 20. rendering it, aquosus. This seems radically the same with *Drake*, q. v. It may be added, that Fr. *drug-er* is to moisten, to wet thoroughly.

DROUTH, *s.* 1. Drought, S.

The balmie dew throw burning *drouth* he dryis,
Quhilk made the soil to savour sweit, and smell
By dewe that on the nicht before down fell.
K. James VI. Chron. S. P. iii. 488.

2. Thirst, S.

"Is it possible, that my *drouth* can be slokned with that drinke, that passed neuer ouer my halse?" Bruce's Serm. on the Sacr. B. 7. b.

"He speaks in his drink, what he thought in his *drouth*;" S. Prov. "What sobriety conceals, drunkenness reveals;" E. Prov. Kelly, p. 134.

Mr Tooke properly mentions A. S. *drugoth*, (siccitas, ariditas,) as the immediate origin; adding, that this is the third pers. sing. of the *v. drig-an*, *drug-an*, arescere, to dry. *Dryth* and *drith* were used for drought, O. E. Divers. Purley, II. 413. 414.

Drouthy, *adj.* 1. Droughty, applied to the weather, S.

2. Thirsty, S.

—Though this night he drink the sea,
The morn he'll e'en as *drouthy* be.
Pennecuik's Poems, 1715. p. 124.

DROW, *s.* A fainting fit, a sort of convulsion; also, a state of partial insensibility in dying persons, Ang.

E. *throe*, from A. S. *throw-ian*, pati; Isl. *thraa*, aegritudo, *cg thrae*, aegre fero, moerens desidero; G. Andr. p. 267. Teut. *droev*, moerens, dolens.

DROWP, *s.* A feeble person.

Bot I full craftelie did keip thai courtlie weidis,
Quhill efter deid of that *drowp*.——
Dunbar, *Maitland Poems*, p. 58.

He also uses *droup* as an adj. p. 51.

Teut. *droef*, moestus; Isl. *draup-a* tristari.

DRUBLIE. V. Doubly.

To DRUG, *v. a.* To pull forcibly, to tug, to drag, S.

——Richt ernistle thay wirk,
And for to *drug* and draw wald neuer irk.
Doug. Virgil, 47. 1.

Then in a grief he did her hail,
And *drugged* both at main and tail,
And other parts he could best wail.
Watson's Coll. i. 40.

It is sometimes contrasted with *draw*.

Than better sone to *drug* nor lait to *draw*.
Lament. L. Scotl. Fol. 5. b.

This seems to have been a prov. expression, signifying that it is preferable to use strong measures in proper season, than such as are more feeble when it is too late.

It is also used by Chaucer.

—At the gate he proffered his service,
To *drugge* and draw, what so men wold devise. *Knightes T.* v. 1418.

Rudd. views it as corr. from *rug*. But it is radically the same with *draw*; only the guttural sound is retained, as denoting that the action is more forcible.

Drug, *s.* A rough or violent pull, S. B.

They—lasht him on before wi' birken wands,
About his houghs, and round about his lugs;

And at his hair loot mony unco *drugs*.
Ross's Helenore, p. 47.

DRUGGARE, *adj.* Drudging, subjected to labour.

Of bestis sawe I mony diuerse kynd;—
The slawe asse, the *druggare* beste of pyne.
King's Quair, v. 4.

Isl. *droogur*, tractor, bajulus; G. Andr.

DRUM, *adj.* Dull, melancholy, S. B. V. DRAM.

DRUM, *s.* A knoll; a ridge, S.

"On these grounds, and neighbourhood,—there are many of these singular ridges of nature called here *Drums* [dorsum]; perhaps 10 to 12 of them within a small space of each other. They have all a parallelism to one another, and decline eastward.—— There are many of these *drums* in the neighbourhood, in the parishes of Alyth and Rattray, and in the Stormont, which have the same parallelism and position with the above." P. Bendothy, Perths. Statist. Acc. xix. 342.

Gael. Ir. *druim*, the back or ridge of a hill, C. B. *trym*. Hence *Drum-Albin*, a name given to the Grampian mountains; according to Adomnan, *Dorsum Britanniae*, q. the back or ridge of Britain; a name proper enough, as this ridge divides the country into two parts.

It is applied, S. B. to little hills, which rise as backs or ridges above the level of the adjacent ground. The use of this term corresponds with the metaph. sense in which Lat. *dorsum* frequently occurs. V. Now.

To DRUMBLE, *v. n.* To raise disturbance, like one who stirs mud.

As from a bow a fatal flane,
Train'd by Apollo from the main,
In water pierc'd an eel;
Sae may the patriot's power and art
Sic fate to souple rogues impart,
That *drumble* at the commonweal.
Ramsay's Poems, i. 376.

It is still used as a *v. a.*, in a literal sense. V. the adj.

DRUMLY, DRUMBLY, *adj.* 1. Dark, troubled.

The *drumly* schour yet furth ouer all the are
Als blak as pyk, in bubbis here and thare.
Doug. Virgil, 151. 8.

2. Muddy, thick; *drumley*, A. Bor. id.

Fra thine strekis the way profound anone,
Depe vnto hellis flude of Acherone,—
Drumly of mude, and skaldand as it war wode.
Doug. Virgil, 173. 38.

3. Having a gloomy aspect S.

Some said my looks were groff and sour,
Fretfu', *drumbly*, dull, and dowr.
Ramsay's Poems, i. 306.

"Good fishing in *drumly* waters;" Ramsay's S. Prov. p. 28.

Rudd. views it as corr. from Fr. *troublé*, id. Sibb. from Teut. *turbelen*. But it seems rather a derivative from Teut. *droef*, turbidus, feculentus; if not from the same origin with DRAM, q. v. *Drumbled* is used in the same sense, A. Bor. *The ale is drumbled*, i. e. disturbed, muddy. "Look how you *drumble*," Shaksp. i. e. how confused you are. Lambe's Notes, Batt. Floddon, p. 71. *Druve*, Cumb. "a muddy river;" Gl. Grose.

4. Confused; applied to the mind.

——The Muse ne'er cares
For siller, or sic guilefu' wares,
Wi' whilk we *drumly* grow, and crabbit,
Dour, capernoited, thrawin gabbit;
And brither, sister, friend and fae,
Without remeid o' kindred, slae.
Fergusson's Poems, ii. 90.

5. Troubled, applied to the state of public matters, S.

"This was about the time appointed for our Parliament in the midst of May. We little expected the holding of it in so *drumly* a season." Baillie's Lett. i. 163.

To DRUNE, *v. n.* To low in a hollow or depressed tone; to moan, or complain with a low and murmuring voice. *To drune like a cow*, Ang. *Croyn*, *crune*, synon.

Isl. *dryn-ia*, mugire, Sw. *droen-a*. *Droena som en tiur*, to bellow as a bull; *gaa och droena*, to go moping; Wideg. Isl. *dryn*, mugitus; Verel. Ind.

DRUNT, *s.* A drawling mode of enunciation, S.

Isl. *drun-r*, mugitus; *drungin*, ravus et grandis sonus; G. Andr. p. 55. Dan. *drunt-er*, however, signifies to loiter, to linger. V. DRANT.

DRUNT, *s.* Pet, sour humour, S. *strunt*, *strue*, synon.

—Mallie, nae doubt, took the *drunt*,
To be compar'd to Willie.
Burns, iii. 129.

Sibb. refers to "Sw. *drunt*, emansor," a truant. But it seems rather allied to O. Fland. *drint-en*, to swell, turgere, tumescere; which may be from the same root with Isl. *dramb*, pride, fastus, superbia.

DRUSH, *s.* Atoms, fragments, synon. *smash*.

——He hit her on the shouder,
That he dang't all to *drush* like powder,
He laid it on so sicker. *Watson's Coll.* i. 44.

This word seems radically related to MoesG. *drauhsna*, a crumb, a fragment; from *drius-an*, to fall; whence *draus*, *drus*, casus, *ruina*, and *draus-jan*, *af-draus-jan*, ex alto precipitare; also, Su.G. *dross-a*, cadere; and perhaps Belg. *ge-druysch*, immanis fragor magnae alicujus molis ex improviso diruptae ac procidentis; Jun. Goth. Gl.

To DRUTTLE, *v. n.* 1. To be slow in motion, to make little progress in walking; *Druttlin*, slow, S.

2. To trifle about any thing in which one is engaged, S.

Teut. *dreutel-en*, pumilionis passus facere, gradi instar nani; Kilian. Germ. *drottel-n*, *trottel-n*, to walk in a slow and lazy manner, like one who is fatigued. This Wachter derives from Su.G. *trott*, *troett*, lassus, *troett-a*, fatigare, corresponding to MoesG. *us-trud-jan*, fatigari, Su.G. *tryt-a*, to vex, *foer-tryt-a*, to be slow. Isl. *trütill*, curso parvulus; from *trite* cursito.

DRWRY, V. DROUERY.

DUALM, DWALM, DWAUM, *s.* 1. A swoon, S.

But toil and heat so overpowr'd her pith,
That she grew tabetless, and swarft therewith:—
At last the *dwaum* yeed frae her bit and bit,
And she begins to draw her limbs and sit.
Ross's Helenore, p. 25.

2. A sudden fit of sickness, S.

The day it was set, and the bridal to be,
The wife took a *dwam*, and lay down to die;
She main'd and she grain'd out of dolour and pain.
Ritson's S. Songs, i. 129.

Rudd. renders *dualmyng*, levis animi defectus, justly observing that it is synon. with E. *qualm*, which Skinner defines, deliquium animi brevior. But the former is mistaken in viewing both these terms as from the same origin. He has not observed, that the very word *dualm* is mentioned by Junius, and expl. nearly in the same manner. Willeramo *dualm* est caligo mentis quodam veluti stupore correptae; Gl. Goth. He refers to Belg. *bedwelmtheyd* as synon.; and views both as allied to MoesG. *dwala*, stultus, fatuus, *dwalm-on*, insanire, A. S. *dwolian*, *dwel-ian*, errare, vagari, Alem. *duel-en*, Belg. *dwael-en*; vo. *Dwala*. Teut. *bedwelm-en*, concidere animo, deficere animo, exanimari, vertigine corripi; Kilian. Wachter derives *dwalm* from Germ. *dolen*, *dwal-en*, stupere, stupidum esse. This word has, indeed, the same affinities with Doil'd, q. v.

Dualmyng, Dwauming, *s.* 1. A swoon.

—To the ground all mangit fell scho doun,
And lay ane lang time in ane dedely swown,
Or ony speche or word scho mycht furth bringe;
Yit thus at last said eftir hir *dualmyng*.
Doug. Virgil, 78. 18. V. Dualm.

2. It is metaph. applied to the failure of light, the fall of evening, S. B.

Ae evening, just 'bout *dwauming o' the light*,
An auld-like carle steppit in, bedeen.
Shirrefs' Poems, p. 144.

DUB, *s.* 1. A small pool of rain-water, a puddle, S. A. Bor.

——————He
Ane standand stank semyt for to be,
Or than a smoith pule, or *dub*, loun and fare.
Doug. Virgil, 243. 3.

The cry was so ugly of elfs, apes and owles,
That geese and gaisling cryes and craiks,
In *dubs* douks down with *duiks* and draiks.
Polwart, Watson's Coll. iii. 21. 22.

2. A gutter, S.

Ir. *dob*, a gutter; Celt. *dubh*, canal, Bullet. The root perhaps is Isl. *dy*, lacuna, seu parva aquae scatebra; G. Andr. p. 49. Locus voraginosus, paludinosus; Verel. Ind. The latter mentions Sw. *diup* as a synon. term, as well as Isl. *dok*.

DUBLAR, s.

My berne, scho sayis, hes of hir awin,—
Dischis and dublaris nyne or ten.
Bannatyne Poems, p. 158. st. 3. V. Dibler.

DUCHERY, s. Dukedom, dutchy.

"*Robert Duk of Normandy deceissit but ony succession of his body, be quhais deith the duchery* come to Hary Bewcleir his brothir." Bellend. Cron. B. xii. c. 17.

Fr. *duché*, id.

DUCK, *s.* A leader. V. Duke.

DUCK, *s.* Sail-cloth. V. Doock.

DUD, *s.* 1. A rag, S.; *duds*, rags, A. Bor.

"Every *dud* bids another good day;" S. Prov. "spoken of people in rags and tatters;" Kelly, p. 109.

This choice is just as unco as the last,—
A hair-brain'd little ane wagging a' wi' *duds*.
Ross's Helenore, p. 40.

Hence *daily dud*, the dish-clout; S. B. because, as it is generally a tattered cloth, it is in constant use.

2. *Duds*, *dudds*, pl. Clothing, that especially which is of inferior quality, S. *Duds*, clothes; *dudman*, a scarecrow; also, a ragged fellow; West. E. V. Gl. Grose.

I dar nocht cum yon mercat to,
I am so evvil sone-brint;
Among yon marchands my *dudds* do?
Peblis to the Play, st. 4.

Shame and sorrow on her snout, that suffers thee to suck,——
Or when thy *duds* are bedirten, that gives them a douk. *Polwart, Watson's Coll.* p. 15.

But or thay twynd him and his *dudis*,
The tyme of none was tareit.
Chron. S. P. i. 381.

i. e. It was past midday before they stripped him of his clothes.

Shaw mentions Gael. *dud*, a rag, and *dudach*, ragged. This may be allied to C. B. *diod*, to put off, exuere; Davies. But the word is most probably of Goth. origin. Isl. *dude* denotes a lighter kind of clothing, indumentum levioris generis; *Ad dude ein upp*, levidensa alium vestire. Gr. ἔνδυω has been mentioned as allied. Belg. *tod*, *todde*, a rag.

As *duds* is commonly used by the vulgar to denote the clothes worn by them when at work, it seems to be the same with the Isl. word. It may have been transferred to *rags*, as the secondary sense, because people are not nice about their working apparel, and often wear it after it is tattered. Could we suppose that the Isl. word had ever signified rags, we might deduce it from *dya*, imperf. *dude*, pendere facio; *dudis*, motabat, quassabatur, (G. Andr. p. 50. 54) as rags or tatters are shaken by the wind, or by the motion of the wearer.

Duddy, *adj.* Ragged, S.

There little love or canty cheer can come
Frae *duddy* doublets, and a pantry toom.
Ramsay's Poems, ii. 81.

DUDDROUN, *s.*

Schaw me thy name, *Duddroun*, with diligence,
Lyndsay, Pink. S. P. R. ii. 53.

"Ragged slut," Pink.

Bot to indyte how that *Duddroun* was dycest.
Drowpit with dregs, quhinperand with mony quhrine,
That proces to report it war ane pyne.
Lyndsay's Warkis, 1592, p. 298.

Mony sweir bumbard belly-huddroun,
Mony slute daw, and slepy *duddroun*,
Him servit ay with sounyie.
Dunbar, Bannatyne Poems, p. 29. st. 7.

Lord Hailes thinks that "it means a ghost, from A. S. *dydrunyha*, [more properly, *dyderunga*] phantasma." But the learned writer has been misled by mere similarity of sound. It may signify, tatterdemalion, a person in rags, from *Dud*, q. v. This view would agree tolerably well with the connexion. It seems doubtful, however, whether it

does not rather denote a sluggard; as allied to Isl. *dudr-a*, to act in a remiss and slovenly manner; factito, pro remissa et tenui actione ponitur; *dudur*, remissa ac segnia opera; G. Andr. p. 54.

DUDE, for *do it*, S.

Bot thay that did mak this ordour,
I trow sall proue it to be gude:
The Clerk said, Quha is he will *dude?*
Dial. Clerk and Courteour, p. 28.

To DUEL, Duel, Duell, Dwell, *v. n.* 1. To delay, to tarry, to procrastinate.

Brasand and halesand thay *duel* al nycht and day.
Doug. Virgil, 153. 39. Morantur, Virg.

"Do way," quoth scho, "ye *dwell* too lang."
Maitland Poems, p. 190.

2. To continue in any state or situation, to remain.

——Schyr Thomas *duelt* fechtand
Quhar Schyr Rauff, as befor said I,
Withdrew him.——
Barbour, xviii. 434. MS.

3. To cease or rest; used obliquely.

Quhat set yow thus, scho said, so God yow saiff,
Fra violent wer at ye lik nocht to *duell?*
Wallace, viii. 1322. MS.

4. *Dwelt behind* is used passively, as equivalent to *left behind.*

The Erle of the Leuenax was,—
Lewyt behynd with his galay
Till the King wes fer on his way.
Quhen that thai off his cuntré
Wyst that so *duelt behynd* was he,
Be se with schippys thai him soucht.
Barbour, iii. 596. MS.

It frequently occurs in O. E. as signifying to tarry; and also to remain.

And prayed them for to *dwell*
And theyr aventures to tell.
Rom. R. Cueur de Lyon.

Of them, that wryten us to fore
The bokes *dwelle.*
Gower, Conf. Am. Prol. Fol. i.

And ye wolle a while *duelle,*
Of bold batailles I wole you telle.
Otuel, Auchinleck, MS. V. Sir Tristrem, Intr. cxxi.

Alem. *duual-en*, Su.G. *dwal-a*, *dwael-ias*, Dan. *dwal-er*, id. Isl. *duel*, moror, cunctor. Here we discover the primary signification of E. *dwell.* Ihre derives Su.G. *dwal-a* from *dwala*, stupor, as primarily denoting stupidity of mind, then, fluctuation and delay.

Duelling, *s.* Delay, tarrying.

Quhen that the King herd that tithing,
He armyt him, but mar *duelling.*
Barbour, vii. 565. MS. V. the *v.*

Godwin unjustly censures Chaucer for his use of this word, in rendering the following verse of Boethius in his *Consolatio Philosophiae.* Protrahit ingratas impia vita *moras.* "Myne unpitous life dráweth along ungreable dwellynges." "Here," says the biographical writer, "if we should affirm that Chaucer himself unquestionably understood the last word of the line, we must at least admit that his version would never convey the true sense to a mere English reader, and that the word *dwellynges* must be interpreted by such a person, not as a denomination of time, which is its meaning in Boethius, but as a denomination of place." Life of Chauc. ii. 82. 83.

Not only did Chaucer himself understand the Lat. word, but the sense he gave of it was strictly proper, according to the use of the term *dwellynge* in that age. Ancient writers, however, are often censured by the moderns, merely in consequence of the partial information of their judges.

DUERGH, *s.* A dwarf.

Ane *Duergh* braydit about, besily and bane,
Small birdis on broche, be ane brigh fyre.—
Than dynnyt the *Duergh* in angir and yre.
Gawan and Gol. i. 7. V. Droich.

DUKE, Duck, *s.* A leader, a general.

Duke Hannibal, as many authors wrait,
Throw Spenyie came be mony a passage strait.
Vertue and Vyce, Evergreen, i. 45.

Dere Duckis. V. Gyre Falcons.

Here the term is evidently used according to the sense of Lat. *dux.*

DUKE, Duik, *s.* A duck, S.

Thré dayis in dub amang the *dukis*
He did with dirt him hyde.
Bannatyne Poems, p. 22. st. 15. V. Dub.

DULCE, *adj.* Sweet; Lat. *dulcis.*

—In that buik thair is na heresie,
Bot Christis word, right *dulce* and redolent.
Lyndsay, S. P. R. ii. 131.

DULDER, *s.* Any thing large, S. B. Belg. *daalder*, a slice.

To DULE, *v. n.* To grieve, to lament.

——Certis, we wemen
We set us all fra the sichte to syle men of treuth:
We *dule* for na evil deidis saw it be device halden.
Dunbar, Maitland Poems, p. 61.

Fr. *doul-oir*, Lat. *dol-ere.*

Dule, Dool, *s.* Grief, S.; *dole*, E.

Makbeth Fynlayk and Lulawch fule
Oure-drevyn had all thare dayis in *dule.*
Wyntown, vii. 1. 4.

"To sing dool," to lament, to mourn; Shirr. Gl.

The term is sometimes used adjectively.

"Efter proscriptioun of the men, come syndry ladyis of Scotland arrayit in thair *dule* habit, for doloure of thair husbandis, quhilkis war slane in this last battall." Bellend. Cron. B. vi. c. 18.

How many fereteris and *dule* habitis schyne
Sal thou behald!—— *Doug. Virgil*, 197. 32.

Fr. *dueil*, Gael. *dóilghios*, C. B. *dolur*; all from Lat. *dolor*, id.

DULE, Dool, *s.* The goal in a game. The term is most commonly used in pl.

—Fresche men come, and hailit the *dulis*,
And dang thame doun in dailis.
Chr. Kirk, st. 22.

"A well-known phrase at foot ball. When the ball touches the goal or mark, the winner calls out, Hail! or it has *hail'd the dule.*" Tytler, p. 187.

The term is here used figuratively, to denote victory in fight.

"The object of the married men was to hang it, [the ball] i. e. to put it three times into a small hole in the moor, the *dool* or limit on the one hand; that of the batchelor's was to drown it; i. e. to dip it three times into a deep place in the river, the limit on the other." P. Scone, Perths. Statist. Acc. xviii. 88.

"In the game of *golf* as anciently played, when the ball reached the mark, the winner, to announce his victory, called, Hail *dule!* Chron. S. P. ii. 370, N.

Sibb. has properly observed, that Teut. *doel* is aggesta terram in quam sagittarii jaculantur sagittas; and *doel-pinne*, scopus, or the mark.

O. E. *dole* seems to have been used in a sense nearly allied to our *dule*.

"The Curate, at certain and convenient places, shall admonish the people to give thanks to God, in the beholding of God's benefits; for the increase and abundance of his fruits upon the face of the earth, with the saying of the 103d Psalm, &c. at which time the Minister shall inculcate these or such sentences. 'Cursed be he that translateth the *bounds* and *doles* of his neighbour." Injunct. 19 Eliz. ap. Brand's Pop. Antiq. p. 266.

Phillips defines *doles* or *dools*, "certain balks or slips of pasture left between the furrows in plough'd lands;" Dict.

DULL, *s.* Hard of hearing; a common Scoticism.

"*Dull*, used erroneously for deaf." Sir John Sinclair's Observ. p. 101.

DULLY, *adj.* V. DOLLY.

DULSE, *adj.* Dull, heavy, S. B.; most probably from Isl. *dollsa*, appendere ignavum, G. Andr. p. 50.

DULSE, *s.* The fucus, a species of sea-weed which is eaten in S.

"*Dulse* is of a reddish brown colour, about ten or twelve inches long, and about half an inch in breadth: it is eat raw, and then reckoned to be loosening, and very good for the sight; but if boiled, it proves more loosening, if the juice be drank with it." Martin's Western Isl. p. 149.

"Fishermen— go to the rocks at low tide, and gather the fucus palmatus, *dulse;* fucus esculentus, *badderlock;* and fucus pinnatifidus, *pepper dulse*, which are relished in this part of the country, and sell them." P. Nigg, Aberd. Statist. Acc. vii. 207.

"Palmated or sweet Fucus. Anglis. *Dulse* or *Dils*. Scotis." Lightfoot, p. 933.

"Jagged Fucus, Anglis. *Pepper Dulse*. Scotis." Ibid. p. 953.

"Ulva montana. Mountain Laver. Anglis. *Mountain Dulse*. Scottis." Ibid. p. 973.

Gael. *duilliasg*, Ir. *dulisk*, id. It might almost seem to have received its name from Isl. *dolls-a* mentioned above, which also signifies, to hang loose, hacrens appendere, pendulum; as it adheres in this manner to the rocks.

DUM TAM, a bunch of clothes on a beggar's back, under his coat, S B.

This seems to be a cant phrase, denoting that although this is carried as beggars carry their children, it is a *mute*.

To DUMFOUNDER, *v. a.* To confuse, S., to stupify, to stun; used both as to the body and the mind, denoting either the effect of a fall, or a blow, or of a powerful argument, S.; *dumbfounded*, perplexed, confounded, A. Bor.

Johns. only mentions *dumb* as the origin. But this seems awkwardly coupled with Fr. *fondre*, to fall; whence E. *founder*. Perhaps the first part of the word is from Dan. *dum* stupid.

DUMBIE, *s.* pron. *Dummie*. One who is *dumb*, S.

—In the end these furious cryers
Stood silent like Observant Friars,
Or like to *Dumbies* making signs.
Colvil's Mock Poem, P. ii. p. 22.

Auld gabbet Spec,— was sae cunning,
To be a *dummie* ten years running.
Ramsay's Poems, ii. 362.

"*Dummie* canna lie;" Ferguson's S. Prov. p. 10.

"Let the bypast life of a man praise him in his death: all men are lyers, but *Dummie cannot lye*." Z. Boyd's Last Battell, p. 1049.

It may deserve to be noticed here, that Heb. דום, *dum* signifies, siluit, דמם *damam*, id.

DUMMOND. V. DINMONT.

To DUMP, *v. a.* To beat, to strike with the feet, Ang.

This is so nearly allied, both in sound and sense, to E. *thump*, that it seems radically the same word. The latter is derived, according to Skinner, from Ital. *thumbo*, a powerful and sonorous stroke. This, as well as the S. and E. verbs are most probably allied to Sw. *domp-a*, rudius palpare, *domp-a* vel *dimpa*, praeceps cadere. Seren. vo. *Thump*, N.

DUMPY, *adj.* Short and thick. It is also used as a *s.*, S.

Isl. *doomp*, ancillula crassa et gravis, G. Andr. p. 46. The phrase, *a thumping boy*, applied to a lusty wellgrown boy, ought perhaps to be traced to the same origin.

DUMSCUM, *s.* A game of children, much the same as *pallall*, or the *beds*.

DUN, *s.* A hill, eminence, S.

"There are four or five moats in different parts of the parish: one of which, *(the Dun of Boxeland)*, is very remarkable." P. Borgue, Kirkcudb. Statist. Acc. xi. 40.

"No word in the English language accurately determines the form of that rising ground, which is known in Scotland by the Celtic term, *dun*." Statist. Acc. vii. 615.

This word has the same signification in Celt. and A. S. In Belg. *duyn* is a down or sandy hill. There is no sufficient reason, therefore, to suppose that, wherever this term is found in the composition of the name of a place in S., it must have been imposed by the Celts. *Dunholm* was the A. S. name of Durham, from *dun*, mons, and *holm*, insula amnica. There is still *Dunmow* in Essex, *Dunstable* in Bedfords., *Dunwick* in Sussex, *Dunkirk* in the Netherlands, &c. &c. A. S. *dun-elfas*, the fairies of the mountains; *dun-saetas*, inhabitants of the mountains; *dun-land*, hilly ground; *Oliuetes dune*,

mount Olivet, Mat. xxvi. 30. Somner, however, and Cluverius, view this as radically a Celt. word. V. Germ. Antiq. Lib. i. c. 7. ii. c. 36.

To DUNCH, *v. a.* To push or jog with the fist or elbow, S.; synon. *punch, jundie.*

This is precisely the sense of Teut. *dons-en*; as explained by Kilian, pugno sive typhae clava in dorso percutere, from *donse*, typha, clava typhae; Su.G. *duns-a*, cum impetu et fragore procedere; *duns-a i backen*, ad terram cum impetu prolabi, Ihre; from *dunt*, ictus. This is evidently allied, although not so intimately as the Teut. *v.* Hence,

DUNCH, *s.* A jog, a push with the elbow, S. V. the v.

DUNCH, *s.* One who is short and thick, S.

DUNCHY, *adj.* Squat, short and thick, S.

DUNDERHEAD, *s.* A blockhead, a numskull, Loth. N. Apparently allied to BEDUNDER'D, DONNART, q. v.

It may be observed, however, that Dan. *dummerhoved* is exactly synon., "a dunce, blockhead," Wolff.

DWMMYSMAN, *s.* A judge.

——Mycht it nevyr fall to thi thoucht,
Before the rychtwys *Dwmmys-man*
Quhat that thow art to say than?—
Wyntown, viii. 5. 201.

This resembles A.S. *domys-daeg*, doomsday, or the day of judgment; Sw. *domare*, a judge.

DWN, *pret.* of the *v. Do.*

This word is frequently used by Wynt. as the *pret.* or *part. pa.*, like A. S. *don*, which admits of various senses in which the E. v. *do* is not used. *In presowne dwn*, killed in prison.

Edward cald of Carnarwen—
Takyn scho gert be rycht swne,
And gert hym *in presowne* depe be *dwne*.
Wyntown, viii. 22. 40.

DUNGEON *of wit*, a phrase common in S. explained in the following extract.

"Before Dr. Johnson came to breakfast, Lady Lothbury said, 'he was a dungeon of wit,' a very common phrase in S. to express a profoundness of intellect, though he afterwards told me that he had never heard it." Boswell's Journ. p. 428. 429.

It must be remembered, however, for the honour of our Scottish intellects, that the allusion is only to the depth, not to the darkness of a dungeon.

Dungeonable, shrewd, A. Bor. Gl. Grose.

DUNGERING, *s.* The dungeon of a castle, or place for confining prisoners.

Stollin he hes the lady ying,
Away with her is gane:
And kest hir in his *dungering*,
Quhair licht scho micht se nane.
Pink. S. P. R. iii. p. 190. st. 3.

V. Doungeoun, whence this by corr.

DUNIWASSAL, DUNIWESSLE, DUIN-WASSAL, *s.* 1. A nobleman.

—— Some, Sir, of our *Duniwessles*
Stood out, like Eglingtoun and Cassils,
And others, striving to sit still,
Were forc'd to go against their will.
Colvil's Mock Poem, P. I. p. 57.

2. A yeoman, a gentleman of a secondary rank.

Among the Highlanders, it seems to denote a cadet of a family of rank, who receives his title from the land which he occupies, although he holds it at the will of the chieftain.

"He was born a *duin-wassal*, or gentleman; she a vassal or commoner of an inferior tribe: and whilst ancient manners and customs were religiously adhered to by a primitive people, the two classes kept perfectly unmixed in their alliances." Garnet's Tour, i. 200.

Borland and his men's coming.
The Camrons and M'Leans' coming,
The Gordons and M'Gregor's coming,
A' the *Dunywastles* coming.
Ritson's S. Songs, ii. 55.

"i. e. Highland lairds or gentlemen," Note.

3. A term, as I am informed, used to denote the lower class of farmers; and generally in a contemptuous way, Ayrs.

Gael. *duine* a man, and *uasal*, noble, well-born, from *uais*, id.; whence *uaisle*, nobility, gentry.

To DUNNER, DUNDER, *v. n.* "To make a noise like thunder," Gl. Sibb. V. BEDUNDER'D.

To DUNT, *v. a.* To strike so as to produce a dull hollow sound, S.

—He *dunted* o' the kist, the buirds did flee.
Jamieson's Popular Ball. i. 304.

To *Dunt* any thing *out*, used metaph.

1. To bring any business to a termination, S.

Then said the Squire, I wiss we hed the priest,
I'm thinking Lindy's all this time in jest;
We sud *dunt out* the boddom o't ere lang,
Nor Lindy mair be chargeable with wrang.
Ross's Helenore, p. 106.

But there is ae thing I'd hae *dunted out*,
And I nae mair sall say this threap about.
Ibid. p. 115.

2. To come to a thorough explanation, when there has been a previous umbrage; to go over the grounds of dissatisfaction that one has with another, and make an end of it, S.

Here there seems to be an allusion to the act of striking upon a cask, till the bottom be driven out.

Su.G. *dunt*, ictus; Isl. *dyn*, *dunda*, tono, *dun-a*; resonare, from *dyn-an*, strepere, to *din*. Thus it appears, that, as in S. the term suggests the idea of the sound emitted, it has originally included the self-same idea; whence *dint-ur*, concussatio; A. S. *dynt*, ictus. Ihre views Lat. *tundo* as a cognate term.

To DUNT, *v. n.* To beat, to palpitate.

My heart's aw duntin, S., my heart beats violently.

I'm sure my heart will ne'er gi'e o'er to *dunt*,
Till in a fat tar-barrel Mause be burnt.
Ramsay's Poems, ii. 171.

Originally, I suppose, *brunt*.

But wi' revenge their hearts had *dunted*
Like ony mell. *Shirrefs' Poems*, p. 262.

Instead of this *v.*, *dunka*, a derivative from *dint*,

is used in Su.G. *Hiertat dunkar*, cor palpitat., id. Isl. V. Verel. p. 54.

DUNT, DOUNT, *s.* 1. A stroke, such especially as causes a flat and hollow sound, S. Doug. uses *Dount*. V. BELLAN.

Ane uther stert upon his feit,
And said, Thow art our blunt
To tak sik office upoun hand;
—— thow servite ane *dunt*
Of me.
Peblis to the Play, st. 12.

The king kens this: Your heavy neives
Guid muckle *dunts* can deal:
Wi' courage and guid counsel, we
Can wrang our faes mair leal.
Poems in the Buchan Dialect, p. 36.

Dunt is used in this sense by R. Gloue.

Wyth hard *dunt* & gret yre to gadere suththe hii come.
—And smyte eyther other her & ther, & hard *duntes* caste. *P.* 185.

2. Palpitation of the heart.

For fear she cow'r'd like maukin in the seat,
And *dunt* for *dunt*, her heart began to beat.
Ross's Helenore, p. 62.

In this sense we speak of a *dunt* proceeding from love, S.

Isl. *dunt*, a stroke given to the back or breast, so as to produce a sound, although there be no effusion of blood; Verel.

DUNTING, *s.* A continued beating, so as to cause a hollow sound; such as that produced by a wooden instrument, or by a stroke on wood, S.

This word frequently signifies, not the striking only, but the sound caused by it.

"We were compelled to fortifie the doors and stairs, and be spectators of that strange hurly burly for the space of an hour, beholding with torch-light forth of the Duke's Gallery, their reeling, their rumbling with halberts, the clacking of their culverins and pistols, the *dunting* of mells and hammers, and their crying for justice." Melvil's Mem. p. 197.

DUNTER-GOOSE, *s.* The Eider duck, anas mollissima; Linn. *Dunter goose*, Sibb. Scot. Lib. 3. p. 21.

"They have plenty both of land and sea fowls: as Eagles, Hawks, Ember-Goose, Claik-Goose, *Dunter-Goose*, Solen-Goose." Brand's Orkn. p. 21.

Perhaps q. *dun-eider* goose, the goose which has *eider down*; or Su.G. *dun*, down, and *taer-a* to gnaw, whence E. *tear*, because it plucks the down from its breast as often as it lays its eggs.

DUNTY, *s.* "A doxy," Gl. Ramsay.

DUNZE. V. DOYN.

DUR, DURE, *s.* Door.

Scho gat hym wyth-in the *dure*.
Wyntown, viii. 12. 69.

A. S. *dure*, Alem. Isl. *dur*, MoesG. *daur*. Belg. *deur*.

DURGY, *adj.* Thick, gross, Loth., as, *a durgy man*, one who is squat and strongly made.

There can be little doubt that this is originally the same with Isl. *driug-r* densus, jugiter vigens. *Dryg*, denso.

DURK, *s.* A dagger, S.

What slaughter made I wi' my *durk*,
Amo' Sarpedon's troop!
Poems in the Buchan Dialect, p. 26.

Dirk is used in the same sense by E. writers. Dr Johns. says this is "an Earse word." Shaw mentions it under *Poniard*. But Lhuyd seems to have been a stranger to it. Sibb. expl. *durk*, "properly concealed dagger. Teut. *dolck*, sica; from Sw. *dolia*, celare, occultare." It is not improbable that it is radically a Goth. word, especially as Isl. *daur* signifies a sword.

To DURK, *v. a.* 1. To stab with a dagger, S.

Had it not been for the Life-guard,
She would have *durkt* him, when she saw
He keeped so the Laird in aw.
Cleland's Poems, p. 15.

2. To spoil, to ruin, S. *stick*, synon. *Dirke* is used in the same sense by Spenser.

To DURKEN, *v. a.* "To affright," Pink.

All the deeren in the delles
Thei *durken* and dare.
Sir Gawan and Sir Gal. i. 4.

Sibb. writes this also *deirken*; q. *eirken*, from *eiry*, fearful." This is by no means a natural etymon.

Dare here seems the same with *dere*, to hurt. It is also probable that *durken* conveys the same idea: the one being formed from A. S. *daer-ian*, *der-ian*; the other from *derig-ian*, nocere.

To DUSCH, *v. n.* 1. To rush, to move with velocity.

On thame we schout, and in thar myd rout *duschit*,
Hewit, hakkit, smyte doun, and all to fruschit
Thay fey Gregiouns.——
Doug. Virgil, 51. 52. Irruimus, Virg.

The fleand schaft Italiane to his hart
Glidand, throw out the schire are *duschit* sone.
Ibid. 303. 7. Volat, Virg. ix. 698.

2. To make a noise in consequence of motion, to twang.

The flane flaw fast with ane spang fra the string,
Throw out the wame and entrellis all but stynt,
The scharp hedit schaft *duschit* with the dynt.
Doug. Virgil, 225. 1.

Perque uterum *sonitu* perque ilia venit arundo.
Virg. vii. 499.

3. *To dusch doun.* To fall with a noise.

Doun *duschis* he in dede thraw all forloist,
The warme blude furth bokkand of his coist.
Doug. Virgil, 291. 13.

Rudd. renders this, to fall upon, to attack; observing that it is much the same with E. *dash*. To this Sibb. assents; adding, "from Dan. *dusk*, a blow, or attack." But as *dash* is allied to this Dan. term, and also to Su.G. *dask-a*, to strike, to beat; our word is far more analogous to Germ. *dosen*, strepitum edere, quatiendo, cadendo, currendo, vel alio quovis modo; Wachter. This is nearly the same with Teut. *does-en*, pulsare cum impetu et fragore; Kilian. To this corresponds Isl. *thoys-a*, *thus-a*, *thys-a*, tumultuose proruere; Verel. *Tha thusti bonder at kongi*; Tum rustici cum strepitu

pedum promovebant versus regem; Heims Kring. T. I. p. 145. V. the *s.*

DUSCHE, *s.* 1. A fall; as including the crash made by it.

The birnand towris doun rollis with ane rusche,
Quhil all the heuynnys dynlit with the *dusche.*
Doug. Virgil, 296. 35.

—— Coelum tonat omne *fragore.*
Virg. ix. 541.

2. A stroke, a blow.

——With mony lasche and *dusche*
The cartaris smate thare hors fast in tene.
Doug. Virgil, 132. 23.

Barbour uses it as synon. with *dynt.*

--He, that in his sterapys stud,
With the ax, that wes hard and gud,
With sa gret mayne raucht hym a *dynt,*
That nothyr hat na helm mycht stynt
The hewy *dusche,* that he him gave.
Bruce, xii. 55. V. also xiii. 147.

Wyntown writes it *dwyhs.*

Than thai layid on *dwyhs* for *dwyhs,*
Mony a rap, and mony a brwhs.
Cron. viii. 16. 119.

Su.G. *dust,* tumultus, fragor; Isl. *thys,* Alem. *thuz, doz; dero uuellono doz,* fragor undarum. It is evidently the same word that is now pronounced *Doyce, douss,* q. v.

DUSCHET, DUSSIE, *s.* "A sort of musical instrument, probably the *doucete* of Lydgate, or *douced* of Chaucer." Gl. Sibb.

Fra Haliglas sone hard this thing,
He toned his *dussie* for a spring.
Legend Bp. St Androis, Poems 16th Cent. p. 315.

Cotgr. mentions Fr. *doussaine,* a certain musical instrument; from Lat. *dulcis,* as in latter times *dulcimer.*"

DUSCHET, DUSSIE, *s.* An indorsement, a docket.

Bot for to tell what test he tuke
Dysertis *Duschet* was the buike.—
He—gat his *letters* in his hand.
This beand done, as I have said,
Vpon his *duschet* vpe he played,
Gevand the man so mony terroris,
That brocht him in a thousand erroris,
That for his lyfe was no remeid,
Gif he abaid the law but deid.
The pure man, being fleid, for feir
Gave him the land, and gat na geir.
Legend, Bp. St Androis, Poems 16th Cent. p. 312. 317.

Fr. *douss-er,* to indorse.

To DUSH, *v. a.* "To push as a ram, ox, &c." S. *doss,* "to toss or push like an ox," S. B. Gl. Grose.

I glowr'd as eerie's I'd been *dush'd*
In some wild glen.
Burns, iii. 101.

This is most probably allied to Teut. *does-en,* and Su.G. *dask-a.* V. DUSCH, *v.* Isl. *dusk-a,* verbera et verba dura infligo; G. Andr. p. 47.

DUST, *s.* A tumult, an uproar, S.

This at first view might seem to be a metaph. use of E. *dust,* in the same manner as S. *stour* denotes both *dust* and a fight or broil. But the E. word *dust* was never so much used in its simple sense in S. as to suggest the idea of a metaph. one.

The term is probably the same with Su.G. *dust,* Isl. Su.G. *dyst,* tumultus, fragor. It also denotes a tournament, praelium equestre, decursus torneamenti; because of the breaking or crash of weapons. Isl. *thyss,* strepitus, tumultus; Gl. Landnam. S. *Thys,* id. also, turba, *thys-ia,* ruere, tumultuari; G. Andr. p. 269. *Dust,* indeed, has evidently the same origin with the v. *Dusch,* q. v.

DUST *of a mill,* what flies from a miln in grinding, S. Teut. *doest, duyst, dust,* fine flour, simila, pollen; Kilian.

DUST *of lint,* the particles which fly from flax when it is dressed, S.; synon. *stuff.* Teut. *donst,* synon. *doest,* lanugo lintei.

DUSTIE-FUTE, DUSTIFIT, *s.* 1. A pedlar, or hawker; "ane merchand or creamer, quha hes na certain dwelling place, quhair the *dust* may be dicht fra his feete or schene," Skene.

2. A stranger, one who is not resident in a country; equivalent to *Fairand-man.* This is only a secondary sense; for Skene says that the term *speciallie* denotes "ane merchand," &c.

"Ane day being assigned to the parties be the law of Fairand-man, or *Dustifut,* for compeirance in court; gif the persewer is absent at the day, he sall be in ane amerciament, tine his clame and action; and the defender sall passe frie, and be essolyied." Burrow Lawes, c. 140.

3. It is used still more obliquely, in the sense of revelry.

For *Dustifit* and Bob at euin
Do sa increase,
Hes driuen sum of them to tein,
For all their Mes.
Spec. Godly Ball. p. 41.

This term is evidently a literal translation of Fr. *pied poudreux,* which, as the Editors of Dict. Trev. observe, se dit des vagabonds et des étrangers inconnus, qu'on a appellés dans la basse Latinité, *Pedepulverosi:* ce qui se disoit particuliérement des Marchands qui venoient trafiquer dans les Foires. A particular court was appointed to take cognisance of all causes in which they were concerned. This in O. E. is called *Pie-powder;* as *Dusty-fute* is used in the same sense as in S. V. Spelman and Cowel.

To DUTE, DUTT, *v. n.* To dose, to slumber, to be in a sleepy state, S. B. It is generally used in this connexion. *To dutt and sleep.*

Isl. *dott-a,* dulcem somnum capere; Verel. Belg. *dutt-en,* to set a nodding. E. *dote,* although different, seems to be from the same root, which is Isl. *dua,* deliquium.

DUT, *s.* A stupid fellow. *Auld dut* is a phrase applied to one enfeebled by age, especially if the mental faculties be impaired, S. B.

Dan. *doede,* stupidus; Goth. *datt,* animi remissio, Belg. *dut,* delirium, *dutt-en,* delirare; whence E. *dote* and *dotard.* V. the preceding *v.* and DOIT, DOITIT.

DWABLE, Dweble, *adj.* Weak, flexible, limber. The limbs are said to be *dwable*, when the knees bend under one, or the legs have not strength to support the body, S.

And now for faut and mister she was spent,
As water weak, and *dweble* like a bent.
Ross's Helenore, p. 25.

Fancy might discover a strong resemblance to Lat. *debil-is*, feeble. But most probably it is merely accidental. It might be derived from A. S. *twe-feald*, duplex, were not this word also used in a sense nearly allied; it being said of one, who, from weakness or habit, does not walk erect, that he *gangs twafald*. It may, however, be merely Su.G. *dubbel*, double.

DWALM, Dwaum, *s.* V. Dualm.

To DWANG, *v. a.* 1. To oppress by too much labour; *Dwang'd with wark*, S. B.

2. To bear a burden, or draw, unequally. One horse in a plough, or one ox under the yoke, is in this sense said to *dwang* another, S. B.

3. To harass by ill-humour, S. B.

It is rendered, "to bang, vanquish or overcome," Shirr. Gl.

Belg. *dwing-en*, to force, to constrain; Teut. *dwingh-en*, cogere, domare, impellere; et arctare; *dwing-dienst*, servitus coacta; Kilian. Belg. *dwang*, force, constraint. A. S. *twing-an*, to force; Alem. *duuing-an*, *thuuing-an*, Su.G. *twing-a*, id. also to press, to straiten.

Shirr. mentions *dwang'd* as signifying "bowed, decrepid," Gl.

To Dwang, *v. n.* To toil, S. B.

He starts and throws from him his shears, thimble, &c.

Trash, hence frae me, nae mair wi' you I'll *dwang*,
I'se in anither warl' be e'er lang.
Morison's Poems, p. 176.

Dwang, *s.* A rough shake or throw, S. B.

To gar our bed look hale and neighbour-like,
Wi' gleesome speed last week I span a tike,
To mak it out my wheel got mony *dwang*.
Morison's Poems, p. 157.

DWYHS. V. Dusche.

To Dwyne, *v. n.* 1. To pine away, to decline, especially by sickness, S.

When death approaches, not to *dwine*, but die;
And after death, blest with felicitie;
These are my wishes.——
A. Nicol's Poems, 1739. c. 100.

2. To fade, applied to nature.

The breeze nae od'rous flavour brings
Frae Borean cave,
And *dwynin* Nature droops her wings
Wi' visage grave.
Fergusson's Poems, ii. 11.

3. To decline, in whatever respect, S.

The staik indeed is unco' great,
But name Ulysses to it anes,
The worth quite *dwines* away.
Poems in the Buchan Dialect, p. 3.

This word, in sense 1., occurs in O. E.

"And then hee sickned more and more, and dried and *dwined* away." Hist. of Prince Arthur, 3d part, chap. 175. Divers. Purley, ii. 207.

Teut. *dwyn-en*, attenuare, extenuare; deficere; Isl. *dwyn-a*, Su.G. *twin-a*, desino, diminuor; A. S. *dwin-an*, tabescere, *thwin-an*, decrescere, minui.

To Dwyn, *v. a.* To cause to languish.

Nor yet had neid of ony fruit,
To quench his deidlie drouth;
Quhilk pyns him and *dwyns* him
To deid, I wate not how.
Cherrie and Slae, st. 54.

Constringens, Lat. vers. V. the *v. n.*

Dwyning, *s.* A decline, a consumption, S.

Isl. *dwinar*, diminutio; Sw. *twin-sot*, id. i. e. a dwining sickness; Germ. *schwind sucht*, id. the *d* being frequenty softened into *s* or *sch*.

E.

E, Ee, *s.* The eye; S. *ee*.

About hys hals ane quhissil hung had he,
Was all his solace, for tinsale of his *E*.
Doug. Virgil, 90. 42.

"Quhat is the rycht keping of thir twa commandis? To haif ane cleir *ee*, and ane clein hart. A cleir *ee* is the rycht iugement of reasone, and intentioun of our mynd." Abp. Hamiltoun's Catechisme, 1551. Fol. 73. a.

A. S. *eag*, Isl. *eiga*, id. A. S. pl. *eagen*, Precop. *eghene*. Pers. *ine*.

EA, *adj.* One. V. the letter A.

To EAND, *v. n.* To breathe. V. Aynd, *v.*

EARLEATHER-PIN, *s.* An iron pin formerly used instead of a hook, on each end of the shaft of a cart, for fastening the chain by which the horse draws, Fife.

The first syllable would suggest, that this pin was first used in *ear-ing*, or ploughing.

To EARM. V. Yirm.

To EARN, *v. n.* To coagulate; also actively, to cause to coagulate, S.

"Dan. *guer*, yeast, *gerende*, fermenting;" Sibb. But the idea of fermentation is very different from

that of coagulation. The origin is Germ. *ge-rinnen*, Su.G. *raenn-a*, Belg. *raenn-en*, A. S. *ge-runnon*, coagulare. This is only a secondary sense of the *v.* literally signifying to *run*. It is transferred to what is coagulated, because thus parts of the same kind coalesce, and form one mass. This use of the *v.* is retained in S. When milk curdles, we say that it *rins*.

But as the A.S. *v.* signifying, to run, is often written *yrn-an*, the word *earn* resembles it most in this form.

EARNING, *s.* Rennet, or that which curdles milk, S. A. Bor.

A. S. *gerunning*, Germ. *renn*. Hence also the E. word; and *running*, Gloucest.

EARN-BLITER, EARN-BLEATER, *s.* The Snipe; Scolopax gallinago, Linn. S. B. *earn-bliter*, Gl. Shirr.

She was as fly'd as ony hare at night.
The *earn-bleater*, or the muirfowl's craw,
Was like to melt her very heart awa.'

Ross's Helenore, p. 58.

"The latter part of the word," according to Sibb., "may be a corr. of *bittern*, if this be not rather the true meaning of the term." But this word S. B. does not denote the bittern, which is called *Mire-bumper*. *Bleater* undoubtedly respects the sound emitted. For as Pennant observes concerning snipes; "when they are disturbed much, particularly in the breeding season, they soar to a vast height, making a singular *bleating* noise. Brit. Zool. p. 449. The origin of *ern*, in this connexion, is quite uncertain. Shall we suppose it analogous to the term frequently used, *mire-snipe?* Sw. *oren*, signifies miry; (Seren.) A. S. *uern* a secret place. Or has it any relation to the *ern* or eagle, as if the snipe resembled this in its soaring, while it makes a bleating noise? It is called in Sw. *hors goek*, most probably from its cry, as if it resembled a cuckow. Aelfric mentions A. S. *haefen-blaete*, bugium, Gl. which Somner thinks is an error for *buteo* or *butio*.

EASING, EASINGDRAP, *s.* That part of the roof of a house which juts over the wall, and carries off the drop, S. *eaves*, E.

Perhaps merely corr. from A. S. *efese*, id. subgrunda; Somner. Seren. derives the E. word from Isl. *auf* or *oef*, ex, or MoesG. *aquha*, Sw. *aa*, fluvius. This term, however, as Ihre observes, has been greatly varied in different Northern languages. In Su.G. it is *ops*, whence *opsaedrup* stillicidium; Belg. *oos*, whence *oosdruyp*, *hoosdruyp*, &c. V. Ihre, vo. *Ops*.

To EASSIN, EISIN, *v. a.* 1. To desire the male. In this sense, a cow is said to be *eassenin*, S.

2. Metaph. used to express strong desire of any kind.

Weel loes me o' you, Business, now;
For ye'll weet mony a drouthy mou',
That's lang a *eisning* gane for you,
Withouten fill,
O' dribles frae the gude *brown cow*.

Fergusson's Poems, ii. 42.

Here the allusion to the rutting of a bull is obvious. This word is also pronounced *neeshin*, S. B. The former, I apprehend, is the original mode; as allied to Isl. *yxna* or *oxna*, vitula appetens taurum; G. Andr. p. 260. from MoesG. *auhs*, Isl. *ose*, *uxe*, a bull, A. S. *esne*, however, simply signifies a male. *Neeshin* might be derived, but not so naturally, from Su.G. *nydsk*, *nisk*, avarus, Sax. *nydsh*, cupidus. Chaucer uses *neshe* as signifying soft; from A. S. *hnesc-ian*, to soften, to assuage. It also occurs in Gower, in the story of Iphis and Araxarathen, as descriptive of a heart susceptible of ardent love

He was to *nesshe*, and she to harde.

Conf. Am. Fol. 83. b.

It may deserve to be mentioned, that Isl. *niosn-a* signifies, to smell out, to inquire after; Ol. Lex. Run. From the eagerness of an animal in this state, as well as from the acuteness of smell, the word, by a slight transition, might be used in that sense which it bears in S.

I am confirmed, however, in the idea, that the proper pronunciation is without the initial *n*, by a passage which I have met with since writing this article.

"In the parishes of Calder, the country people call this plant [*Morsus diaboli flore albo*] *Eastning* wort, which they affirm makes cowes come to *bulling*, when they get of it amongst their meat." Pennecuik's Tweeddale, p. 15.

A similar name is given by the Dalekarlians, in Sweden, to the Butterfly Orchis. It is called *yxne-graes*. The reason of the designation appears from what is added by Linn. Tauri tardi provocantur in venerem hujus radicibus a Dalis. Flor. Suec. No. 793.

Lightfoot says; "The roots of this and most of the other species of orchis, are esteemed to be aphrodisiacal;" p. 513.

EARN, *s.* The Eagle. V. ERN.

EARTH, *s.* A ploughing of land, the act of earing, S. B.

"Next year it is sown with barley, or Chester bear, after three *earths*, or furrows." P. Eccles-greig, Kincard. Statist. Acc. xi. 109.

This exactly corresponds to Sw. *ard*, aratio, from *acr-ia*, to ear; whence also *aerder*, a plough. V. Seren. vo. *Ear*. This suggests what is perhaps the most simple etymon of *Earth*. V. ERD.

EASTIE-WASTIE, *s.* An unstable person, one on whose word there can be no dependance, Ang.

Q. one who veers about like the wind, or who goes first *east*, and then *west*.

EASTLAND, *adj.* Belonging to the east country: from *east* and *land*.

"Whiles——our bread would be too long a-coming, which made some of the *east-land* soldiers half-mutiny." Baillie's Lett. i. 176.

EASTLIN, *adj.* Easterly, S.

This shields the other frae the *eastlin* blast.

Ramsay's Poems, ii. 84.

A. S. *east-laeng*, oriente tenus.

EASTLINS, *adv.* Eastward, S.

——To the gait she got;
Ay hading *eastlins*, as the ground did fa.'

Ross's Helenore, p. 58.

EASTILT, *adv.* Eastward, towards the East; to which *westlit* corresponds: pronounced *eas-silt*, *wessilt*, Loth.

A. S. *east-daele*, *west-daele*, pars vel plaga orientalis,—occidentalis. *Hig cumath fram east-daele and west-daele*, Luk. xiii. 29. They shall come from the east, and from the west.

EAT, *s.* The act of eating. Thus it is said that a thing is *gude to the eat*, when it is grateful to the taste, S. B.

A. S. *aet*, Teut. *aet*, *at*, food, edulium.

EATIN BERRIES, Juniper berries, S. B. This is the common pronunciation. But Ross writes ETNAGH, q. v.

EATIR, *s.* V. ATIR.

EAVER. V. AVER, ARAGE.

EBB, *adj.* Shallow, not deep, S.

"O how *ebb* a soul have I to take in Christ's love!" Rutherford's Lett. Ep. 8.

From the same origin with the E. *v.* and *s.*

EBBNESS, *s.* Shallowness.

"Their—*ebbness* would never take up his depth." Rutherford's Lett. P. I. ep. 137.

ECCLEGRASS, Butterwort or sheeprot, Pinguicula vulgaris, Linn. Orkney.

"P. vulgaris, or common butterwort—in Orkney is known by the name of *Ecclegrass*." Neill's Tour, p. 191.

Allied perhaps to Isl. *ecke*, *ecki*, angor, aegritudo; as being generally, although as would seem, unjustly, supposed to produce the *rot* in sheep.

ECHER, ICKER, *s.* An ear of corn; S. pl. *echeris*.

—How feil *echeris* of corn thick growing
Wyth the new sonnys hete birssillit dois hyng
On Hermy feildis in the someris tyde.
Doug. Virgil, 234. 24.

A. S. *aecer*, *aecera*, *aechir*, Germ. *ahr*, Su.G. *aaker*, MoesG. *akran*, id. Hence *aikert*, *yaikert*, having ears, *weel-yaikert-corn*, having full ears, Tweedd.

ECHT, *s.* Ought; used *adv.* *Echt lang*, considerably long.

It is thus printed Barbour, vii. 252. Pink. edit. But in MS. it is;

Bot I think to se, or *ocht lang*,
Him lord and king our all the land.

Thus it is still used, S. *Will ye be ocht lang*, will ye be tedious, or delay for any length of time? A. S. *aht*, aliquid.

EDROPPIT, *part. pa.* Under the influence of the dropsy.

"His wambe throw immoderat voracite was swolin as he had bene *edroppit*." Bellend. Cron. B. ix. c. 21. Instar *hydropici* inflatus; Boeth. I need scarcely say, that this points out the origin.

EE, *s.* Eye. V. E.

EE *of the day*, noon, mid-day, S. B.

This is a beautiful metaphor, the allusion being evidently to the eye as the brightest part of the body.

EE-LIST, EYE-LIST, EYE-LAST, *s.* 1. A flaw, a deformity, an eyesore.

"You shall not doe amisse to set before your owne eyes for your present use the following Articles of the Lords Supper, as straight rules to rectify the uncomely *eye-lasts* required to be introduced upon the sound work of this sacrament." Epistle of a Christian Brother, 1624. p. 12. See also Bruce's Eleven Serm. B. fol. 7. *Omission*, Eng. edit.

I have outsight, and insight and credit,
And from ony *eelist* I'm free.
Song, Ross's Helenore, p. 147.

2. An offence.

"It is known that these two lived after from thenceforth in good friendship, as prince and subject without suspicion, grudge or *eye-list* on either partie." Hume's Hist. Doug. p. 87.

"—To this hour not the least difference, the smallest *eyelist* betwixt any of us, either state or church commissioners, in any thing, either private or publick." Baillie's Lett. i. 450.

3. "A break in a page, the beginning of a paragraph, or rather of a section or chapter," Sibb. S. This he derives from A. S. *laettan*, impedire, obstare. But it is evidently from A. S. *eag*, oculus, and *laest*, defectus, "want, defect, a lacking;" Somner. Su.G. *last*, id. used both in a physical and moral sense; *last-a*, to blame, to charge with a fault.

EE-STICK, EISTACK, *s.* Something rare, singular, or surprising; that which arrests the *eye*, q. causes it to *stick* or adhere, S.

Ah! willawins for Scotland now,
Whan she maun stap ilk birky's mow
Wi' *eistacks*, grown as 'tware in pet
In foreign land, or green-house het.
Fergusson's Poems, ii. 79.

Or shall we suppose that the last syllable, is radically the same with Isl. *stygd* an offence?

EE-SWEET, EYE-SWEET, *adj.* Acceptable.

"It is easy to put religion to a market and puble fair; but alas! it is not so soon made *eye-sweet* for Christ." Rutherford's Lett. P. i. ep. 178.

EE-WINKERS, *s.* The eye-lashes. *To weet* one's *winkers*, S. to weep, from E. *wink*.

EEN, ENE, eyes; pl. of E. *ee*, S.

His glottonyt and fordouerit *ene* tuo
He closit has, and sound gart slepe also.
Doug. Virgil, 157. 8.

K. James I. writes *eyen*.

——Thy brestis wete
Were with the teres of thyne *eyen* clere.
King's Quair, ii. 36.

"Thanne he touchide her *yghen*." Wiclif, Mat. ix. V. E.

EEBREK *crap*, the third crop after lea; as the second is called the *awat*, S. B.

EEGHIE NOR OGHIE. *I can hear neither eeghie nor oghie*, neither one thing nor another, Ang.; *neither ocht nor what*, synon.

'Tis time, and just the time for you to draw:
For now the lads are sleeping horn hard,
The door upon the dogs securely barr'd.
Ichie nor ochie now ye winna hear,
The best time in the warld for you to steer.
Ross's Helenore, p. 53.

This perhaps literally is, "neither no nor aye." For *eeghie* is certainly the Goth. *igh*, or *eighi*, not. The change of the vowel in *oghie* may correspond to the alteration, either in vowels or consonants, which is so common in our language, as *mish-mash*, *clish-*

clash, &c. And if it must be viewed as of the same meaning with *eeghie*, what Ihre observes concerning *ei*, *igh* and *eighi*, is still more applicable. The Su.G. negative, he says, is merely Gr. οὐχι, non. It may be observed, however, that Su.G. *och*, et, is often used in the sense of *etiam*, as expressing a cheerful affirmation; MoesG. *auk*, bene. V. *Och*, 3. Ihre.

EEKFOW, *adj.* Equal; also, just, Ang.

This can scarcely be viewed as a corr. of the E. word. It seems to have more affinity to Su.G. *ekta*, Germ. Belg. *eicht*, justus, similis.

EEKSIE-PEEKSIE, *adj.* Equal, applied to things compared to each other, when viewed as perfectly alike; Ang. V. preceding word.

EEL. *A nine-ee'd eel*, a lamprey, S.

This exactly corresponds to Su.G. *neionoogon*, and Germ. *neunauge*, murena; i. e. having nine eyes, from the vulgar opinion concerning this animal.

EEL-BACKIT, *adj.* A term applied to a horse of a light colour, that has a black line on his back from the mane to the tail, S.

Su.G. *aal* has a similar sense. Stria nigra, quae dorsum quorundam equorum a juba ad caudam transit: ratio denominationis sumitur a similitudine hujus piscis; Ihre, vo. *Aal*.

EELPOUT, *s.* The viviparous Blenny. V. GUFFER.

EERIE, *adj.* Timorous. V. ERY.

EFFECTUOUS, *adj.* Affectionate.

Gif ony thocht remordis your myndis alsua
Of the *effectuous* piete maternale,
Lous hede bandis, schaik doun your haris al.
Doug. Virgil, 221. 2.

L. B. *affectuos-us*, id. V. AFFECTUOUS.

To EFFEIR, *v. n.* 1. To become, to fit.

He cheist a flane as did *effeir* him.
Chr. Kirk, st. 8. *Ed. Callander.*

Swa all his fulsome form thereto *effeirs*,
The which for filth I will not file your ears.
Polwart, *Watson's Coll.* iii. 24.

2. To be proportional to. V. NAIPRIE.

But it is generally used impers. V. AFFERIS.

EFFEIR, *s.* 1. What is becoming one's rank or station.

Quhy sould thay not have honest weidis,
To thair estait doand *effeir*?
Maitland Poems, p. 328.

2. A property, quality.

Thay callit scho all flouris that grew on feild,
Discryving all thair fassiouns and *effeirs*.
Dunbar, *Bannatyne Poems*, p. 5. st. 19.

This, however, may signify appearance. V. AFFER.

To EFFERE, EFFEIR, *v. a.* 1. To fear, to be afraid of.

Unmercifull memberis of the Antichrist,
Extolland your humane traditioun,
Contrair the instructioun of Christ;
Effeir ye not diuine punitioun?
Lyndsay's Warkis, 1592. p. 74.

2. To affright.

Na wound nor wappin mycht hym anys *effere*.
Doug. Virgil, 387. 20.

A. S. *afaer-an*, terrere. V. AFFERD.

To EFFEIR, *v. n.* To fear.

Quhairfoir *effeir* that he be not offendit,
Quhilk hes exaltit thee to sic honour,
Of his pepill to be ane gouernour.
Lyndsay's Warkis, 1592. p. 194.

EFFRAY, EFFRAYNG, *s.* Fear, terror.

The King—saw thaim all commounaly
Off sic contenance, and sa hardy,
For owt *effray* or abaysing.
Barbour, xi. 250. MS.

And quhen the Inglis cumpany
Saw on thaim cum sa sodanly
Sik folk, for owtyn abaysyng,
Thay war stonayt for *effrayng*.
Ibid. ix. 599. MS.

Fr. *effray-ir*, to affright.

EFFRAYITLY, *adv.* Under the influence of fear.

Quhen Scottis men had sene thaim swa
Effrayitly fle all thair way,
In gret hy apon thaim schot thai;
And slew and tuk a gret party.
The laiff fled full *effrayitly*.
Barbour, xvii. 577. 580. MS.

EFREST.

—Braid burdis, and benkis ourbeld with bancouris of gold,
Clede our with clene claithis,
Raylit full of richis,
The *efrest* wes the arress
That ye se schold. *Houlate*, iii. 3. MS.

By *arress*, as in MS., arrace or tapestry is certainly meant, as Mr Pink. expl. the word. As to *efrest*, the sense requires that it should signify, best, most excellent; "the finest tapestry that could be seen." It seems indeed to be merely Isl. *efre*, *yfre*, superior, used in the superlative. This in Isl. is *efstr*; G. Andr. p. 56. 137. But the superlative of *yppare* is *ypprist*, Su.G. *ypper*, praecellens, *ypperst*, praestatissimus; Ihre, vo. *Yppa*, elevare.

EFT, *adv.* After.

Schyr Amar said, Trewis it wordis tak,
Quhill *eft* for hym prowisioune we may mak.
Wallace, iii. 272. MS.

In Perth edit. erroneously *eftir*.

For neuir syne with ene saw I hir *eft*,
Nor neuer abak, fra sche was loist or reft.
Doug. Virgil, 63. 25.

Tho put him forth a pylour before Pilate and said;
This Jesus apon Jewes temple iaped & despised
To fordo it on one day, and in thre dayes after
Edifie it *eft* new; here he standes that saide it.
P. Ploughman, Fol. 97. a. b.

A. S. *aeft*, *eft*, post. O. Sax. *aupt*, Isl. *aptr*, id.

EFT CASTEL, EFT SCHIP, "the stern or hinder part of the ship," Rudd.

And to the goddis maid this vrisoun,
Sittand in the hie *eft castell* of the schip.
Doug. Virgil, 86. 7.

Furth of his *eftschip* ane bekin gart he stent.
Ibid. 85. 47.

E. *abaft* is used in the same sense. V. EFT.

EFTER, EFTIR, *prep.* After.

"With quhat ordour followis the saxt command *efter* the fift?" Abp. Hamiltoun's Catechisme, 1551, Fol. 52, a.

"Bot & we *eftir* Baptyme fal in synnis, suppose thai be neuir sa greuous and mony, we haue the secund remeid quhilk is the sacrament of Penance." Ibid. Fol. 119, a.

A. S. *eftyr*, post. Mr Tooke views *after* as the compar. of *aft*, A. S. *aeft*, Divers. Purl. i. 444. Of this I can see no proof. It is opposed by the analogy of the cognate languages; MoesG. *aftra*, Su.G. *efter*, anc. *iftir*, Isl. *epter*, *aptur*, *aeptir*, Alem. *after*, all having the same meaning. Even Isl. *eftre*, when used as a compar., posterior, differs only in orthography from the prep. *epter*, post; *epteraa*, postea.

EFTIR ANE, *adv.* Uniformly; q. having the same exemplar, S.

Ful wele I wate my text sal mony like,
Syne *eftir ane* my toung is and my pen,
Quhilk may suffice as for our vulgar men.
Doug. Virgil, 452. 30.

EFTIR HEND, *adv.* Afterwards, S.

And *eftirhend*, in the same cheptour God sais thus to the same peple: *Et dixisti, absque peccato et innocens sum*, &c. Abp. Hamiltoun's Catechisme, Prol. Fol. 1, b.

As Su.G. *efter* has the same meaning with A. S. *aefter*, *haen* is often contr. from *haedan*, hence. Thus *haedan efter* signifies dehinc, posthac. In the same manner, Belg. *oorheen*, before, is formed: A. S. *heona* corresponds to Su.G. *haeden*, *haen*.

EFTER HEND, *prep.* After.

"*Eftir hend* all this, thai turnit thame to the brekaris of the law, & spak to thame mair scharply saying: Cursit and wariit sall thow be in the citie & cursit in the feild." Abp. Hamiltoun's Catechisme, Fol. 8, a.

"The Apostil sanct Paule rehersand the deidis of the flesche, reckins manslauchter amang thame, sayand *eftir hend* thame all, Quha sa dois thame & siclik, sall nocht get the kingdome of God." Ibid. Fol. 50, b.

EFTREMESS, *s.* A desert.

Thai seruyt thaim on sa gret wane,
With scherand swerdys, and with knyffis,
That weile ner all left the lyvys.
Thai had a felloun *eftremess*;
That sowr chargis to chargand wes.
Barbour, xvi. 457. MS.

Intermais, ed. 1620.

A. S. *aefter* and *mess*, a meal. To this Sw. *eftermaate* corresponds, also signifying a desert.

EFTSYIS, *adv.* Oftimes. This is mentioned by Rudd. But I have not marked any place in Doug. Virgil.

As A. S. *eft* signifies iterum, rursus, it has been viewed as the origin of E. *oft*, S. *aft*. *Syis* is the pl. from A. S. *sithe*, vice.

EGG-BED, *s.* The ovarium of a fowl, S. Sw. Dan. *egg-stock*.

EGGLAR, *s.* A hawker, who collects *eggs* through the country for sale, S. A.

EY, a term used in the formation of the names of many places; signifying an island. It is sometimes written *ay*, *a*, or *ie*.

This is not only the term of the general, but of most of the peculiar names of the islands of *Orkney*; as *Grams-ey*, *Sand-a*, *Strons-a*, &c. It is retained also in the names of many of the Western Isles, as *Tyr-ee*, *Isl-a*, *Jur-a*, *Hy* or *I*-colmkill, &c. It occurs also in the Frith of Forth; *Micker-y*, Sibbald's Fife, p. 93. *Fidr-a*, ib. p. 105.

Isl. *ey*, insula, Su.G. *oe*. It properly denotes a larger island, while *holm* is restricted to a small one, such as that surrounded by a river. V. *Holme*. Germ. *ey*, A. S. *eage*, *ig*, Fris. *og*, Ir. *oghe*. The root is supposed to be Heb. עי, *ee*, id.

EIDENT, *adj.* Busy, diligent. V. ITHAND.

EIDER DOUN, properly the down of the eider duck, or anas mollissima, Linn.

"This useful species is found in the Western Isles of Scotland,—and on the Farn isles; but in greater numbers in Norway, Iceland and Greenland: from whence a vast quantity of the down, known by the name of *Eider* or *edder*, which these birds furnish, is annually imported. Its remarkably light, elastic and warm qualities, make it highly esteemed as a stuffing for coverlets, by such whom age or infirmities render unable to support the weight of common blankets. The down is produced from the breast of the bird in the breeding season." Pennant's Brit. Zool. p. 581.

Sw. *eider*, also *aada*, anas molissima; *eiderdun*, the down of the eider.

EYE-LIST, *s.* A flaw. V. EE-LIST.

EYEN, *pl.* Eyes. V. EEN.

EIFFEST, *adj.* used *adv.* Especially.

"Heirfore we belief it to be worthie, godlie and meritable to mak just witnessing to the weritie; that the weritie be not hide nor smurit down, that veritie *eiffest* throw laik of the quhilk prejudice ma be ganerit contrair ane innocent." Diploma, Barry's Orkney, App. p. 405. *Presertim*, Orig. Deed.

Isl. *efst-r* supremus.

EIK, *pron.* Each; Doug.

A. S. *elc*. Teut. *elck*, id.

EIK, EKE, *s.* An addition, S.

"Likely from them a great *eke* will be put to Traquair's process, which before was long and odious enough." Baillie's Lett. i. 323.

A. S. *eac-an*, *ec-an*, MoesG. *auk-an*, Su.G. *ock-a*, Belg. *oeck-en*, addere.

The *v.* and *conj.* are both used in E.

EIK, *s.* The lineament used for greasing sheep, S. A.

A. S. *eaca*, additamentum, from *eac-an* addere; q. something *added* to the natural covering of the sheep, an additional defence from the cold.

To EILD, ELD, *v. n.* To wax old.

"Thairfore said the moral poete Horace; He that *eildis* in his awin cuntre, not following sic thingis as bene done afore him, for laik of experience is bot ane barne." Bellend. Cron. Concl. F. 249, b.

This ald hasard caryis ouer fludis hote
Spretis and figuris in his irne hewit bote,
All thocht he *eildit* was, or stop in age,
Als fery and als swipper as ane page.
Doug. Virgil, 173. 53.

"He [Valeriane] was tane be Sapore kyng of Pers, & his army discomfyst, & *eildit* in sa miserabyll

seruitude that Sapore maid ane stule of his bak to leip on his hors." Bellend. Cron. B. vi. c. 1. *Consenuit*, Boeth.

A. S. *eald-ian*, veterascere, senescere.

EILD, ELD, *s.* 1. Any particular period of humanlife, in relation to the time of birth S.

Giff ony deys in this bataille,
His ayr, but ward, releff, or taile,
On the fyrst day sall weld;
All be he neuir sa young off *eld.*
Barbour, xii. 322. MS.

Gyf Jupiter my ying yeris bewent
Wald me restore, in sic strenthis and *eild*,
So as I was quhen first in battell feild
The armes of the oistis doun I dang!—
Doug. Virgil, 262. 50.

Used also in O. E.

Sigbert, kyng of Estsex, in *elde* was he more.
R. Brunne, p. 2.

Euin eild, of the same age, or equal in age.

And gif he war on life quhil now in fere,
He had bene *euin eild* with thé, and hedy pere.
Ibid. 84. 50.

2. A generation.

Nor Ceculus was not absent, traist me,
— Quham al eildis reputis and schawis us
Engenerit was by the God Vulcanus.
Doug. Virgil, 232. 28. Aetas, Virg. vii. 680.

3. A division of time in chronology, including many generations, an era.

Now have yhe herde on quhatkyn wyis,
I have contenyt this tretys,
Fra fyrst fourmyt wes Adam,
Tyl this tyme nowe of Abraham,
And bath the *eldys* has tane ende,
As in all storys welle is kende,
Contenand hale thre thowsand yhere
Nyne scowre and foure oure passyt clere.
Wyntown, Cron. ii. *Prol.* 5.

In thryde *eylde*, wytht-owtyn les,
In Spaynyhè the Scottis cumyn wes.
Ibid. ii. 9. 75.

4. Age, the advanced period of life.

Behaldis this my vyle vnweyldy age,
Ouerset wyth hasert hare and faynt dotage,
Quhame *eild* vode of al treuth and verite
Be fals drede dissauis sa, quod sche.
Doug. Virgil. 222. 55.

Rudd. derives this word from *old;* Sibb. with more propriety from A. S. *eald*, senex, vetus. But it is more immediately allied to *yld*, *yldo*, used in most of the senses mentioned above; "Aetas, *Cnitlic-u yldo*, puerilis aetas, Guthl. Vit. Aevum saeculum, *Seo forme yld thissere worulde*, primum saeculum hujus mundi; Aelfr. Senectus; *Yldo ne derede*, senectus non laederet, Caedm. ap. Lye, "Eild did na dere," S. MoesG. *ald*, progenies, Isl. *alld*, *alder*, Sw. *aelder*, aetas. These Seren. derives from *ala*, gignere; G. Andr. from Heb. חלד, *halad*, aevum.

Sibb. observes that this term "is also used in the sense of barren; *eild* cow, one that yieldeth no milk." But the words are quite different. V. YELD and ELDING.

EILD, *adj.* Old.

Ane hundreth maydynis had sche young and *eild*,
And als mony of the sam age young swanys.
Doug. Virgil, 35. 36.

A. S. *eald*, senex.

EILDIT, *part. pa.* Advanced in years, aged. V. EILD, *v.*

EILDINS, YEALINGS, *s. pl.* Equals in age; often pron. *eillins*, also *yeildins*, S.

For you, a species by yoursell,
Near *eeldins* with the sun your god,
Nae ferly 'tis to hear you tell,
Ye're tired, and inclin'd to nod.
The Phoenix, Ramsay, ii. 493.

Yealings resembles A. S. *ge-eald-an* to grow old.

O ye, my dear-remembered, ancient *yealings*,
Were ye but here to share my wounded feelings!
Ye worthy Proveses, an' mony a Baillie,
Wha in the paths o' righteousness did toil ay.
Burns, iii. 57.

This, I suspect, is merely the classical phrase *euin-eild* inverted, q. *eild-euin*. V. EILD, sense 1. A. S. *efen-eald*, coaevus, *efn-eald*, Gl. Aelfr. from *eald* and *effen*, equalis. Isl. *jaffnaldre*, coaetaneus, *jafnaldrar*, aetate pares.

To EYNDILL, *v. n.* To suspect, to be jealous of.

My wyf sumtyme wald talis trow,
And mony leisings weill allow,
War of me tauld:
Scho will not *eyndill* on me now;
And I sa ald. *Maitland Poems*, p. 319.

Eyndling, according to Sibb., is perhaps q. *intelling*, nearly akin to *inkling*. I have observed no term that seems to have any affinity, save A. S. *and-ian*, Alem. *ant-on*, Germ. *and-en*, zelare; A. S. *andig*, envious. Isl. *indaela* signifies, delectamen; *indael*, volupis, volupe, G. Andr. p. 132. V. next word, and ELDURING.

EYNDLING, EYNDLAND, *part. pr.* Jealous.

As for his wife, I wald ye sould forbid her
Hir *eyndling* toits; I true ther be nae danger.
Semple, Evergreen, i. 76. st. 12.

"Thir ar Goddis wordis; Ego sum dominus deus tuus, fortis, zelotes,—I am the Lord thi God, stark and iolious or *eyndland*." Abp. Hamiltoun's Catechisme, 1551, Fol. 27, a. V. the *v.*

EIR, *s.* Fear, dread, Ang. Hence *eiry*. V. ERY.

EIRACK, *s.* A hen-pullet, S. *Howtowdie*, synon. "*Eirack*, a chicken." Statist. Acc. xv. 8. N.

The writer of this account refers to Gael. *eirag*. This indeed signifies a chicken; a pullet, a young hen; Shaw. But notwithstanding the coincidence, I have a strong suspicion, that our term is properly *yearock*, q. of the first year. Germ. *jahrig*, one year old.

EYRE FALCONS, Houlate, ii. 1. Leg. *Gyre* falcons, as in MS.

EITHER, *adv.* Or.

"By no meanes would we admit them either iudges in his cause, *either* auditors of the same." Knox's Appell. p. 432.

This word is still occasionally used in both senses, Ang. Isl. *eda*, *edr*, aut, seu, sive; Alem. *athe*, aut, vel; Schilter. These have more the appearance of primitives than A. S. *aegther*. V. ATHIR.

EITH, ETTH, ETH, *adj.* Easy, S.

The folk with owt, that wer wery,—
Saw thaim within defend thaim swa;
And saw it wes not *eyth* to ta
The toun, quhill sik defens wes mad.
Barbour, xvii. 454. MS.

In Pink. Edit. *syth.*

—This displesure suld haue bene *eith* to bere.
Doug. Virgil, 114. 32.

To tell, as I thame wryttyn fand,
Thai ar noucht *eth* til wndyrstand.
Wyntown, viii. 4. 234.

Eth, id. R. Brunne, p. 194.

Wild thei bicom Cristen, fulle *eth* I were to drawe,
Bot I dar not for tham alle one to leue our lawe.

A. Bor. A. S. *eath*, facilis; Isl. *aud*, Su.G. *od*, *oed*, Alem. *od*, Mod. Sax. *oede*, id. This, according to Junius, may be derived from Gr. ἦθος, mos. Ihre supposes that the root is obsolete. It may perhaps be deduced from Su.G. *ed-a*, cupere, placere; or Isl. *ae*, pret. *aude*, pausare, quiescere. It properly signifies, to rest with cattle, to give them time to breathe. V. G. Andr. p. 5.

Eith is also used adverbially.

——Sic troubles *eith* were born;
What's bogles, wedders, or what Mausy's scorn? *Ramsay's Poems*, ii. 4.

"*Eith* learned, soon forgotten;" Ramsay's S. Prov. p. 24.

A. S. *eathelic* is used as an *adj.* in the same sense with *eath*; whence this might be originally formed.

EITHAR, ETHAR, *comp.*

For *ethar* is, quha list syt doun and mote,
Ane vther sayaris faltis to spye and note,
Than but offence or falt thame self to write.
Doug. Virgil, 485. 41.

EITHLY, *adv.* Easily, S.

EYTTYN, ETTYN, ETIN, *s.* A giant.

"Sum var storeis, and some var flet taylis. Thir var the namis of them as eftir follouis.—The taiyl of the reyde *eyttyn* vitht the thre hedis." Compl. S. p. 98.

The propheceis of Rymour, Beid, and Marling,
And of mony vther plesand history,
Of Reid *Etin* and the Gyre Carling;
Comfortand thee, quhen that I saw the sory.
Lyndsay's Warkis, 1592. p. 225.

Dr Leyden thinks that the term may be from A. S. *etan*, to eat, adding; "hence an *anthropophagus*. The *Berserkers* of the North were accustomed, in the paroxysms of their fury, to devour human flesh, and drink human blood; and hence probably the romances of giants and *etens*, that devoured quick men." Gl. p. 332.

But I need scarcely observe, that when nouns are formed from verbs, the infinitive termination is thrown away. Besides, although in A. S. there is an accidental coincidence in respect of orthography, between the *v. et-an*, and the substantive *eten*, gigas, it is otherwise in the Scandinavian dialects. In Isl. it is *jautun*, *jotun*, Su.G. *jatte*, *jette*; whereas Isl. *et-a*, and Su.G. *aet-a*, signify to eat. Accordingly, it has not occurred to any of the Northern etymologists, that there is the least affinity between the terms. It must be acknowledged, however, that in Su.G. the letter *i* is sometimes prefixed to words beginning with a vowel, where it has no particular meaning. Thus *jaeta* is sometimes put for *aeta*, to eat. In other instances, it is used intensively, as *ge* occasionally occurs in A. S.

Although the etymon above referred to is very doubtful, I have met with none that is not liable to exception. G. Andr. and Spegel. derive *jotun* from Heb. אתן, *aethan*, strong, powerful; and Stiernhelm, from Gr. αστ-ος, great.

Nor can it reasonably be supposed, that "the romances of giants and *etens*, that devoured quick men," originated from the accounts given of the *Berserkers*, (or more properly, the *Berserker*; for this in Isl. is the pl. of *Berserk-r*, or *Berserk-ur*. V. Ol. Lex. Runic.) in Lat. denominated *Berserki*. As far as I can observe, they are mentioned by Isl. writers only, and as peculiar to their country. Their writings were by no means sufficiently known, and at any rate were of too late a date, to have given rise to the romances mentioned. Nor does it appear, that the *Berserker* devoured human flesh. It is said, indeed, that some of them at first took a draught of human blood, in order to procure that extraordinary strength by which they were afterwards distinguished; and that others, under the same idea, drunk of the blood of a wild beast which they had slain, and eat part of its heart.

The character of these extraordinary men having been necessarily introduced, it may not be unacceptable to the reader to have some further account of them. As their strength was remarkable, they were actuated by such fury as to pay no regard to any thing that was in their way. They rushed, it is said, through the flames, and tore up trees by the roots. They provoked the noble and the rich to single combat, that they might make a prey of their wives, daughters, and possessions: and they were generally successful.

Their strength and fury are, by Northern writers, ascribed to very different causes. In some instances, they have been attributed to witchcraft; in others, to a sort of diabolical possession or impulse; and in many cases, they have been viewed as merely the effect of a vitious temperament of body. Some of the *Berserker* were, in their general conduct, wise and peaceable men; but occasionally seized by this unaccountable fury. It was preceded by an extreme coldness and rigour, by gnashing of the teeth, and bodily agitation. After the attacks, they felt an excessive weakness and langour. The accounts given of these symptoms plainly indicate a nervous affection, in some respects very similar to that called *St Vitus's Dance*, in Angus *the louping ague*: with this difference, indeed, that the patients in the latter, notwithstanding their extraordinary exertions, discover no inclination to hurt others; although when seized with the fit, if disposed to run, they overturn every object that is in their way. V. Annot. de Berserk. ad calc. Kristnisag. Ol. Lex. Runic. vo. *Berserkur*. Bartholin. Ant. Dan. p. 345. and Hervarar S. pass.

It must be acknowleged, however, that the Nor-

thern writers in general, and even the most learned among them, consider this affection as preternatural. Sturleson traces this fury back to the times of heathenism. "Odin," he says, "was believed to have such power in battle, that he struck his enemies blind, and deaf, and stupid, so that their arms were blunted like so many staves. But his soldiers rushed forward without being covered with mail, and raged like dogs or wolves, gnawing their shields. Strong as bears or bulls, they mowed down their foes: but neither fire nor steel could injure them. This quality is called the *Berserkic* fury." Heimsk. Ynglinga S. c. b. "They appear," says Verel. "as demoniacs under the impulse of the devil. The strength of ten other men seems scarcely equal to theirs. When the evil spirit departs from them, they lie weak and exhausted." Not. in Gothr. & Rolf. S. c. 27. ap. Bartholin. ubi sup.

Some derive this word from Isl. *ber*, bare, and *serk-r*, a shirt, metaph. used for a coat of mail; because they generally fought without armour, as it was believed that, by the force of enchantment, they were secure from wounds. Others, from *berse* a wolf, and *yrk-ia* to exercise; because they were not afraid of wolves, when they met them. Others again, from *ber-ias* to fight, and *yrk-ia* mentioned above; as they were prone to fighting. V. *Berserk*, Ihre. One thing which strikes against all these derivations is, that *Bergrisi*, saxicola, a term entirely synon., has its first syllable from Isl. *berg*, a rock or mountain; Ol. Lex. *Rise*, gigas, Cyclops, G. Andr. p. 199. Shall we suppose, that, according to this analogy, *berserker* is q. *berg-serkiar*, from *berg* mons, and *serk-iar*, Saraceni, as probably denominated from their impetuosity and ferocity, in which they might be supposed to resemble the Saracens, who in a short time overrun so many countries? *Saerkland* is the name given by Scandinavian writers, not only to Arabia, but to Africa in general. V. Heimskr. ii. 60. 236.

EIZEL, Aizle, Isil, Isel, *s.* 1. A hot ember, S.

She fuff'd her pipe wi' sic a lunt,
In wrath she was sae vap'rin,
She notic'd na, an *aizle* brunt
Her braw new worset apron. *Burns*, iii. 131.

2. A bit of wood reduced to the state of charcoal, S. In this sense the phrase, *brunt to an eizel*, is used as to any body that leaves a residuum possessing some degree of solidity.

3. Metaph. for the ruins of a country desolated by war.

Had not bene better thame in thare natyue hald
Haue sittin styll amang the assis cald,
And *lattir isillis* of thare kynd cuntré.
Doug. Virgil, 314. 41. Extremos cineres, Virg.

A. S. *ysle*, favillae; "embers, hot ashes. Lane. hodieque *isles*;" Somner. Isl. *eysa*, carbones candentes sub cinere. G. Andr. refers to Heb. אש, *aesh*, ignis, p. 60. Goth. *isletta*, calx.

ELBOCK, Elbuck, *s.* Elbow, S. Rudd.

Hab fidg'd and leugh, his *elbuck* clew,
Baith fear'd and fond a sp'rit to view.
Ramsay's Poems, ii. 529.

"She brake her *elbuck* at the kirk door;" Ramsay's S. Prov. p. 61.; "spoken of a thrifty maiden, when she becomes a lazy wife." Kelly, p. 293.

A. S. *elboga*, Belg. *elle-boege*, Isl. *alboge*, Alem. *elnboga*, *ellenboge*, id. from A. S. *eln*, Alem. *el*, *elin*, Belg. *elle*, Moes.G. *alleina*, Lat. *ulna*, a word originally used to denote the arm, and *boge*, curvatura, from A. S. *bug-an*, Teut. *bogh-en*, to bow.

Elbow-grease, *s.* 1. Hard work with the arms, S., a low word.

2. Brown rappee, Ang.

ELDARIS, Eldrys, *s. pl.* Ancestors, *forbears*, synon. Barbour, iii. 229. Wyntown, Prol. iii. 12. Doug. Virgil, 91. 49.

But examples are unnecessary, *elders* being still used in the same sense in E.; A. S. *aldor*, senior, pater familias; Su.G. *aeldre* senior; from *ald*, old.

ELDER, *s.* Among Presbyterians, one who is elected and ordained to the exercise of government in ecclesiastical courts, without having authority to teach; hence, for the sake of distinction, often called *a ruilng elder*, S.

"The *Elders*, being elected, must be admonished of their office, which is to assist the Ministers in all publicke affaires of the Kirk; *to wit*, in determining and judging causes, in giving admonition to the licentious liver, in having respect to the manners and conversation of all men within their charge." First Buik of Discipline, c. 10, § 4.

For some time after the Reformation in S., it was required that Elders and Deacons should "be made every yeare once,—lest of long continuance of such officers, men presume upon the liberty of the Kirk." Ibid. § 3. Now both are chosen *pro vita aut culpa*.

ELDERSCHIP, *s.* 1. A term anciently applied to that ecclesiastical court which is now called a Presbytery.

"When we speik of the Elders of the particular congregations, we mein not that every particular Parish Kirk can, or may have their awin particular *Elderschips*, especially to Landwart, bot we think thrie or four, mae or fewar particular Kirks, may have ane common *Elderschip* to them all, to judge thair ecclesiastical causes.——

"The power of thir particular *Elderschips*, is to use diligent labours in the boundis committit to thair charge, that the kirks be kepit in gude order.—It pertaines to the *Elderschip* to take heid, that the word of God be purely preichit within their bounds, the sacraments rightly ministrat, &c." Second Buik of Discipline, c. vii. s. 10—12.

No intermediate court, between this Elderschip and what is now called a Provincial Synod, is mentioned as either existing or necessary.

"Assemblies ar of four sortis. For aither ar they of particular Kirks and Congregations ane or ma, or of a Province, or of ane hail Nation," &c. Ibid. s. 2.

It occurs as synon. with *Presbytery*, Acts Ja. VI. 1592. c. 14.; although there we find the phrase *particular Sessions* used distinctively.

2. It is now used only with respect to the Kirk-session of a particular congregation, S.

"We gave in, long ago, a paper to the great

committee, wherein we asserted a congregational *eldership*, for governing the private affairs of the congregation, from the 18th of Matthew. Mr David Calderwood, in his letter to us, has censured us grievously for so doing; shewing us, that our books of discipline admit of no presbytery or *elderschip* but one." Baillie's Lett. ii. 16.

A. S. *ealdor-scipe*, principatus, "principality, seniority,—superiority whether in age or place;" Somner.

ELDFADER, *s.* 1. Grandfather.

The King hys douchtre, that was far,
And wes als aperand ayr,
With Waltre Stewart gan he wed.
And thai wele sone gat of thair bed
A knaw child, throw our Lordis grace,
That eftre hys gud *eldfadyr* wes
Callyt Robert; and syne wes King.
Barbour, xiii. 694. MS.

Oure Kyng of Scotland, Dawy be name,
Wes *eld-fadyre* til oure kyng Willame.
Wyntown, vii. 8. 230.

2. Father in law.

Cesar the *eldfader*———
Hys maich Pompey sall stracht agane him went,
With rayit oistis of the oryent.
Doug. Virgil, 195. 26. Socer, Virg.

A. S. *eald-fader*, avus.

ELDIN, ELDING, *s.* Fuel of any kind; but more generally applied to peats, turfs, &c. S. A. Bor. Lincoln.

Cauld Winter's bleakest blasts we'll eithly cowr,
Our *eldin's* driven, an' our har'st is owr.
Fergusson's Poems, ii. 6.

"The day-light, during the winter, is spent by many of the women and children in gathering *elding*, as they call it, that is, sticks, furze, or broom, for fuel, and the evening in warming their shivering limbs before the scanty fire which this produces." P. Kirkinner, Wigtons. Statis. Acc. iv. 147.

A. S. *aeled*, Su.G. *eld*, Isl. *eld-r*, fire. Sibb. renders the Sw. word not only ignis, but pabulum ignis. I have met with no authority for this. In Isl. subterraneous fire is called *jardelldr*, from *jard* earth, and *elldr*. *Tha kvam madr laupandi, oc sagdi at* jardelldr *var uppkvamin i Olfusi;* Then came a man panting for breath, and said that subterraneous fire was bursting forth in Olfus. Kristnisaga, p. 88.

The ancient Persians called fire *ala*; whence most probably Goth. *al-a*, A. S. *acl-an*, Isl. *elld-a*, to kindle.

ELDING, *s.* Age.

For so said wourthy Salomon,
Elding is end of erthlie glie.
Welcum eild, for youth is gone!
Maitland Poems, p. 193.

A. S. *ealdunge* senectus, vetustas; old age;—also the waxing or growing old or ancient; Somn. V. EILD, *v.* and *s.*

ELDIS.

From that place syne vnto ane caue we went,
Vnder ane hyngand heuch in ane dern went,
With treis *eldis* belappit round about,

And thik harsk granit pikis standand out.
Doug. Virgil, 75. 23.

This word, which is overlooked by Rudd., may perhaps signify, entirely, on all sides, corresponding to *circum*.

Arboribus clausi circum.—Virg.

A. S. *eallis*, Moes.G. *allis*, omnino, omnimodis.

ELDMODER, *s.* Mother in law.

Eldmoder to ane hunder thar saw I Heccuba.
Doug. Virgil, 55. 43.

It must have properly denoted a grandmother; A. S. *ealde-moder*, avia. A. Bor. *el-mother*, a step-mother. V. ELDFADER.

ELDNING, ELDURING, *s.*

Quhen I heir mentionat his name, than mak I nyne croces,
To keip me fra the commerance of that carle mangit;
That full of *elduring* is, and anger, and all ewil thewis.
I dar nocht luik to my luif for that lene gib;
He is sa full of jelosy, and ingyne fals.—
I dar nocht luik to the knaip that the cop fillis.
For *indilling* of that auld shrew, that ever on ewill thinkis.
Dunbar, *Maitland Poems*, p. 49.

In edit. 1508, it is *eldnyng*. This seems to have the same meaning, and has perhaps been originally the same word, with *indilling* also used in the passage. Both appear to denote jealousy. *Eldnyng*, if the true reading is nearly allied to A. S. *ellnung*, zeal, emulation. V. *Eyndlyng*, which is evidently the same with *indilling*.

ELDREN, ELDEREN, *adj.* Growing old, elderly. *An eldrin man*,—one considerably advanced in life, S.

Or like the tree that bends his *eldren* braunch
That way where first the stroke hath made him launch.— *Hudson's Judith*, p. 49.

—The *eldern* men sat down their lane,
To wet their throats within.
A. Nicol's Poems, 1739, p. 73.

Colin and Lindy, Bydby says, they're ca'd,
The ane an *elderin* man, the niest a lad,
A bonny lad, as e'er my een did see,
And dear he is and sall be unto me.
Ross's Helenore, p. 68.

Dan. *aldrende;* Isl. *aldraen*, senex, Olai Lex. Run. V. EILD, *v.* and *s.*

ELEVEN-HOURS, *s.* A luncheon, S.; so called from the time that labourers or children get their meridian.

ELFMILL, *s.* The sound made by a worm in the timber of a house, supposed by the vulgar, to be preternatural; the death-watch, S. B. This is also called *the Chackie-mill*.

From *elf*, A. S. Su.G. *aelf*, a fairy, and *mill*. Aelfric, in his Gl. p. 79., enumerates various kinds of elves. These are *Munt-aelfen*, mountain-elves, Oreades; *Wudu-elfen*, wood-elves, Dryades; *Feld-elfen*, Moïdes, field-elves; *Wylde-elfen*, Hamadryades, or wild elves; *Dun-elfen*, Castalides, or elves of the hills. Somner and Benson also mention *Berg-aelfenne*, Oreades, or rock-elves; *Land-aelfenne*,

Musae ruricolae, land-elves, *Waeter-aelfenne*, Naiades, the nymphs of the fountains; and *Sae-aelfenne*, sea-nymphs, Lat. Naiades, Nereides, V. Somn.

ELFSHOT, *s.* 1. The name vulgarly given to an arrow-head of flint, S.

"*Elf-shots*, i. e. the stone arrow-heads of the old inhabitants of this island, are supposed to be weapons shot by Fairies at cattle, to which are attributed any disorders they have." Pennant's Tour in S. 1769, p. 115.

These are also called *elf* or *fairy stones*. "Arrow points of flint, commonly called *elf* or *fairy-stones*, are to be seen here." P. Lauder, Berwicks. Statist. Acc. i. 73.

2. Disease, supposed to be produced by the immediate agency of evil spirits, S.

"There are also several things in Agnes Simpson's witchcraft, such as there scarce occur the like in the foregoing stories. As her skill in diseases. That the sickness of William Black was an *elf-shot*." Trial of Scotch Witches, Glanville's Saducismus Triumph. p. 398.

This vestige of superstition is not peculiar to our country. We learn from Ihre, that in Sweden they give the name of *skot*, i. e. *shot*, to that disease of animals which makes them die as suddenly as if they had been struck with lightning; and that the vulgar believe that wounds of this kind are the effect of magic. The same disease is, in Norway, called *allskaadt*, and in Denmark *elleskud*, i. e. *elfshot*. V. Jamieson's Popular Ball. i. 224, N. Thus, these terms are originally the same with ours; in which indeed *f* is also almost entirely sunk in pronunciation. V. Ihre, vo. *Skiuta*.

According to Keysler, that disease, which instantaneously affects a person by depriving him of his senses, is, in Upper Germany, called *Alp*, or *Alpdrucken*, literally the pressure of a demon. *Alp* is also a designation for the nightmare. The same learned writer observes, that, with the ancients, *alp* and *alf* equally denoted a mountain, and a mountain-demon. He adds, that there are stones of the class of *Belemnites*, which the Germans call *Alpenschoss*. This is the same word with *elf-shot*, only formed after the Germ. idiom. V. Antiq. Septentr. p. 500. 501.

ELF-SHOT, *adj.* Shot by fairies, S.

My byar tumbled, nine braw nout were smoor'd,
Three *elf shot* were, yet I these ills endur'd.
Ramsay's Poems, ii. 66.

"Cattle, which are suddenly seized with the cramp, or some similar disorders are said to be *elf-shot*; and the approved cure is to chafe the parts affected with a blue bonnet which, it may be readily believed, often restores the circulation." Minstrelsy Border, ii. 225.

"In order to effect a cure, the cow is to be touched by an *elf-shot*, or made to drink the water in which one has been dipped." Pennant, ubi sup.

ELIMOSINUS, *adj.* Merciful, compassionate.

—Ane pepill maist hyronius,——
And na wais *elimosinus*,
Bot buriors in blud.
Burel, *Watson's Coll.* ii. 39.

Lat. *eleemosyna*, mercy; Gr. ἐλεος.

ELYTE, *s.* One elected to a bishopric.

Rychard Byschape in his stede
Chosyn he wes *concorditer*,
And *Elyte* twa yhere bad eftyr.
Wyntown, vii. 7. 300.

It occurs in R. Brunne, p. 209.

The pape at his dome ther *elites* quassed doun,
Eft he bad tham chese a man of gode renoun,
Or thei suld ther voice lese of alle ther eleccioun.

O. Fr. *elit-e*, Lat. *elect-us*.

ELLER, *s.* The Alder, a tree, S. A. Bor. Betula alnus, Linn.; also *Arn*, q. v.

"The Alder Tree. Anglis. *Eller*. Scotis." Lightfoot, p. 576.

ELLIS, *adv.* Otherwise, else.

Examples are unnecessary; this being the same with *elles*, Chauc. A. S. id. Alem. *alles*. MoesG. *alia*.

ELLIS, ELS, *adv.* Already, S. A. Bor. *else*.

Mycht nane eschap that euir come thar.
The quhethir mony gat away
That *ellis* war fled as I sall say.
Barbour, xiii. 358. MS.

Hir feirs stede stude stamping reddy *ellis*,
Gnyppand the fomy golden bit gingling.
Doug. Virgil, 104. 26.

"Heir it is expedient to descriue quha is ane heretyk, quhilk discription we will nocht mak be our awin propir inuencion, bot we will tak it as it is *els* made and geuin to vs be twa of the maist excellent doctouris of haly kirk, Hierome and Augustine." Abp. Hamiltoun's Catechisme, 1551, Fol. 18, a.

She is a maiden certainlie.
Sir Alistoun that gentle knight,
She and he *else* hath their troth plight.
Sir Egeir, p. 35.

There is no evidence that A. S. *ealles* was ever used in this sense. Nor have I observed any cognate term; unless we view this as originally Moes. G. *allis*, A. S. *eallis*, omnino, (plenarie, Benson.) used obliquely. The phrase in Virg. *reddy ellis*, if thus resolved, would signify, "compleatly ready." It merits consideration, that this is evidently analogous to the formation of the E. synon. *already*, q. omnino paratum.

ELRISCHE, ELRICHE, ELRAIGE, ELRICK, ALRISCH, ALRY, *adj.* 1. As expressing relation to demons or evil spirits; equivalent to E. *elvish*.

Thair was Pluto, that *elrick* incubus,
In cloke of grene, his court usit unsable.
Dunbar, *Bannatyne Poems*, p. 12. st. 14.

First I conjure thé by Sanct Marie,
Be *alrisch* king and quene of farie.
Pink. S. P. Repr. iii. 45.

2. As applied to sound, it suggests the idea of something preternatural; S. synon. *wanearthly*. Thus it is said of the screech-owl;

Vgsum to here wes hir wyld *elrische* skreik.
Doug. Virgil, 202. 3.

Betwixt the hours of twelve and one,
A north wind tore the bent;
And straight she heard strange *elritch* sounds
Upon that wind which went;
—And up there raise an *erlish* cry—

"He's won amang us a'."
Minstrelsy Border, ii. 256. 257.

To thé, Echo! and thow to me agane.
Thy *elrish* skirlis do penetrat the roks,
The roches rings, and renders me my cryis.
Montgomerie, MS. Chron. S. P. iii. 497.

Hideous, horrid; respecting the aspect or bodily appearance; corresponding to Lat. trux, immanis.

Of the Cyclops it is said;

Thay *elriche* brethir with thair lukis thrawin,
Thocht nocht awalit, thare standing haue we knawin;
An horribil sorte, wyth mony camschol beik.
Doug. Virgil, 91. 16.

4. Wild, frightful, respecting place, S.

"Mony haly and relligious men for feir of thir cruelteis fled in desertis and *elraige* placis, quhair thay wer exonerit of all truble and leiffit ane haly life." Bellend. Cron. B. vi. c. 9. In eremos ac *ferarum lustra;* Boeth.

Ye houlets, frae your ivy bow'r,
In some auld tree, or *eldritch* tow'r,—
Wail thro' the dreary midnight hour,
Till waukrife morn.
Burns, iii. 309.

5. Strange, uncouth; used in relation to dress.

"Be auenture Makbeth and Banquho wer passand to Fores, quhair kyng Duncane hapnit to be for the tyme, & met be the gait thre wemen clothit in *elrage* & uncouth weid. Thay wer jugit be the pepill to be weird sisteris." Bellend. Cron. B. xii. c. 3. *Insolita* vestitus facie, Boeth.

6. Surly, severe in temper and manners.

7. Painful, fretted; applied to a sore or wound. *Ane alry sair*, Ang.

This term has most probably been formed from A. S. Su.G. *aelf*, genius, daemonium, and A. S. *ric*, Su.G. *rik*, rich; q. abounding in spirits; as primarily descriptive of a place supposed to be under the power of evil genii. It greatly confirms this etymon, that the term, as more generally used, conveys the idea of something preternatural.

ELS, Else, *adv.* Already. V. Ellis.

ELSYN, Elson, *s.* A shoemaker's awl, S. A. Bor.

—Nor hinds wi' *elson* and hemp lingle,
Sit soleing shoon out o'er the ingle.
Ramsay's Poems, ii. 203.

Teut. *aelsene*, *elsene*, id. Goth. *aal*, terebellum.

ELWAND, Elnwand, *s.* 1. An instrument for measuring, S.

"Ane burges may haue in his house, ane measure for his cornes, ane *elnwand*, ane stane, ane pound to wey." Burrow Lawes, c. 52.

According to Dr Johns. the ell consists of a yard and a quarter, or forty-five inches. The S. ell, however, exceeds the E. yard by one inch only.

"They ordained and delivered, that the Elne sall conteine thrittie seven inche." Acts Ja. I. 1426. c. 68. Murray.

2. The constellation called Orion's girdle.

The Son, the seuin sternes, and the Charlewane
The *Elwand*, the elementis, and Arthuris huſſe.—— *Doug. Virgil*, 239, b. 3.

From *eln* and *wand*, Dan. *vaande*, a rod.

"The commons call it our Lady's, i. e. the blessed Virgin's) *Elwand*;" Rudd.

It is a striking coincidence, that in Su.G. Orion's girdle was called *Friggerock*, the distaff of Freya or Frigga, the Venus of the Goths. After the introduction of Christianity, it was changed to *Marirock*, or Mary's distaff. V. Mareschall. Observ. ad Vers. A. S. p. 514.

EMAILLE, *s.* Enamel. V. Amaille.

EMBER GOOSE, the *Immer* of Pennant, Gesner's *greater Doucker*, a species which inhabits the seas about the Orkney islands.

"The wild fowl of these islands are very numerous. Among these we may reckon — the *Ember goose*." P. Kirkwall, Statist. Acc. vii. 546.

Anser nostratibus, the *Ember goose* dictus. Sibb. Scot. P. 2. lib. iii. 21. *Immer*, Brunnich ap. Penn. Zool. 524. It is called *Ember goose* also in Shetland; Statist. Acc. vii. 394.

Barry informs us, that this name is also given to the Great Northern Diver, Colymbus glacialis, Linn.

EMERANT, *s.* Emerald.

— Her goldin haire, and rich atyre,
In fretwise couchit with perlis quhite,—
With mony ane *emerant* and faire saphire.
King's Quair, ii. 27.

Emerant, Emerand, *adj.* Green, verdant.

Mayst amyabil waxis the *emerant* medis.
Doug. Virgil, 401. 46. V. Amerand.

EMMIS, Immis, *adj.* 1. Variable, uncertain, what cannot be depended on, Ang.

This term is applied to seed that is difficult of culture, or is frequently unproductive. Ground which often fails to give a good crop, is called *immis land*. The term is also used with respect to changeable weather.

2. The term is used in an oblique sense, Banffs. *An immis nicht*, a gloomy or dark night.

There can be no doubt that this is from the same root with Su.G. *ymsa*, *oemsa*, to vary, alternare, reciprocare; whence *ymsom*, alternatim. Isl. *yms*, pl. *ymser*, singuli et varii per vices, nunc hic, nunc alter. Hence *ymist*, alternatim; *ymislegr*, mutabilis, varius; G. Andr. p. 138. *Ymiss*, varius, diversus, Rymbegla, p. 202. V. Gl.

Ihre supposes, although rather fancifully, that the Germ. have hence formed their *misslich*, signifying uncertain. The root, he says, is *ym*, a particle denoting variation; as, *Gora om en ting*, to change a thing.

To EMPASH, Empesche, *v. a.* To hinder, to prevent. Fr. *empescher*, id.

"Thair stomok was neuir surfetly chargit to *empesche* thaym of vthir besines." Bellend. Cron. Descr. Alb. c. 16.

EMPRESS, Empriss, Emprise, Enpress, *s.* Enterprise.

Quhen Roxburgh wonnyn was on this wiss,
The Erle Thomas, that hey *empriss*
Set ay on souerane hé bounté,
At Edynburgh with his mengne
Was liand.—— *Barbour*, x. 507. MS.
Tharfor he said, that thai that wald

Thair hartis undiscomfyt hald
Suld ay thynk ententely to bryng
All thair *enpress* to gud ending.
Barbour, iii. 276. MS.

Chaucer, *emprise*, id. Fr. *empris*.

Gower uses *emprise* for estimation, respectability, rank in society.

—And humbled hym in suche a wyse
To them that were of none *empryse*.
Conf. Am. Fol. 19. a.

ENACH, *s.* Satisfaction for a fault, crime or trespass.

"Gif the maister hes carnal copulation with the wife of his bond-man, and that is proven be ane lawfull assise; the bond-man sall be made quite and frie fra the bondage of his maister; and sall receaue na ôther mends or satisfaction (*Enach*, Lat. cop.) bot the recoverie of his awin libertie." Reg. Maj. B. ii. c. 12. § 7.

"Item, the Cro, *Enach* and Galnes of ilke man, are like in respect of their wiues." Ibid. B. iv. c. 36. § 7.

Sibb. thinks that "the word may have some affinity with Gael. *eiric*, ransom money." But Dr Macpherson says that this word, in Gael., sometimes signifies bounty, and sometimes an estimate or ransom; Dissert. 13.

ENARMED, *part. pa.* Armed.

Enarmed glaidlie moue and hald your way
Towart the portis or hauynnys of the se.
Doug. Virgil, 222. 6. V. ANARM.

ENARMOURE, *s.* Armour.

——This richt hand not the les
Thay saulis al bereft, and thare express
Of als mony *enarmouris* spulyeit clene.
Doug. Virgil, 263. 11.

ENBRODE, *part. pa.* Embroidered.

The swardit soyle *enbrode* with selkouth hewis.—
Doug. Virgil, 400. 15. Fr. *brodé*.

To ENBUSCH, *v. a.* To place or lay in ambush.

And we sall ner *enbuschyt* be,
Quhar we thar outecome may se.
Barbour, iv. 360. MS.

Fr. *embusch-er*, *embusqu-er*, id. q. *en bois*, to lie or secret one's self in a wood, thicket, or bushes.

ENBUSCHYT, *s.* Ambuscade.

Thar *enbuschyt* on thaim thai brak,
And slew all that thai mycht our tak.
Barbour, iv. 414. MS.

Corr. ffom Fr. *embuscade*, or formed, from *embusche*, id.

ENBUSCHMENT, *s.* 1. Ambush.

Thai haff sene our *enbuschement*,
And agane till thair strenth ar went.
Yone folk ar gouernyt wittily.
Barbour, xix. 465. MS.

2. This word is used in describing the testudo, a warlike engine.

——Aboue thare hedis hie
Sa surely knyt, that manere *enbuschment*
Semyt to be ane clois volt quhare thay went.
Doug. Virgil, 295. 8.

This, however, is rather a description, than a designation.

ENCHESOUN, *s.* Reason, cause.

A fals lourdane, a losyngeour,
Hosbarne to name, maid the tresoun,
I wate nocht for quhat *enchesoun*;
Na quham with he maid that conwyn.
Barbour, iv. 110. MS. V. also B. i. 173. 203.

Mr Pink. views this as the same with O. Fr. *acheson*, used in Rom. Rose, as denoting occasion, motive. He is certainly right. This in Fr. is sometimes written *achoison*. *Achoise* has the same sense, Cotgr. It occurs in O. E. in the sense of occasion.

The kyng one on the morn went to London,
His Yole forto hold was his *encheson*.
R. Brunne, p. 49. V. CHESSOUN.

END, EYNDING, *s.* Breath. Doug.

His stinking *end*, corrupt as men well knaws;
Contagious cankers cleaves his sneaking snout.
Polwart, *Watson's Coll.* iii. 24. V. AYND.

ENDAY, *s.* "Day of *ending*, or of death;" Gl. Wynt.

He chasyd the Romaynys al away,
And wes King til hys *enday*.
Wyntown, v. 10. 408.

Su.G. *and-as* not only signifies to breathe, but also to die, from *ande*, halitus, spiritus. This seems preferable to deriving it from *end* E. especially as *aynd*, breath, is often written *end*.

ENDFUNDEYNG, *s.*

This malice of *endfundeyng*
Begouth, for throw his cald lying,
Quhen in his gret myscheiff wes he,
Him fell that hard perplexité.
Barbour, xx. 75.

His sickness came of *a fundying*. Edit. 1620.
In MS. it is *enfundeyng*.

One is said to *foundy* or *fundy*, when benumbed with cold, S. The term is especially applied to a horse. Fr. *morfondre* is to catch cold. But it is not improbable that the term signifies an asthma. Thus it may be allied to Su.G. *andfaadd*, cui spiritus praeclusus est, ut solet asthmaticis; from *ande* breath, and *fat-as* to fail, or *fatt-as*, to seize, to lay hold of. However, the primary sense of A. S. *fundian* is anhelare; whether it was used literally, or not, does not appear.

ENDLANG, ENDLANGIS, *adv.* Along; S. *enlang*.

Tharfor, *endlang* the louch his syd
Sa besyly thai socht.— *Barbour*, iii. 414. MS.
Thir tangs may be of use;
Lay them *enlang* his pow or shin,
Wha wins syn may make roose.
Ramsay's Poems, i. 272.

A. S. *andlang*, *andlong*, ad longum, per; Su.G. *aendalongs*, id. *Fara aendalongs stranden*, littus legere, Ihre; from *aende*, usque, and *lang*, longus. Ihre observes, that *aende* denotes continuation of action, as in *aendalongs*.

ENDORED, *part. pa.*

—Thus Schir Gawayn, the good, glades hor gest,
With riche dayntees, *endored* in disshes bydene.
Sir Gawan and Sir Gal. ii. 10.

"Heaped," Pink. But it is evidently from Fr.

endoré, beset, enriched; properly adorned with gold. Lat. *inaur-atus*.

ENE, *pl.* Eyes. V. Een. A. Bor. id.

ENERLY. V. Anerly.

ENEUCH, Ynewch, *s.* Enough, S.

Rise and raik to our Roy, richest of rent,
Thow sal be newit at neid with nobillay *eneuch*.
Gawan and Gol. iv. 6.

This gud knycht said, Deyr cusyng, pray I the,
Quhen thow wanttis gud, cum fech *ynewch* fra me.
Wallace, i. 445. MS.

Ynewch most nearly resembles A. S. *genog*, *genoh*, satis; as does pl. *ynew*, sometimes used.

Off ws thai haiff wndoyne may than *ynew*.
Wallace, ii. 191. MS. V. Aneuch, Anew.

ENFORCELY, *adv.* Forcibly.

——That bataill, on this maner,
Wes strykyn, on ather party
That war fechtand *enforcely*.
Barbour, xiii. 227. MS.

ENGAIGNE, *s.* Indignation, spite.

And quhen he saw Jhone of Bretangne,
He had at him rycht gret *engaigne*;
For he wes wont to spek hychtly
At hame, and our dispitusly.
Barbour, xviii. 508. MS.

Edit. 1620, *disdaine*.

Fr. *engain*, anger, choler; Cotgr. Can this have any affinity to A. S. *angean*, *ongean*, contra; or *ange*, vexatus; Su.G. *ang-a*, Germ. *ang-en*, to press?

ENGYNE. V. Ingyne.

To ENGREGE, *v. a.* To aggrava te

Perchance gif that ye understude
The gude respectis hes them mufit,
To mak this ordour, ye wald lufe it,
And not *engrege* the cace sa hie.
Diall. Clerk and Courtier, p. 4.

From Fr. *engreg-er*, id. or *s'engreg-er*, to grow worse, used actively.

To ENGREVE, Engrewe, *v. a.* To vex, to annoy.

—— The Scottis archeris alsua
Schot amang thaim sa deliuerly,
Engrewand thaim sa gretumly,—
That thai wandyst a little wei.
Barbour, xiii. 210. MS.

Fr. *grev-er*, to vex, to oppress. There may, however, have been an O. Fr. *v.* comp. with the prep. prefixed.

ENKERLY, Encrely, Inkirlie, *adv.* 1. Inwardly. This at least seems the natural meaning of the following passage:

The Dowglas then his way has tane,
Rycht to the horss, as he him bad.
Bot he that him in yhemsell had,
Than warnyt hym dispitously:
Bot he, that wreth him *encrely*,
Fellyt him with a suerdys dynt.
Barbour, ii. 138. MS.

2. Ardently, keenly.

—— He has sene
The Erle sua *enkerly* him set,
Sum sutelté, or wile, to get,

Quhar throw the castell have mycht he.
Barbour, x. 534. MS.

Douglas writes *inkirlie*, V. 164. 29, as corresponding to, pectore ab imo, Virg. The derivation given by Rudd., from Fr. *en coeur*, q. in heart, is confirmed by sense first. *Inkert* is still used in the sense of anxious, earnest, and *inkertlie* as an *adv.*

EMPRESOWNE', *s.* A prisoner.

—— *Enpresowncys* in swilk qwhile
To kepe is dowt, and gret peryle.
Wyntown, viii. 11. 29.

Fr. *emprisonné*, imprisoned.

ENPRISE, *s.* Exertion of power.

In Vere that full of vertu is and gude,
Quhen nature first begyneth hir *enprise*,
That quhilum was be cruel frost and flude,
And schouris scharp opprest in mony wise, &c.
King's Quair, ii. 1.

Literally, enterprise. V. Empress.

ENSEINYIE, Ensenye, Ansenye, *s.* 1. A sign, mark, or badge.

—— Mony babbis war makand drery mone,
Becaus thay wantit the fruitioun
Of God, quhilk was ane greit punitioun:
Of Baptisme thay wantit the *Ansenye*.
Lyndsay's Warkis, 1592, p. 235.

2. Ensign.

3. The word of war.

The King his men saw in affray,
And his *ensenye* can he cry.
Barbour, iii. 28. MS.

In edit. Pink. it is printed *ensonye*.

4. A company of soldiers.

"Sche tuk ordour that four *Ensenyeis* of the souldiers sould remain in the toun to mantein idolatrie, and to resist the Congregatioun." Knox, p. 139.

Fr. *enseigne*, literally a sign, mark, or badge, denotes not only the ensign or banner under which a company of infantry serves, but also the band or company itself. V. Cotgr.

ENSELYT, *pret.* Sealed.

The king betaucht hym in that steid
The endentur, the seile to se,
And askyt gyff it *enselyt* he?
Barbour, i. 612. MS.

Fr. *seell-er*, to seal.

ENTAILYEIT, *part. pa.* Formed out of.

—— I saw within the chair
Quhair that a man was set with lymmis squair,
His bodie weill *entailyeit* euerie steid.
Palice of Honour, i. 39.

Fr. *entaill-er*, to carve, metaph. applied to the form of the body. Thus Chaucer uses *entaile* for shape.

ENTENTYVE, *adj.* Earnest, eager, intent.

Fr. *ententif*.

He, that hey Lord off all thing is,
— Graunt his grace, that thair ofspring
Leid weill [the land,] and *ententyve*
Be to folow, in all thair lyve,
Thar nobill eldrys gret bounté!
Barbour, xx. 615. MS.

Ententely, *adv.* Attentively. V. *adj.* and Empress.

ENTREMELLYS, *s. pl.* Skirmishes.

Now may ye her, giff that ye will,
Entremellys, and juperdyis,
That men assayit mony wyss,
Castellis and peyllis for to ta.

Barbour, x. 145. MS.

Fr. *entremel-er*, to intermingle. V. MELL, *v.*

ENTRES, ENTERES, *s.* Access, entry.

"Olyuer set an houre to geif *entres* to erle Dauid with al his army in the toun.—The houre set, erle Dauid come with ane gret power of men to the toure afore rehersit, quhare he gat *enteres* with his army." Bellend. Cron. B. xiii. c. 7. Fr. *entrée.*

ENTRES, *s.* Interest, concern.

"Albeit the said commission hath maid a gude progress in the said matter of Erectioun and Teyndes, and that a great number of our subjectis haveing *entres* tharein, have subscryvit to us general submissiouns;—yet it is certain that many of these who have *entres* in Erectiouns and Teyndes, lyit furth, and have not subscryvit the saids generall submissiouns." Acts Seder. p. 4.

Fr. *interessé*, interested.

EPISTIL, *s.* Any kind of harangue or discourse.

So prelatyk he sat intill his cheyre!
Scho roundis than ane epistil intill eyre.

Dunbar, *Maitland Poems*, p. 72.

Mr Pink. gives this among passages not understood. We have the phrase nearly in the same words in Chaucer.

Tho rowned she a pistel in his ere.

W. Bathe's Tale, v. 6603.

The term still occurs among the vulgar, in the sense given above, S. B. evidently from Lat. *epistol-a* used obliquely.

ER, *adv.* Before, formerly.

— Schyr Amery, that had the skaith
Off the bargane I tauld off *er*,
Raid till Ingland.——

Barbour, ix. 542. MS. V. AIR.

ERAR, EARER, *comp.* of *Er.* 1. Sooner.

Or thay be dantit with dreid, *erar* will thai de.

Gawan and Gol. ii. 16.

2. Rather.

Swa *erare* will I now ches me
To be reprowyd of sympilnes,
Than blame to thole of wnkyndnes.

Wyntown, vii. *Prol.* 32.

In this sense it is very frequently used by Bellend.

"The common meit of our eldaris was fische, nocht for the plente of it, bot *erar* becaus thair landis lay oftymes waist throw continewal exercition of cheuelry, & for that caus thay leiffit maist of fische." Descr. Alb. c. 16.

"God commandis the—to forgeue him al his offensis as thou wald be forgeuin of God. Quhilk and thou do nocht, thou prayis *earar* agane thi self [in the Pater-noster] than for thi self." Abp. Hamiltoun's Catechisme, Fol. 172. a.

These senses, although given as distinct, are very intimately connected.

It merits observation, that, as *erar* is formed from the idea of priority as to time, E. *rather* owes its origin to a similar idea. For it is derived from A. S. *rath*, quickly; compar. *rathor.*

ERAST, *superl.* Soonest.

Than war it to the comowne lawe,
That is Imperyale, *erast* drawe.

Wyntown, viii. 3. 38.

ERD, ERDE, YERD, YERTH, *s.* 1. The earth, S. pron. *yird.*

Gret howssys of stane and hey standand
To the erde fell all downe.

Wyntown, vii. 5. 179.

O caitife Creseide, now and evirmare!
Gon is thy joie and al thy mirth in *yerth.*

Henrysone's Test. Creseide, *Chron. S. P.* i. 170.

2. Ground, soil, S. *Dry yerd*, dry soil.

A. S. *eard*, Isl. *jaurd*, Su.G. Dan. *jord*, Alem. *erd-a*, Germ. *erde.* Some have traced *erd*, or *earth*, to Heb. ארץ, *aretz*, id. G. Andr. seems to derive it from Isl. *aer-a*, *er-ia*, to plough; Lat. *ar-are*; Lex. p. 120. This is the etymon given by Mr Tooke. *Earth*, he says, is the third pers. of the indicative of A. S. *erian*, arare, to *ere*, or plough—that which one *ereth*, or *eareth*, i. e. *ered*, *er'd*, that which is ploughed. Divers. Purley, ii. 417. 418. He also derives Lat. *tell-us*, the earth, from A. S. *til-ian*, q. that which is *tilled*; ibid. 419.

To ERD, YERD, *v. a.* 1. To bury, to inter, to commit a dead body to the grave, S. B. pronounced *yird.*

Thai haff had hym to Dunferlyne;
And him solemply *erdyt* syne
In a fayr tumb, in till the quer.

Barbour, xx. 286. MS.

2. Sometimes it denotes a less solemn interment, as apparently contrasted with *bery*, i. e. bury.

——The gret lordis, that he fand
Dede in the feld, he gert *bery*
In haly place honorabilly.
And the lave syne, that dede war thar,
Into gret pyttis *erdyt* war.

Barbour, xiii. 666. MS.

3. To cover any thing with the soil, for preservation or concealment. Thus potatoes put into a pit under ground, that they may not be injured by frost, are said to be *erdit*, or *yirdit*, S.

An' wi' mischief he was sae gnib,
To get his ill intent,
He howk'd the gond which he himsell
Had *yerded* in his tent.

Poems in the Buchan Dialect, p. 7.

I have not observed that there is any A. S. *v.* of a similar formation. But in Su.G. there is not only the comp. *iord-saetta*, but also *iord-as*, used in the same sense, sepeliri; Ihre. Isl. *iard-a*, id.

ERD HOUSES, habitations formed under ground.

"At the same place, and also in another part of the parish, are what the country people call *eird houses.* These are below ground, and some of them said to extend a great way. The sides of these subterraneous mansions are faced up with dry stones, to the height of about 5 feet, they are between 3 and four feet wide, and covered above with large stones laid across. They may have been either receptacles for plunder, or places of shelter from the inclemency

of the weather, before houses were built, or of concealment from an enemy." P. Strathdon, Aberd. Statist. Acc. xiii. 182. N.

These subterraneous structures are by some called *Pictish*. V. Statist. Acc. xix. 359. Some of those buildings ascribed to the Picts seem to have been originally covered with earth. Ibid. P. Dunnet, Caithn. xi. 257. N.

The description, as has been observed, corresponds to that given by Tacitus of the buildings of the ancient Germans.

ERDDYN, YIRDEN, *s.* 1. An earthquake.

Erddyn gret in Ytaly
And hugsum fell all suddanly,
And fourty dayis fra thine lestand.
Wyntown, vii. 5. 175.

2. It seems to be originally the same word, which is sometimes used in Ang., and pretty generally through the Northern counties, for thunder.

In Fife there is a proverbial phrase denoting expedition, although the meaning of the allusion seems to be lost among those who use it: "The wark gaes on like *yirdin*."

A. S. *eorth-dyn*, terrae motus, q. the din made by the earth. It is also called in the same language, *eorth-beofung*, the trembling of the earth. The latter corresponds to the Su.G. and Isl. designation, *iord-haefning*, the heaving of the earth; and *iord-skalf*, Isl. *iardskialfte*, from *skelf-a*, to shake, to tremble, to cause to tremble.

As transferred to thunder, it is evident that the term is used very obliquely. The well-known effect of thunder in the air, however, seems to have suggested to our ancestors the idea of some sort of resemblance in the imagined effect of a concussion of the earth.

To ERE. V. AR, *v.*

ERE, EIR, *s.* Fear, dread; Ang. V. ERY.

ERF, *adj.* 1. Averse, reluctant. *Erf to do* any thing, Loth. Fife. *Ise arfe*, I am afraid, Gl. Yorks.

2. Reserved, distant in manner, Loth.

This seems merely a corr. of *Ergh*, q. v.

To ERGH, ARGH, ERF, *v. n.* 1. To hesitate, to feel reluctance, S.

"Yet when I had done all I intended, I did *ergh* to let it go abroad at this time, for sundry reasons." Baillie's Lett. i. 367.

Thy verses nice as ever nicket,
Made me as canty as a cricket;
I *ergh* to reply, lest I stick it.
Hamilton, Ramsay's Poems, ii. 334.

2. To be timorous, to be reluctant from timidity, S.

Dear Jenny, I wad speak t'ye, wad ye let,—
And yet I *ergh*, ye'r ay sae scornfu' set.
Ramsay's Poems, ii. 126.

That gars me *ergh* to trust you meikle,
For *fear* you shou'd prove false and fickle.
Ibid. p. 549.

A. S. *earg-ian*, torpescere pro timore. *Erf*, as expl. in Fife, retains the original sense, to be anxious to do a thing, yet afraid to venture on it.

ERGH, *adj.* 1. Hesitating, scrupulous, doubtful, S.

2. Timorous, S. B.

ERGH, ERGHING, *s.* 1. Doubt, apprehension, S.

2. Fear, timidity, S.

A. S. *yrhth* denotes both laziness and fear.

ERY, EIRY, EERIE, *adj.* 1. Affrighted, affected with fear, from whatever cause.

Thus the fear of Cacus, when flying from Hercules, is described;

Swift as the wynd he fled, and gat away,
And to his caue him sped with *ery* sprete;
The drede adionit wyngis to his fete.
Doug. Virgil, 248. 50.

My fatall weird, my febill wit I wary,
My desie heid quhome laik of brane gart vary,—
With *ery* curage febill strenthis sary,
Bownand me hame and list na langer tary.
Palice of Honour, *Prol.* st. 12. Edit. 1579.

2. Under the influence of fear, proceeding from superstition excited by the wildness and rude horrors of a particular situation.

Fra thine to mont Tarpeya he him kend,
And beiknyt to that stede fra end to end,
Quhare now standis the goldin Capitole,
Vniquhile of wylde buskis rouch skroggy knoll.
Thocht the ilk tyme yit of that dredful place,
Ane fereful reuerent religioun percace
The *ery* rurall pepyll dyd affray,
So that this crag and skroggis wourshippit thay.
Doug. Virgil, 254. 15.

3. By a slight transition, it has been used to denote the feeling inspired by the dread of ghosts or spirits, S.

'Tis yet pit-mark, the yerd a' black about,
And the night-fowl began again to shout.
Thro' ilka limb and lith the terror thirl'd,
At ev'ry time the dowie monster skirl'd.
At last the kindly sky began to clear,
The birds to chirm, and day-light to appear:
This laid her *eery* thoughts.—
Ross's Helenore, p. 24.

I there wi' *something* did forgather,
That put me in an *eerie* swither.
Burns, iii. 42.

4. Causing fear of the spiritual world, S.

Gloomy, gloomy, was the night,
And *eiry* was the way.
Minstrelsy Border, ii. 255.

"Producing superstitious dread." N. ibid.

Aft yont the dyke she's heard you bumbin,
Wi' *eerie* drone.
Burns, iii. 72.

It is not improbable that Belg. *eer*, reverentia, and *eer-en*, venerari, vereri, colere, have had a common origin. But our word is more immediately allied to Isl. *ogr-a*, terreo; G. Andr. Lex. p. 188. *Egryn* in like manner signifies fear, (Verel.) as also *uggir*; *ogurlegur*, terribilis; Ihre, vo. *Oga*. Ir. Gael. *earadh* denotes fear, mistrust. But it seems to have no cognate terms, in either language. V., however, *Ergh*, adj.

ERYNESS, EIRYNESS, *s.* Fear excited by the idea of an apparition, S.

Thy graining and maining
Haith laitlie reikd myne eir;

Debar then affar then
All *eiryness* or feir.
Vision, Evergreen, i. 215. st. 6.

ERYSLAND, ERLSLAND, EUSLAND, *s.* A denomination of land, Orkn.

"Remains of Popish chapels are many, because every *Erysland* of 18 penny land had one for mattins and vespers, but now all are in ruins." P. Birsay, Orkn. Statist. Acc. xiv. 323.

"Here, the entries are first by islands and parishes, then by towns and villages, and lastly by marklands, *erlslands* or ouncelands, pennylands, and farthinglands; and these divisions were observed, in order to fix and limit this tax, which is supposed to have been paid to the town for protection." Barry's Orkney, p. 220.

"The islands were divided into *Euslands*, or Ouncelands, every one of which made the eighth part of a Mark land, and was deemed sufficient for the support of a chief and his soldiers." Ibid. p. 187.

Erysland is evidently the same with Su.G. *oereesland*, which Ihre defines as denoting the eighth part of a Markland.—Ita ut *markland* octonis partibus superet *oeresland*; vo. *Taelja*, p. 864. *Oere* signifies an ounce. V. URE. The same division was sometimes called *oeretal*. V. Ihre, vo. *Mark*. Perhaps *erlsland* is q. *oeretalsland*. *Oere*, in the Laws of Gothland, is written *er*, Isl. *auri, eyri*; Ibid. vo. *Oere*; from *eir, eyre*, aes, brass. *Euslund* is probably an *erratum* for *erisland*. *Uns* is indeed used in Sw. for *ounce*. Thus it might be a corr. of *unsland*. But it seems, at any rate, a word of modern use.

ERLIS. V. ARLES.

ERN, ERNE, EIRNE, EARN, *s.* 1. The eagle, S. B.

For *Jouis* foule the *Eirne* come sorand by,
Fleand vp heich towart the bricht rede sky.
Doug. Virgil, 416. 51.

The term occurs in O. E.

——In eche roche ther ys
In tyme of yere an *erne's* nest, that hii bredeth in ywys. *R. Glouc.* p. 177.

In another MS. *egle's*.

In some parts of S., at least, this name is appropriated to the Golden Eagle, or Falco Chrysaetos, Linn.

"The golden eagle used formerly to build in our rocks, though of late it has discontinued the practice; but we have a visit of them annually for some months; they are commonly known among the shepherds by the name of the *earn*, a visit of which amongst the flock is dreaded as much as that of the fox." P. Campsie, Stirlings. Statist. Acc. xv. 323. 324.

2. The osprey; Falco haliaetus, Linn.

Holland, after mentioning the *Egill* as Emperour, says;

Ernis ancient of air kingis that crounid is
Next his Celsitude forsuth secound apperdo
Houlate, ii. 1.

It is accordingly observed by Run. Jonas; *Ern* Scotis est grande genus accipitrum. Dict. Island. ad Calc. Gramm. Isl. Many writers, indeed, have classed the osprey among hawks.

The term is general in the Northern languages. A. S. *earn*; MoesG. *arans*; Belg. *arn, arend*; Isl. *aurn, oern, ern*; Su.G. *oern*, ant. *arn*; Lapland. *arne*. Sw. *oern* properly denotes the golden eagle. Faun. Suec. Penn. Zool. p. 161. *Are* in Edda also signifies aquila; in nominativo speciali, *aren*, whence *oern*, according to G. Andr. p. 15.

The osprey Su.G. is *haf-oern*, i. e. the sea eagle. Hence indeed the Linnean designation, *haliaetus*. It is also denominated *fisk-oern*, or the fish-eagle; Faun. Suec.

ERNAND, *part. pr.*

The Day, befoir the suddane Nichtis chaice,
Dois not so suiftlie go;
Nor hare, befoir the *ernand* grewhound's face,
With speid is careit so.
Maitland Poems, p. 217.

This may signify, running; from A. S. *ge-aern-an, eorn-an, yrn-an*, currere. Or does it mean, keen, eagerly desirous, A.S. *georn-an*, concupiscere, *georn*, cupidus; Isl. *giarn*, desiderans; MoesG. *gairn-an*, Isl. *girn-ast*, cupere?

ERN-FERN, *s.* The Brittle fern, or polypody, Polypodium fragile, Linn.; found on high rocks, S.

It might hence seem to have received its designation, these being the abode of the eagle or *ern*. But it may be corr. from *eafer-fern*, the A. S. name of this plant.

ERSE, *adj.* used as a *s.* The name vulgarly given to that dialect of the Celtic which is spoken by the Highlanders of S.

This name has originated from their Gothic neighbours, from the idea of their being an *Irish* colony: for the Highlanders themselves invariably call their language *Gaelic*.

ERTAND, *part. pr.*

Than Schir Gawyne the gay, gude and gracius,—
Egir, and *ertand*, and ryght anterus,—
Melis of the message to Schir Golagrus.
Gawan and Gol. ii. 7.

This may signify ingenious in forming a proper plan, from *Airt*, *v.* to aim. As conjoined with *egir* and *anterus*, it may, however, have some meaning analogous to high-spirited, mettlesome; Isl. *ert-a*, irritare, *ertinn*, irritabundus.

ESCH, *s.* The ash, a tree.

The hie *eschis* soundis thare and here.
Doug. Virgil, 365. 10.

ESCHIN, *adj.* Of or belonging to the ash.

Grete *eschin* stokkis tumbillis to the ground.
Doug. Virgil, 169. 19.

To ESCHAME, *v. n.* To be ashamed.

Eschames of our sleuth and cowardise,
Scand thir gentilis and thir paganis auld
Ensew vertew, and eschew euery vice.
Doug. Virgil, Prol. 358. 4.

A. S. *ascam-ien*, ashamed, MoesG. *skam-an*, erubescere.

ESCHEL, ESCHELE, ESCHELL, ESCHEILL, *s.* "A division of an army arranged in some particular manner; but its form I cannot find;" Pink.

In II *eschelis* ordanyt he had
The folk that he had in leding:
The King, weile sone in the mornyng,
Saw fyrst cummand thar fyrst *eschele*,

Arrayit sarraly, and weile:
And at thar bak, sumdeill ner hand,
He saw the tothyr followand.
Barbour, viii. 221. MS.

In edit. 1620, instead of II *eschelis*, it is, *In battels twa*, &c.

The word is evidently O. Fr. *eschielle*, a squadron. Concerning this, Caseneuve observes; C'est ce qu'ils appelloient *Scarae*, Hincmar, Epist. 5. Bellatorum acies, quas vulgari sermone *Scaras* vocamus. Aymoinus, Lib. iv. c. 16. collegit e Franciae bellatoribus, *Staram*, quam nos *Turmam*, vel *Cuneum*, appellare possumus.

It would appear that L. B. *scala* merely denoted a division of an army: Manipulus militaris, seu quaevis militum turma, sive equitum, sive peditum dicitur, Gall. *escadron*, — olim *eschielle*. Suumque exercitum in duas *Scalas* seu *partes* divisit. Charta, A. 1393. ap. Du Cange.

As, however, the word *echellon* is a modern military term, it has been said, that *eschele* is "used in modern tactics, and means the oblique movement of a number of divisions." Edin. Rev. Oct. 1803. p. 206. But there is not any proof, I imagine, that it was used in this sense when Barbour wrote.

The use of the term, Barbour, xii. 214. confirms the idea, that, in a general sense, it denoted a division of an army.

Schaip we ws tharfor in hie mornyng,
Swa that we, be the sone rysing,
Haff herd mass; and buskyt weill
Ilk man in till his awn *eschell*,
With out the pailyownys, arayit
In bataillis, with baneris displayit.

Also, B. xvi. 401. MS.

—And Richmond, in gud aray,
Come ridand in the fyrst *escheill*.

In the same general sense it is used, Wyntown, viii. 40. 155. 159.

This is confirmed by its signification in O. E.

In thre parties to fight his oste he did deuise.
Sir James of Auenu he had the first *eschele*,
Was non of his vertu in armes did so wele.
R. Brunne, p. 187. 188.

To me it appears, that both Fr. *eschielle* and L. B. *scala* are originally Goth.; and may have been introduced through the medium of the Frankish. Su.G. *skael* signifies discrimen, and may properly enough have been applied to the squadrons into which an army was divided; *skil-ia*, distinguere, separare; from the Isl. particle *ska* denoting division, and corresponding to Lat. *dis*; Germ. *schel-en*, A. S. *scyl-an*, id.

To ESCHEVE, Eschew, *v. a.* To atchieve.

Bot he the mar be wnhappy,
He sall *eschew* it in party.
Barbour, iii. 292. MS. Fr. *achev-er*, id.

Eschew, *s.* An atchievement.

——Thar a siege set thai.
And quhill that thir assegis lay,
At thir castellis I spak off ar,
Apert *eschewys* oft maid thar war:
And mony fayr chewalry
Eschewyt war full douchtely.
Barbour, xx. 16. MS.

In edit. 1620, *assaults* is substituted. But it is evidently a more general idea that is conveyed by the term; as afterwards expl. by the *v.* from which it is formed.

ESFUL, *adj.* "Producing ease, commodious."

Til Ingland he wes rycht specyale,—
Hawand the Papys full powere
In all, that til hym *esful* were.
Wyntown, vii. 9. 66.

ESK, *s.* An eft or newt, S. V. Ask.

To ESK, Eesk, Yesk, *v. n.* To hiccup, S. B.

A. S. *gisc-ian*, Isl. *hygxt-a*, *hyxt-a*, Germ. *gax-en*, *gix-en*, Belg. *hix-en*, id. Junius mentions E. *yex* as used in the same sense.

Eskin, Eeskin, *s.* The hiccup, S. B.

A. S. *geocsung*, Isl. *hixte*, Belg. *hickse*, id. V. the *v.*

ESPERANCE, *s.* Hope, Fr. id.

This is the term commonly used by Bellenden.

"The Pychtis——wer ereckit in *esperance* of better fortoun." Cron. F. 40. a.

It is used by Shakspeare.

ESPYE, *s.* Scout or spy.

Welcum celestiall myrrour and *espye*,
Atteiching all that hantis sluggardry.
Doug. Virgil, 403. 50. Fr. *espie*, id.

Espyell, *s.* A spy.

"The Quein had amongis us hir assured *Espyellis*, quho did not onelie signifie unto hir quhat was our estait, bot also quhat was our counsaill, purpois, and devyses." Knox, p. 188.

ESPINELL, *s.* A sort of ruby.

Syne thair was hung, at thair hals bane,
The *Espinell*, a precious stane.
Burel, *Watson's Coll.* ii. 11. Fr. *espinelle*.

ESPOUENTABILL, *adj.* Dreadful.

The thunder raif the cloudis sabill,
With horribill sound *espouentabill*.
Lyndsay's Mon. 1592. p. 39.

O. Fr. *espouventable*, id.

ESS, *s.* Ace. V. Syis.

ESSYS, *pl.*

—To the kyrk that tyme he gave
Wyth wsuale and awld custwmys,
Rychtis, *Essys*, and fredwmys,
In Byll titlyd, and thare rede.
Wyntown, vii. 5. 108.

Eyssis, *Asiments*; Var. Read. This is what in our old Laws is called *easements*, advantages or emoluments. Fr. *aise*.

ESSONYIE, Essoinyie, *s.* An excuse offered for non-appearance in a court of law.

"There is ane other kinde of excuse or *essonyie*, quhilk is necessare; that is, quhen ane is *essonyied*, because he is beyond the water of Forth or of Spey." Reg. Maj. B. i. c. 8. § 12.

Fr. *essoine*, *exoin*, id. V. Assoinyie.

Essonyier, *s.* One who offers an excuse in a court of law for the absence of another.

"——He sall be summoned to compeir, and to answere vpon fiftene dayes wairning, and to declare quhy he compeired nocht, to warant his *essonyier* sent be him, to be harmeles and skeathles, as he sould doe of the law." Reg. Maj. B. i. c. 8. § 6.

ESTER, *s.* An oyster.

My potent pardonuis ye may se,
Cum fra the Can of Tartarie,
Weill seilit with *ester* schellis.
Lyndsay, S. P. Repr. ii. 69.

Belg. *oester*, id. The modern pronunciation is *oster*, S.

ESTLER, *adj.* Hewin.

Braw towns shall rise, with steeples mony a ane,
And houses biggit a' with *estler* stane.
Ramsay's Poems, i. 60. V. AISLAIR.

ETH, *adj.* Easy. V. EITH.

ETHERINS, *s. pl.* The cross ropes of the roof of a thatched house, or of a stack of corn, S. B. synon. *Brathins.*

A. S. *eder, edor, ether*, a fence, an inclosure, a covert; *edoras*, covertures; Somner. *Heather-tan*, arcere, cohibere; Lye.

ETHIK, ETICK, *adj.* 1. Hectic.

"Quhil sic thyngis war done in Scotland, Ambrose kyng of Britonis fell in ane dwynand seiknes namyt the *Ethik* feuir." Bellend. Cron. B. ix. c. 1. *Hecticum* febrem; Boeth.

2. Feeble, delicate. In this sense *etick* is still used, S. B.

Fr. *etique*, hectic, consumptive; also, lean, emaciated.

ETIN, *s.* A giant. V. EYTTYN.

ETION, *s.* Kindred, lineage, S. B.

Bat thus in counting of my *etion*
I need na mak sic din,
For it's well kent Achilles was
My father's brither sin.
Poems in the Buchan Dialect, p. 4.

This is probably allied to Isl. Su.G. *aett*, *ett*, family; whence *etar*, relations, *aettling*, a kinsman, *aettlaeg*, a progeny or race, &c. It appears that in O. Goth. *aett-a* signified to beget.

Ihre has observed, that almost in all languages a word of this form denotes a parent: as Gr. ἀττα, MoesG. *atta*, Lat. *atta*, C. B. *aita*, Belg. *hayte*, Teut. *aette*, and Isl. *edda*, a grandmother.

ETNAGH BERRIES, Juniper berries; also called *eatin berries*, Ang.

With the cauld stream she quench'd her lowan drouth,
Syne of the *Etnagh-berries* ate a fouth;
That black and ripe upon the busses grew,
And wate new watered with the evening dew.
Ross's Helenore, p. 62.

Ir. *aiteann*, Gael. *attin*, signify furze.

To ETTIL, ETTLE, ATTEL, *v. a.* 1. To aim, to take aim at any object; as, *to ettle a stroke, to ettle a stane*, to take an aim with it, S.

He *atteled* with a slenk haf slayn him in slight;
The swerd swapped on his swange, and on the mayle slik.
Sir Gawan and Sir Gal. ii. 22.

Nixt scharp Mnestheus war and awysee,
Vnto the heid has halit vp on hie
Baith arrow and ene, *etland* at the merk.
Doug. Virgil, 144. 43.

He *ettlit* the berne in at the breist.
Chr. Kirk, st. 11.

2. To make an attempt, S.

If I but *ettle* at a sang, or speak,
They dit their lugs, syne up their leglins cleek.
Ramsay's Poems, ii. 66.

3. To propose, to design; denoting the act of the mind, S. A. Bor. id. to intend; also corr. *eckle*.

This goddes *ettillit*, gif werdes war not contrare,
This realme to be superior and maistres
To all landis.———
Doug. Virgil, 13. 34.

Quhat purpossis or *etlis* thou now lat se?
Ibid. 441. 25.

4. To direct one's course.

By diuers casis, sere parrellis and sufferance
Unto Itaill we *ettill*, quhare destanye
Has schap for vs ane rest, and quiet harbrye.
Doug Virgil, 19. 23.

Holland, having said that the Turtle wrote letters, adds that he

———planelye thame yald
To the swallow so swift, harrald in hede,
To *ettill* to the Emproure of ancestry ald.
Houlate, i. 23.

This, at first view, might seem to denote information, or the act of communicating intelligence. But perhaps it merely signifies, that the messenger was to direct his course to the Emperour.

Isl. *aetla til*, destinare; Verel. Ihre observes, that this word indicates the various actings of the mind, with respect to any thing determined, as judging, advising, hoping, &c. and views it as allied to Gr. ἐθελ-ω. It would appear that the primary sense of the Isl. *v.* is puto, opinor. It also signifies, deputo, destinor; G. Andr. Mihi est in propositis; Kristnisag. Gl.

ETTLE, ETLING, *s.* 1. A mark, S.

But fainness to be hame, that burnt my breast,
Made me [to] tak the *ettle* when it keest.
Ross's Helenore, p. 112.

2. Aim, attempt, S.

For Nannie, far before the rest,
Hard upon noble Maggie prest,
And flew at Tam wi' furious *ettle*.
Burns, iii. 335.

3. Aim, design; respecting the mind.

Bot oft failyeis the fulis thocht;
And wyss mennys *etling*
Cummys nocht ay to that ending
That thai think it sall cum to.
Barbour, i. 583. MS. V. the *v.*

Ettlement, intention, A. Bor.

To EVEN, *v. a.* 1. To equal, to compare, S. with the prep. *to* subjoined.

"To *even* one thing *to* another; to equal or compare one thing to another." Sir J. Sinclair's Observ. p. 29.

Shame fa' you and your lands baith!
Wad ye *e'en* your lands *to* your born billy?
Minstrelsy Border, i. 202.

2. To bring one down to a certain level.

"God thought never this world a portion worthy of you: he would not *even* you *to* a gift of dirt and clay." Rutherford's Lett. Ep. 6.

I wad na even myself to sic a thing, I would no

demean myself so far, as to make the supposition that I would do it.

3. To talk of one person as a match for another in marriage, S.

"*To even*, is sometimes made use of in Scotland, for *to lay out one person for another in marriage.*" Sir J. Sinclair, p. 29.

The vulgar phrase is, *They are even'd thegither.*

Isl. *jafn-a*, aequare, quadrare facere, MoesG. *ibn-an*, *ga-ibn-an*, Teut. *effen-en*, id.

EVENDOUN, *adj.* 1. Straight, perpendicular, S.

2. Honest; equivalent to E. *downright*, S.

3. It is used to denote a very heavy fall of rain. This is called *an evendoun pour*, S. q. what falls without any thing to break its force.

EVERICH, *adj.* Every; *everichone*, every one.

The bird, the beste, the fisch eke in the see,
They lyve in fredome *everich* in his kynd.
King's Quair, ii. 8.

And, eftir this, the birdis *evirichone*
Tuke vp ane other sang full loud and clere.
Ibid. ii. 45.

A. S. *aefre eac*, id. *Euerych*, R. Glouc.

EUERILK, *adj.* Every.

—Of all foulis of the air
Of *euerilk* kinde enterit ane pair.
Lyndsay's Warkis, p. 39.

A. S. *aefre ealc*, semper unisquisque, which Johns. views as the origin of E. *every*. But it is rather from *aefre eac*. V. preceding word.

EUIRILKANE, *adj.* Every one; *euer ilkone*, R. Brunne.

—Be north the Month war nane,
Then thai his men war *euirilkane*.
Barbour, ix. 305. MS.

EUILL-DEDY, *adj.* Wicked, doing *evil-deeds*.

"This contentioun rais be *euill dedy* men that mycht suffer na peace." Bellend. Cron. Fol. 53. b. Scelerum conscii; Boeth.

Se quhat it is to be *evyll deidy*.
Lyndsay, S. P. R. ii. 188.

A. S. *yfel-daeda*, *yfel-daede*, prava agens, malefactor; formed like Lat. *maleficus*. *Yfel-daed*, indeed, is used in the sense of prava actio; and *yfel-doen*, malefacere. Teut. *evel-daed*, scelus, *evel-dadigh*, facinorosus, sceleratus; Kilian.

EVINLY, EUINLY, *adj.* 1. Equal, not different.

The prince Anchises son Eneas than
Tua *euinly* burdouns walis, as commoun man.
Doug. Virgil, 141. 48. *Aequus*, Virg.

Thus we speak of *wark that is carried on evinly*; and of an *evinly course*, both as respecting progress in a journey, and the tenor of one's conduct, S.

2. Indifferent, impartial, not engaged to either party.

"Forsamekle as proclamatioun hes bene maid sen the setting up of my first letter, desyring me to subscriue and avow the same; For answer, I desyre the money to be consignit into ane *euinly* man's hand, and I sall compeir on Sonday nixt with four sum with me, and subscriue my first letter, and abyde thairat." Detect. Qu. Marie, H. 7. a.

This is the same with *ewynlyk* used by Wyntown.

Ewynlyk he wes in rychtwysnes,
Til all men myrrowre of meknes.
Cron. vii. 7. 139.

A. S. *efen-lic*, aequalis, aequus. Isl. *jafn*, MoesG. *ibn*, id.

EUIRILKANE, every one. V. under EUERILK.

EVIRLY, *adv.* Constantly, continually, S. B.

To EVITE, *v. a.* To avoid, Lat. *evit-are*.

—We're obleidg'd in conscience,
Evill's appearance to *evite*,
Lest we cause weak ones lose their feet.
Cleland's Poems, p. 79.

EULCRUKE, *s.*

"Gif ane Burges man or woman deceis,—his heire sall haue to his house this vtensell or insicht,—ane barrell, ane gallon, ane kettill, ane brander, ane posnett, ane bag to put money in, ane *eulcruik*, ane chimney, ane water pot." Burrow Lawes, c. 125. § 1.

Skinner supposes that this signifies a vessel for holding ale from A. S. *aele*, *ale*, or water, *ea* or Fr. *eau* water, and A. S. *crocca*, Belg. *kruycke*, an earthen vessel.

Sibb. conjectures that it may signify "the largest *crook*, or that which was used at Christmas or Yule."

Uncum is the corresponding term in the Lat. Now *uncus* certainly denotes a hook or crook. But the reason of *eul* being prefixed is quite uncertain.

EVLEIT, *adj.* Nimble, active. V. OLIGHT.

EUOUR, EVEYR, *s.* Ivory; *euour bane*, id.

Up stude Enee in clere licht schynyng faire,
—Als gratius for to behald, I wene,
As *euour bane* by craft of hand wele dicht.
Doug. Virgil, 31. 39.

Evirbone, Palice of Honour, i. 34.

Fr. *yvoire*, Lat. *ebur*.

EWDEN-DRIFT, *s.* Snow raised, and driven by the wind, Aberd.

When to my Meg I bend my tour,
Thro' *ewden drifts*, or snawy show'r,
It neither maks me sad nor sour,
For Peggy warms the very snaw.
Shirrefs' Poems, p. 285.

EWDER, EWDRUCH, *s.* A disagreeable smell, S. B. *A mischant ewder*, Clydes.

"He was sae browden'd apon't [his pipe], that he was like to smore us a' in the coach wi' the very *ewder* o't." Journal from London, p. 2.

This seems from Germ. *oder*, Fr. *odeur*, Lat. *odor*. The compound designation has Fr. *mechant*, *meschant*, ungracious, vile, prefixed.

EWDER, *s.* "A blaze, scorching heat," S. B. Gl.

Ye ken right well, when Hector try'd
Thir barks to burn an' scowder,
He took to speed of fit, because
He cou'd na bide the *ewder*.
Poems in the Buchan Dialect, p. 2.

From the sense given, this would seem to have a different origin from the preceding word. But I suspect that it is merely used obliquely.

EWE-GOWAN, The Common Daisy, S. B. V. GOWAN.

EWEST, *adj.* Near, contiguous.

"—The Manses, outher perteining to the Parsone or Vicar, maist *ewest* to the Kirk, and maist commodious for dwelling, perteines and sall perteine to the Minister or Reader, serving at the samin Kirk." Acts Ja. VI. 1572. c. 48.

This might seem to have some affinity with A. S. *aewe*, signifying german; as *aewen-brother*, a brother german. Perhaps the same root might originally or derivatively denote propinquity of situation, as well as of blood; Su.G. *fast* is used precisely in the same sense. *Thair sum aighn aighu a fasta;* Who have contiguous lands; Leg. Gothland. ap. Ihre.

EWIN, *adv.* Straight, right, directly.

And in the eist he turnit ewin his face,
And maid ane croce; and than the freyr cuth lout;
And in the west he turnit him *ewin* about.
Dunbar, Maitland Poems, p. 77.

EWYNLY, *adv.* Equally.

I trow he suld be hard to sla,
And he war bodyn *ewynly*.
Barbour, vii. 103. MS. V. EUINLY.

To EXAME, EXEM, *v. a.* To examine, S.

Thairfoir befoir ye me condampne,
My ressounis first ye sall *exame*!
Dial. Clerk and Courteour, p. 3.

Than this Japis sage and auld of yeris,—
Begouth for tyl *exem*, and till assay
The wound with mony crafty medicyne.
Doug. Virgil, 423. 55.

Evidently corr. from Fr. *examin-er*, id.

To EXCAMBIE, *v. a.* To exchange, sometimes *scambie*, S.

Ital. *camb-iare*, *scamb-iare*, L. B. *excamb-iare*, *excamb-ire*, id.

EXCAMBION, *s.* Exchange, barter, S.

"He did many good things in his time to his church, —and acquired thereunto divers lands, as the town of Crawmond, with the lands adjoyning, for which he gave in *excambion* the lands of Cambo in the same parish, and the lands of Muchler besides Dunkeld." Spotswood, p. 100.

L. B. *excambium*; *escambio*, Leg. Angl.

To EXEME, EXEEM, *v. a.* To exempt; Skene.

Lat. *exim-ere*.

——"Therefore —the glorificatioun of his bodie *exemes* it not fra the rules of physicke." Bruce's Serm. on the Sacr. M. 3, a.

EXPECTANT, *s.* A candidate for the ministry, who has not yet received a license to preach the gospel.

"No *expectant* shall be permitted to preach in publike before a congregation till first he be tryed after the same manner, ——which is enjoyned by the act of the Assembly of Glasgow, 1638." Act Assembly, 7 Aug. 1641.

Under the term *Probationer*, this is improperly mentioned as synon.

To EXPISCATE, *v. a.* "To fish out of one by way of a discovery," S.

This does not seem to be an E. word, although it has found its way into some of the later editions of Bailey's Dictionary. It has been originally used in our courts of law.

"It is very evident, this method was fallen upon to *expiscate* matter of criminal process against gentlemen and others, to secure their evidence, and keep it secret likewise, till it was past time for the pannels to get defences. Wodrow's Hist. ii. 292.

Lat. *expisca-ri*, id.

To EXPONE. 1. To explain.

"The council had subscribed the King's covenant, as it was *exponed* at the first in the 1581 year." Baillie's Lett. i. 91.

2. To expose to danger.

"They lying without trench or gabioun, war *exponit* to the force of the haill ordinance of the said castell." Knox, p. 42. Lat. *expon-ere*.

To EXPREME, *v. a.* To express, Doug.

EXPRES, *adv.* Altogether, wholly.

To mak end of our harmes and distres,
Our paneful laubour passit is *expres*;
Lo the acceptabil day for euermore!
Doug. Virgil, 456. 31.

Fr. *par exprés*, expressly; chiefly.

EXTRE', *s.* Axle-tree, S.

—Quham tho, allace, gret pieté was to se!
The quhirland quhele and spedy swift *extre*
Smate doun to ground.—
Doug. Virgil, 422. 53. V. AX-TREE.

To EXTRAVAGE, *v. n.* To deviate in discourse, from the proper subject; to speak incoherently as one deranged.

"The Duke of Albany desired, that he might be permitted to speak, where he *extravaged* so that they inclined to assoilye John his brother, and find that he deserved to be put in a correction-house." Fountainhall, i. 137.

This is evidently the same with *Stravaig*, q. v.

F.

THE inhabitants of some of the Northern counties use this letter instead of *wh* or *quh*.

On this subject Rudd. observes; "I am almost perswaded, that when the Saxon language began first to get footing among us, these in the North, who spoke Irish before, pronounced the W as an F, as they had done with the Lat. V. And these more Southward pronounced it as *Gu*, *Cu*, or *Qu*,— in imitation of the Welsh or French, &c. to whom it seems they had a nearer relation than the other." Gl. Lett. Q.

This idea is by no means natural. For the guttural sound is used in Perthshire and other counties, in which the Irish or Gaelic once prevailed; whereas the peculiarity of pronouncing *F* for *Wh* begins to appear in Angus and Mearns, and completely marks the inhabitants of Aberd., Moray, &c.; although there is considerable ground for believing that these districts are occupied by a Gothic race.

I perceive no satisfactory reason for this singularity. Even supposing them to be of Northern extract; it would not solve the difficulty to recur to what has been said of the inhabitants of Scandinavia, that *P* and *W* are wanting in their dialects, and supplied by V; the former being the most open of the labial letters, and the latter the most shut, so that it may be pronounced with the mouth almost closed, which made it an acceptable substitute in Scandinavia, where the cold climate rendered their organs rigid and contracted. V. Pinkerton's Enquiry, i. 353. 354. For if the Pictish inhabitants of these districts were Goths, why were they thus distinguished from other Picts? Another difficulty forcibly presents itself. The guttural sound, unknown in the North of S. is retained in *hv* of the Icelanders and other Scandinavian nations.

FA', FAE, *s.* Foe, enemy.

Pas on, sister, in my name, and thys ane thing
Sa lawlie to my proud *fa*, and declare.
Doug. Virgil, 114. 41.

A.S. *fa*, *fah*, inimicus. This is most probably from *fi-an*, *fig-an*, O. Su.G. *fi-a*, MoesG. *fi-jan*, Alem. *fi-en*, *fig-en*, to hate.

FA, *v.* and *s.* V. FAW.

FABORIS, *s. pl.* Suburbs of a city.

On to the yettis and *faboris* off the toun
Braithly thai brynt, and brak thair byggyngis doun. *Wallace*, viii. 527. MS.

Edit. 1648 and 1673 read *suburbes*. *Faulxburg* also occurs.

—"He was placit in a desert ludging near the wall and *faulxburg* of the town, callit the kirk of feild, prepairit for a wicked intent."—Historie K. James the Sext, p. 9.

Fr. *fauxbourg*, id.

FABURDOUN.

In modulation hard I play and sing
Faburdoun, pricksang, discant, countering.
Palace of Honour, i. 42.

Fabourdoun, Burel, Watson's Coll. ii. 5.

Here there is an enumeration of the different tones and forms of music then in use. As Fr. *faux-bourdon* signifies the drone of a bag-pipe, it may refer to bass. The Fr. term, however, is used to denote what is called *simple counterpoint*, in music. V. Dict. Trev.

FACHENIS, *pl.* Faulchions.

This Auentinus followis in thir weris,
Bure in thare handis, lance, staffis and burrel speris,
And dangerus *fachenis* into the staiffis of tre.
Doug. Virgil, 231. 51. Dolon, Virg.

Fr. *fauchon*. This word, properly signifying a short crooked sword, is most probably from Lat. *falx*, a hook or bill.

FACHT.

Then ilka foull of his *facht* a fether has tane,
And let the Houlat in haste *hurtly* but hone
Dame Nature the nobillest nychit in ane;
For *to* ferm this fetheren, and dochly hes done.
Houlate, iii. 20.

This seems to be *flicht* in MS., in reference to the wing as the instrument of *flight*. Thus Germ. *flugel*, Belg. *vlugel*, signify a wing. Dan. *floi*, metaph. the wing of a building, of an army; which shews that it has been originally used for that of a bird. Instead of *hurthy* and *so*, in MS. it is as given in the extract.

FADDIS, *s. pl. Lang faddis*, long boats.

"But more tary thay gaderit ane army out of Ireland, Argyle, Lorne, Canter, & othir partis adiacent. Syne landit with mony galyouns and *lang faddis* in Albioun." Bellend. Cron. Fol. 15. a. *Biremibus*, Boeth. Elsewhere it is used in rendering Lat. *triremibus*, B. ix. c. 30.

Gael. *fada*, a boat; *longfhada*, a galley, Shaw.

FADE, FEDE, *adj.*

Her sailes thai leten doun,
And knight ouer bord thai strade,
Al cladde:
The knightes that wer *fade*
Thai did as Rohand bade.
Sir Tristrem, p. 16. st. 14.

This is rendered "faithful" in Gl. I suspect that

it rather signifies, prepared, synon. with *al cladde*, or ready to obey. A. S. *fad-an*, *fad-ian*, ordinare, disponere, to set in order; Schilter mentions Franc. *fad-en*, *fath-en*, id.: and Cimb. *fath-a*, ordinare, ornare.

FADE, *s.* A company of hunters.

——The range, and the *fade* on brede
Dynnys throw the grauis, sercheyng the woddis wyd,
And sutis set the glen, on euery syde.
Doug. Virg. 103. 49. Indago, Virg.

"At last quhen the *faid* had brocht in the wolf afore the houndis, the skry arais, & ylk man went to his gam." Bellend. Cron. B. vi. c. 3.

Rudd. conjectures that this is for *fald*. But there is not the slightest affinity. Lye, (Jun. Etymolog.) erroneously renders this, "a pack of hunting dogs," canum venaticorum turba. He deduces it from Isl. *veid-a*, to hunt; mentioning, as cognate terms, A. S. *waeth-an*, id. Belg. *weidener*, *weidman*, a huntsman. This word, however, in its form is more immediately allied to Gael. Ir. *fiadhach*, hunting, *fiadh*, a deer; whence *giarr-fiadh*, a hare, *fiadh-chullach*, a wild boar, *fiadhoig*, a huntsman, *fiadh-ghadh*, a hunting spear, *fiadh-lorga*, a hunting pole.

Fiadh, land, a forest, or *fiadh*, wild, may perhaps be viewed as the radical word. But both the Goth. and Celt. words seem to have had a common origin.

To FADE, *v. a.* "To taint, corrupt, or f. fall short in." Gl. Wynt.

Set thow hawe *fadyt* thi lawtè,
Do this dede yhit wyth honestè.
Wyntown, vii. 1. 69.

"Isl. *fat-ast*, (v. impers.) is defective." Gl.

FADER, FADYR, *s.* Father.

And then come tythandis our the se,
That his *fadyr* wes done to ded.
Barbour, i. 347. MS.

A. S. *faeder*, *faedyr*, Isl. Su.G. Dan. *fader*, Belg. *vader*, Germ. *vater*, Alem. *fater*, Lat. *pater*, Gr. πατηρ, Pers. *pader*, id., MoesG. *fadrene*, parents.

FADGE, *s.* A bundle of sticks, Dumfr. *Fadge*, a burden, Lancash. Gl.

A. S. *ge-feg*, commissura, compago, from *feg-an*, *ge-feg-an*, jungere; Belg. *voeg*, a joining, *voeg-en*, to join; or rather Sw. *fagga paa sig*, onerare, Seren. N. vo. *Fag-end*.

FADGE, FAGE, *s.* 1. "A large flat loaf or bannock; commonly of barley-meal, and baked among ashes," Sibb. But the word is also used to denote a kind of flat wheaten loaf, baked with barm, in the oven, Loth.

"They make not all kindes of breade, as law requyres; that is, ane *fage*, symmel, wastell, pure cleane breade, mixed breade, and bread of trayt." Chalmerlan Air. c. 9. § 4.

A Glasgow capon and a *fadge*
Ye thought a feast.
Ramsay's Poems, ii. 339.

"A herring, and a course kind of leavened bread used by the common people." Note.

Skene derives this from Gr. φαγ-ω, to eat. But it is undoubtedly the same with Teut. *wegghe*, panis triticus, libum oblongum, Kilian. Belg. *wegge*, a cake, a farthing-loaf. Sw. *hetwegg*, a sort of bread prepared with spices, eaten warm on Shrove-tide, q. calidus panis. Perhaps Fr. *fouace*, a thick cake, or bun, hastily baked, has the same origin.

2. A lusty and clumsy woman, S.

Her oxen may dye i' the house, Billie,
And her kye into the byre;
And I sall hae nothing to my sell
But a fat *fadge* by the fyre.
Sir Thomas and Fair Annet, *Ritson's S. Songs*, ii. 188.

To FADLE, FAIDLE, *v. n.* To walk in an awkward and waddling manner, Ang.

This is perhaps radically the same with E. *waddle*, the origin of which is very uncertain.

FADOM, *s.* A fathom, S.

Isl. *fadm-r*, id. quantum mensura se possunt extendere lacerti cum manibus; G. Andr. The Isl. word also signifies the bosom.

FAGALD, *s.* Faggot.

—Gret *fagaldis* tharoff thai maid,
Gyrdyt with irne bandis braid.
The *fagaldis* weill mycht mesuryt be
Till a gret townys quantité.
Barbour, xvii. 615. MS.

Instead of *townys*, in edit. Pink. it is *towrys*; edit. 1620 *tunnys*, i. e. the size or a weight of a tun. Mr Pink. renders *fagald*, parcel. But it is evidently Fr. *fagot*, a little disguised; or from C. B. Arm. *fagoden*, id.; L. B. *fagat-um*, *fagot-um*.

FAY, *s.* 1. Faith, belief.

That *fay* the Brettownys than held clene,
Ane hundyr wynter and sextene.
Wyntown, v. 13. 51.

2. Fidelity, allegiance.

—With him tretyt sua the King,
That he belewyt of hys duelling;
And held him lely his *fay*,
Quhill the last end of his lyff day.
Barbour, xiii. 545. MS.

Fr. *foy*, O. F. Hisp. *fé*.

To FAICK, *v. n.* To fail. V. FAIK.

FAID. V. FADE, *s.*

To FAIK, *v. a.* To grasp, to inclose in one's hand.

—Thy rycht arme of smyttin, O Laryde,
Amyd the feild lyis the beside;
And half lyfeles thy fingeris wer sterand,
Within thy neif dois grip and *faik* thy brand.
Doug. Virgil, 330. 23.

Rudd. refers to Belg. *voegh-en*, conjungere. But the word, as thus used, is undoubtedly the same with Fland. *fack-en*, apprehendere, Kilian; corresponding to Fr. *empoigner*, D'Arsy: Isl. *eg fae*, *fick* vel *faeck*, capio, accipio, G. Andr. p. 63.

To FAIK, *v. a.* To fold, to tuck up. A woman is said to *faik* her plaid, when she tucks it up around her, S.

Sic hauns as you sud ne'er be *faikit*,
Be hain't wha like.
Burns, iii. 375.

"Unknown," Gl. But it certainly signifies, folded, like the hands of the sluggard.

E. *fake*, "among seamen, a coil of rope," (Johns.) is evidently from the same fountain. It is more properly defined by Phillips, "one circle or roll of a cable or rope quoiled up round; so that when a cable is *veered*, or let out by hand, it is demanded, *How many fakes are left*; i. e. how much of the cable is left behind unveered."

Rudd. views this as the same with the preceding *v.* As originally signifying to clasp, it might indeed in an oblique sense denote the act of tucking up, because one *lays hold* of a garment for this purpose. It may, as Rudd. conjectures, be allied to Belg. *voeg-en* conjungere. But undoubtedly we have the same word, in a more primitive form, in Sw. *veck*, a fold, *lagga i veck*, to lay in plaits or folds; *veck paa en kiortel*, a plait or tuck on a petticoat; hence *veckl-a* to fold; Widég. Ihre mentions *wik-a (vik-a)* as signifying plicare; and Seren. *faggor*, plicae, vo. *Fag-end*. Perhaps Teut. *fock-en*, to hoise up the sails, is radically the same.

FAIK, *s.* 1. A fold of any thing; as a ply of a garment, S. B.

He tellis thame ilk ane caik be caik;
Syne lokkes thame up, and takis a *faik*,
Betwixt his dowblett and his jackett;
And eitis thame in the buith, that smaik.
Bannatyne Poems, p. 171. 172. st. 7.

i. e. He takes a fold of one of the cakes, doubling it.

2. A plaid, Ang. *Faikie*, Aberd.

— "I had nae mair claise bat a spraing'd *faikie*." Journal from London, p. 8. i. e. a striped plaid.

So denominated, either because worn in *folds*; or from Teut. *focke*, superior tunica. V. FAIK, *v.* 2.

FAIK, *s.* A stratum or layer of stone in the quarry, Loth.

FAIK, *s.*

"In the summer months, the swarms of scarfs, marrots, *faiks*, &c. that come to hatch in the rocks of Dungisbay and Stroma, are prodigious." P. Canisbay, Caithn. Statist. Acc. viii. 159.

The Razorbill is called the *Falk*, Martin's St. Kilda, p. 33. "In the Hebrides this bird is called *Falk* or *faik*." Neill's Tour, p. 197.

To FAIK, *v. a.* 1. To lower the price of any commodity, Loth. Perths. *Will ye no faik me?* Will you not lower the price? *He will not faik a penny*; he will not abate a single penny of the price.

2. To excuse, to let go with impunity, Loth.

Su.G. *falk-a*, licitari, to cheapen, to attempt to purchase a thing, Isl. *fal-a*; from *fal* promercalis, any commodity exposed to sale. As this word occurs in a radical form in Su.G. and Isl. we cannot suppose that it is from Fr. *de-falqu-er*, Lat. *defalcare*.

To FAIK, FAICK, *v. n.* To fail, to become weary, S. B.

She starts to foot, but has na maughts to staud:
Hallach'd and damish'd, and scarce at her sell,
Her limbs they *faicked* under her and fell.
Ross's Helenore, p. 24.

Perhaps from the same origin with *weak*; Sw. *vek-na*, Norw. *vik-na*, flaccessere, Su.G. *wik-a*, cedere; or allied to Teut. *vaeck*, somnus, *vaeckigh*, soporatus.

To FAIK, *v. n.* To stop, to cease, S. B.

The lasses now are linking what they dow,
And *faiked* never a foot for height nor how.
Ross's Helenore, p. 73.

In this sense it is also said, *My feet have never faikit*, I have still been in motion.

This most probably may be traced to the same origin with *Faik*, to fail.

FAIL, FALE, FEAL, *s.* 1. Any grassy part of the surface of the ground, as united to the rest.

The varyant vesture of the venust vale
Schrowdis the scherand fur, and euery *fale*
Ouerfrett with fulyeis, and fyguris ful dyuers,
The pray byspreut with spryngand sproutis dyspers. *Doug. Virgil*, Prol. 400. 38.

2. A turf, a flat clod covered with grass cut off from the rest of the sward, S.

"To keip thaim fra all incursionis of ennymes in tymes cumyng, he beildit ane huge wall of *fail* and *deuait* rycht braid and hie in maner of ane hill fra the mouth of Tyne fornens the Almane seis to the flude of Esk fornens the Ireland seis." Bellend. Cron. B. v. c. 4. Vallum portentosae molis ex *cespitibus, e terra excisis*. Boeth.

Fail and *divot* are thus distinguished in Ang. *Fail* is used in building the walls of an earthen house, and *divot* for covering it. The *fail* is much thicker than the *divot*, and differs in shape. The *divot* differs also from *tour* or turf, as strictly used; the *divot* being of grass and earth, and the *turf* either of a mossy or heathy substance, or partly of both. *Sod* is properly a thick turf, resembling the *fail*, not so directly used for fuel, as for keeping in the fire kindled on a hearth, and casting forward the heat.

Rudd. thinks that this word may be derived from L. B. *focale*, whence O. Fr. *foulle*, E. *fuel*; "because *turf* is the most common kind of fuel in S." But this word is seldom, if ever, used to denote turfs for fuel, but those employed for some other purpose. Sibb., with much more reason, refers to Teut. *veld*, solum, superficies. But the term seems to assume still more of a radical form in Su.G. *wall*, (pron. *vall*), grassy soil, sward, solum herbidum; Ihre. *Koera boskapen i wall*, to drive cattle to the grass. The ground is said *valla sig*, when it begins to gather a sward, q. *to fale itself*.

We learn from Ray, that in the West of E. "*velling* signifies ploughing up the turf or upper surface of the ground, to lay in heaps to burn." V. WELLE. Hence,

FAIL-DYKE, *s.* A wall built of sods or turfs, S.

In behint yon auld *fail dyke*,
I wot there lies a new slain knight.
Minstrelsy Border, iii. 241.

To FAILYE, *v. n.* 1. To fail.

2. To be in want of any thing.

— Thai of the ost, that *faillyt* met,
Quhen thai saw that thai mycht nocht get
Thair wittaillis till thaim, be the se,
Thai send furth rycht a gret menye
For to forray all Lowthiane.
Barbour, xviii. 269. MS.
— *Failyied* meat, edit. 1620.
Fr. *failler*, to fail; also, to lack, to want.

FAILYIE, FAYLYHE', *s.* 1. Failure, non-performance.
"Thay sall keep all thair injunctiounes; and in case of *failyie* in ony of the premisses, the pain to be upliftit." Act Sedt. 7 June, 1587.
2. The penalty in case of breach of bargain, S.
Fr. *faille*, id.

To FAYND, *v. a.* 1. To tempt, to assault by temptation.
The Devil come, in full intent
For til fand hym wyth argument.
Wyntown, v. 12. 1241.
2. To put to the trial.
Yongling, thou schalt abide,
Foles thou wendest to *fand*.
Sir Tristrem, p. 48.
Not *find*, as expl. in Gl. But, "thou thinkest to make trial of fools," or "that thou hast such to deal with."
Thai war sa felly fleyit thar,
That I trow Schyr Richard off Clar
Sall haff na will to *faynd* hys mycht
In bataill, na in forss to fycht,
Quhill King Robert, and his menye,
Is duelland in that cuntré.
Barbour, xvi. 219. MS.
3. To attempt, to endeavour.
—— The Barnage at the last
Assemblyt thaim, and *fayndyt* fast
To cheyss a king, thar laud to ster.
Barbour, i. 42. MS.
Rycht so did the ferd, quhair he furth fure;
Yaip, thocht he yung was, to *faynd* his offence.
Houlate, ii. 23. MS.
i. e. Ready, although young, to act a proper part in war.
A. S. *fand-ian*, tentare; Chaucer, *fonde*, to try.

To FAYND, *v. n.* To make shift for one's self. *Fayndyt weill*, made a good shift, exerted himself well, S.
Sa fand thai thar a gentill worthi knycht
At Climace hecht; full cruell ay had beyn,
And *faynd*yt weill amang his enemys keyn.
Wallace, x. 1026. MS.
In this sense we still say *to Fend*, q. v.

FAYNDING, *s.*
—— Quha taiss purpos sekyrly,
And followis it syne ententily,
For owt *fayntice*, or yheit *faynding*,
With thi it be conabill thing,
Bot he the mar be wnhappy,
He sall eschew it in party.
Barbour, iii. 289. MS.
This cannot signify trial, endeavour. For how could a man atchieve any thing without this? Can it mean, defection, flinching or turning aside, A. S. *fundung*, decessus, recessus? Or perhaps shifting, guile, Su.G. *fund*, Belg. *vond*, dolus, technae? This agrees with *faintice* conjoined.

FAINY, *adv.*
— Thai war both *fainy* oursett; thairfoir I murne soir.
Houlate, ii. 17.
The word is very indistinct in MS.

FAINTICE, *s.* Dissembling, hypocrisy, Barbour, iii. 288. MS. V. FAYNDING.
Fr. *faintise*, id. from *faind-re*, to dissemble.

FAIPLE, *s.* One is said to hang his *faiple*, when chopfallen, or when from ill humour he lets fall his under jaw, S.
It is only by transposition, that we could suppose any affinity to Su.G. *flip-a*, plorare; Isl. *flipa*, labrum vulneris pendulum.

FAIR, *adj.* Calm, opposed to stormy. *It is fair, but rainy*; Orkney.

FAIR, FERE, FEYR, *s.* Appearance, shew, carriage, gesture.
Thus thai faught upone feld, with ane fel *fair*,
Quhill athir berne in that breth bokit in blude.—
The feght sa felly thai fang, with ane fresch *fair*.
Gawan and Gol. ii. 21.
All efrayt of that *fair* wes the fresch king.
Ibid. iv. 21.
Bot he was ladlike of lait, and light of his *fere*.
Ibid. i. 13.
Turnus thare duke reulis the middil oist,
With glaue in hand maid awful *fere* and boist.
Doug. Virgil, 274. 29.
Tell me his *feyr*, and how I sall him knaw,
Quhat is his oyss; and syn go luge thé law.
The schipman sayis, Rycht weill ye may him ken,
Throu graith takynnys, full clerly by his men.
Wallace, ix. 101. MS.
With club, and bel, and partie cote with eiris
He feinyeit him ane fule, fond in his *feiris*.
Priests of Peblis, *S. P. R.* i. 19.
This term seems allied to A. S. *faer*, iter, gressus, Isl. id. iter, profectio, comitatus; *atferd*, modus, methodus; from Su.G. *far-a*, agere, Ihre, p. 430, or *foer-a*, ducere. But it cannot be denied, that it sometimes occurs in a sense very similar to that of A. S. *feorh*, vultus, or Alem. *faruua*, forma.
Affer has the same signification and source. Especially as denoting military preparation or equipment, it may be immediately traced to Su.G. *affaerd-a*, to send away, ablegare, mittere from *af*, from, and *faerd-as*, a deriv. from *far-a* profisisci, and of the same meaning.

FAIR, FAYR, FAR, *s.* 1. Solema or ostentatious preparation.
— He thoucht he wald, in his lyff,
Cronn hys young son, and hys wyff.
And at that parleament swa did he
With gret *fayr* and solemnyté.
Barbour, xx. 126. MS.
— Quhen ner cummyn wes the day,
That ordanyt for the weddyn was,
The Erle, and the Lord of Douglas,
Come to Berwik, with mekill *fair*,

And broucht young Dawy with thaim thar.
Ibid. ver. 83. MS.

2. Funeral solemnity.

Thai did to that doughty as *the dede aw.*
Uthir four of the folk foundis to the *fair,*
That wes *dight to the dede,* be the day can daw.
Gawan and Gol. iii. 7.

Thus *fair* here clearly denotes the solemn rites *acing* or due to the dead, and *prepared* for them.

Germ. *feyr-en,* to celebrate, *feyre,* a festivity, a solemnity, *feyr-tag,* a festival day; Alem. *fir-an,* Su.G. *fir-a,* celebrare. Some derive these terms from Germ. *feur,* ignis, as if *feyren* merely signified, to light up the *fires* at the proper seasons, which were kindled in honour of the heathen deities, by the ancient Germans. Others view the term as originally denoting *fire-worship.* But as many Gothic, as well as Celtic terms, respecting religion, were introduced by the Latins, it is more probable that this word was formed from Lat. *fer-ia,* a holiday; whence also Fr. *foire,* E. and S. *fair,* a market.

I am not fully satisfied that this ought to be viewed as radically different from the preceding word. The ideas suggested by both are very congenial.

FAIR, *s.* Business, affair.

This rich man, be he had hard this tail,
Full sad in mynd he wox baith wan and pail.
And to himselfe he said, sickand full sair,
Allace, how now! this is an haisty *fair.*
Priests of Peblis, Pink. S. P. R. i. 38.

This may be contracted from Fr. *affaire.* Or the observation made by Tyrwhitt may here apply; that *fare* "seems to have been derived from the Fr. v. *faire,* whenever it can be interpreted by the word *ado;*" as *this hote fare,* v. 3997. *What amounteth all this fare?* v. 13193, &c.

FAYR, *adj.* Proper, expedient.

And quhen the King had hard this tale,
His cunsail he assemblyt haile,
To se quhethir *fayr* war him till
To ly about the toun all still,
And assailye quhill it wonnyn war;
Or than in Ingland for to fayr.
Barbour, xvii. 837. MS.

MoesG. *fagr,* idoneus, utilis, appositus, aptus; A.S. *faegr, faeger,* speciosus; Su.G. *foer,* Isl. *faer,* bonus, utilis, which Ihre considers as allied to Gr. φιγ-ος.

FAIRD, *s.* 1. Passage, course.

"The master gart all his marynalis & men of veyr hald them quiet at rest, be rason that the mouyng of the pepil vitht iu ane schip, stoppis hyr of hyr *faird.*" Compl. S. p. 65.

2. Expedition, enterprize.

"He has ever since bended his whole wits, and employed all his power, to make his last and greatest *faird* inevitable." Proclamation concerning Philip of Spain, Calderwood, p. 312.

None gained by those bloody *fairds,*
But two three beggers who turn'd lairds;
Who stealing publick geese and wedders,
Were fred, by rendering skin and feathers.
Colvil's Mock Poem, P. i. p. 85.

This is evidently the same with Su.G. *faerd,* iter, cursus; whence is formed *haerfaerd,* expeditio militaris, from *far-a,* ire. V. FARD.

FAIRDED, *part. pa.* Painted, disguised. V. FARD, *v.*

FAIRDING, *s.* Violent blowing.

The boriall blasts, with mony schout,
In that forest did fle;
Not caldly, bot baldlie,
They thudit throw the treis:
With rairding and *fairding,*
On hie the fier fleis.
Burel's Pilgr. Watson's Coll. ii. 17.

Fardis is used, Doug. Virgil, for violent blasts of wind. V. FARD, s.

FAYRE, FARE, *s.* Course, journey, voyage.

And all the weddrys in thaire *fayre*
Wes to thare purpos all contrayre.
Wyntown, vi. 20. 105.

Isl. *far,* iter. Hence E. *warfare.* V. FAIRD.

FAIR-FARAND. V. FARAND.

FAIRFASSINT, *adj.* Having great appearance of discretion or kindness, without the reality, Ang.

From *fair* and *Fasson,* q. v.

FAIR FOLK, *s.* Fairies. V. FAREFOLKIS.

FAIR-FUIR-DAYS. V. FURE-DAYIS.

FAIRHEID, *s.* Beauty, fairness; Dunbar.

FAIRIN, FARNE, *part. pa.* Fared, from *fare.*

"Advertise me tymely in the morning how ye haue *fairin,* for I will be in pane unto I get worde." Lett. Detection Q. Mary, H. 4, a.

The King than at thame speryt yarne,
How thai, sen he thaim seyne, had *farne.*
Barbour, iii. 547. MS. Chaucer, *faren.*

FAIRY-HILLOCKS, *pl.* Verdant knolls, in many parts of the country, which have received this denomination, from the vulgar idea that these were anciently inhabited by the fairies, or that they used to dance there, S.

The very same superstition still remains in Sweden. The language of Ihre conveys precisely the latter idea. *Aelfdans,* ita vocantur circuli, qui in pratis cernuntur laetiori ridere virore. Credit vulgus hic saltasse *Alfos.* V. Olai Magni Hist. Lib. 3. c. 10. *Aelf,* genius, and *dans,* saltatio. V. FAREFOLKIS.

To FAIRLY. V. FERLY, v.

FAIRNTICKL'D, *adj.* Freckled. V. FERNITICKLED.

FAIT, *s.* *To lose fait of a thing,* to lose one's good opinion of it, S.

This seems to be originally a Fr. expression; perhaps from *faire fête de,* to joy in, to be proud of, to make much of; from *feste, fête,* a feast.

To FAYT, *v. a.*

Who wil lesinges layt,
Tharf him no ferther go;
Falsly canstow *fayt,*
That ever worth the wo.
Sir Tristrem, p. 175.

"To betray; hence *faytor,* traitor," Gl.

Perhaps *fayt* rather signifies to frame, to fabricate; from Fr. *faict, fait,* the part. of *faire,* as *faytour* seems to be from *facteur* a criminal.

To FAIZLE, *v. a.* To coax, to flatter, S. B.

Su.G. *fussla*, per dolum et clandestinas artes avertere, Ihre; to carry off by guile; *fias-a*, to flatter, in whatever way.

FAKLESS. V. FECKLESS.

FALD, FAULD, *s.* 1. A fold, a sheep-fold, S.

And in your loof ye's get, as aft doun tauld,
The worth of all that suck within your *fauld*.
Ross's Helenore, p. 116.

2. An inclosure of any kind; applied to an army intrenched with stakes.

Eschame ye not Phrigianis, that twyis tak is,
To be inclusit amyd ane *fald* of stakis?
And be assegeit agane sa oft syis,
With akin spylls and dykis on sic wys?
Doug. Virgil, 298. 51.

A. S. *falaed*, *fald*, Alem. Isl. *fald*, Su.G. *faella*, L. B. *fald-a*, septum animalium. Sibb. fancifully derives this "q. *foe-lett* from *fah*, inimicus (wolf or fox) and *laettan*, impedire, originally made of planks; or q. *fie-hald*, a place for holding *fie* or sheep." But it is evidently from MoesG. *fald-an*, A. S. *feald-an*, Su.G. *faal-a*, plicare. *Stabulum*, proprie vero septum ex stipitibus cratibusque in terram defixis complicatisque factum. V. Spelman, vo. *Falda*; Junius, Gl. Goth. vo. *Faldan*. Ihre derives *faella*, a fold, from *faell-a* conjungere.

To FALD, FAULD, *v. a.* To inclose in a fold, S.

Sw. *faella faar*, to inclose sheep.

Sibb. has observed that "the Saxon husbandmen were obliged commonly to fold their sheep upon the fields of the landlord, for the benefit of the dung; which servitude was called *faldgang*." It was also called *faldsoca*, or the privilege of having such a fold; L. B. *faldagium*, E. *faldage*, also *fold-course*, and *free-fold*. The money paid by the vassal to his superior, for being freed from this obligation, was called in A. S. *faldgange-pening*.

To FALD, *v. n.* To bow, to bend, to submit, S.

Quhen I your bewtie do behald,
I man unto your fairnes *fald*.
Philot. st. 2. *Pink. S. P. R.* iii. 5.

Of th' Ylanders, thou forced for to *fald*,
Such as deboir'd from thy obedience darre.
Garden's Theatre, p. 14.

In this sense the term seems to be used by Wynt.

Bot Fortowne, thowcht scho *fald* fekilly,
Will noucht at anis myscheffis fall.
Cron. viii. 33. 134.

This, according to Mr Macpherson, "seems pret. of *Fal*, which appears to be *overturn, throw down*," Gl. But the idea is not natural. *Fald* apparently signifies bend, as denoting the variable character attributed to Fortune; from A. S. *feald-an* plicare, used metaph. *Fall* might signify, to let fall; if there were any example of its being used in this active sense. Su.G. Isl. *faell-a*, however, signifies to fit together, to associate. *Faella samman sakir*, to join different accusations together: hence *fallin* aptus. It also signifies to shed, to let fall.

"Nayther the a pertie wald *fald* to the uther, nor yet condescend to ony midds." Historie James Sext, p. 122.

To FALE, *v. n.* To happen, to take place.

—That done of his counsal wes,
Tyl hald thaim in mare sikkyrnes
Than ner-hand a se be-sid,
Quhare doutis and perilis may *fale* sum tid.
Wyntown, ix. 24. 146.

Evidently the same with E. *fall*; Su.G. *falla*, accidere.

FALK, FAUK, *s.* The Razor-bill, a bird; Alca torda, Linn.

"The bird, by the inhabitants called the *Falk*, the Razor-bill in the West of England, the *Awk* in the North, the *Murre* in Cornwall, *Alca Hoieri*, is a size less than the *Lavy*." Martin's St Kilda, p. 33. V. FAIK, *s.*

To FALL, *v, n.* 1. To fall to, as one's portion, pron. *faw*, S.

Ane said, The fairest *fallis* me;
Tak ye the laif and fone thame.
Peblis to the Play, st. 7.

2. To be one's turn, by rotation, or according to fixed order. *It fawis me now*, S.

To FALL *by*, *v. n.* To be lost or disappear for a time, S.

"Christ's papers of that kind cannot be lost or *fall by*. Rutherford's Lett. p. 11. ep. 28.

To FALL *with child*, to become pregnant, S.

Isl. *faa* is used in a similar sense, denoting the pregnancy of cattle; suscipere foetum, gignere, G. Andr. p. 63. But this seems to be only a peculiar use of *faa*, capere.

To FALL. Wynt. vii. 33. 134. V. FALD, *v.* 2.

FALL, (pron. *faw*) *s.* A measure nearly equal to an E. perch or rood, S.; including six ells square, S.

"There is twa sortes of *falles*, the ane lineall, the vther superficiall: The lineall *fall* is ane metwand, rod, or raip, of sex elnes lang, quhairbe length and bredth are seuerally met. Ane superficiall *fall* of lande, is sa meikle boundes of landes, as squairly conteins ane lineall *fall* of bredth, and ane lineall *fall* of length." Skene, Verb. Sign. vo. *Particata*.

When he says, in the same place, that "sa meikle lande, as in measuring *falles* vnder the rod, or raip, in length is called ane *fall* of measure;" he seems to derive the word from the v. *fall*. But *fall* is synon. with *rod*. For it is evidently the same with Su.G. *fale*, pertica, a pole or perch. The inhabitants of Gothland use *fala* in the same sense; also for a staff or cudgel. Isl. *fale* always denotes the handle of a spear. Su.G. *wal (val)* is synon. with *fale*, fustis, pertica.

This is evidently a very ancient term. For Ulphilas uses *waluns* for staffs, the pl. of *wal-us*. Ihre reckons Lat. *vall-us*, a stake or palisade, a kindred word; and observes that the Celts prefix *g*. C. B. Arm. *gwalen*, whence Fr. *gaule*, a rod or pole. Thus it appears that we have received this name for a measure, as well as *raip*, from the Scandinavians. V. *Raip*. *Full*, *faw*, is the only term used for a rood in S.

FALL, FAW, *s.* A trap; *Mouse-faw*, a trap for catching mice, S.

Houses I haif enow of grit defence,

Of cat, nor *fall*, nor trap, I haif nae dreid.
Borrowstoun Mous, Evergreen, ii. 148. st. 13.
Germ. *falle*, Su.G. *falla*, Belg. *val*, A. S. *feall*, decipula; *mus-fealle*, Belg. *muyze-val*, a mouse-trap. It is so denominated, because in the formation of a trap, there is something that *falls*, and secures the prey.

FALLBRIG, *s.* A sort of bridge, used in a siege; so called, because the besiegers let it *fall* on the walls, that they might enter by means of it.

—Thai the schip on na maner
Mycht ger to cum the wall sa ner,
That thar *fallbrig* mycht neych thartill,
For oucht thai mycht, gud or ill.
Barbour, xvii. 419. MS.

FALLEN STARS, Jelly tremella, S. Tremella Nostoc, Linn.; a gelatinous plant, found in pastures, &c. after rain.

It has a similar name in Sw., "*Sky-fall*, i. e. fragmentum nimbi." Linn. Flor, Suec. 1136.

SEA FALLEN STARS, SEA LUNGS, S.; an animal thrown on the sea-shore in summer and autumn; Medusa aequorea, Linn.

To FALLOW, *v. a.* To follow, S.

Sterff the behuffis, les than thou war vnkynd,
As for to leif thy brothir desolate
All hyme allane, na *fallow* the samyn gate.
Doug. Virgil, 339. 36.

Here the E. retains the original vowel as in A. S. *folg-ian*, Alem. *folg-en*, Belg. *volg-en*; while the S. changes it. This is a singular instance.

FALOW, FALLOW, *s.* Fellow, associate.

Jhone the Sowlys that ilke yhere
Wyth Jhon Cwmyne *falow* and fere
As a wardane of Scotland.——
Wyntown, viii. 15. 128.

It is full fair for to be *fallow*, and feir,
To the best that has been beevit you beforne.
Gawan and Gol. i. 22.

Falow and fere are synon. terms.

Goth. *felag*, sodalitium, communitas, *a foelga*, sequi, Seren. V. FELLOW.

To FALLOW, *v. a.* To equal, to put on a footing with.

And lat no nettill vyle, and full of vyce,
Her *fallow* to the gudly flour-de-lyce.
Dunbar, Bannatyne Poems, p. 6. st. 20.

FALSAR, FALSARIE, *s.* A falsifier, a forger.

"—King James the Fyft, and in lykewyse our souerane Lady, ——maid actis for ordouring of Notaris, and punischement of *falsaris*." Acts Mar. 1555. c. 18. Edit. 1566. c. 44. Murray.

"If the servant of any wryter to the signet shall adhibite his masters subscription to a bill of suspension, or other bill used to be drawn by wryters,—they will proceed against and punish these persons as *falsaries* and forgers of writes." Acts Sed. July ult. 1678.

L. B. *Falsarius literarum*, qui literas supponit vel adulterat; O. Fr. *faulsaire*, id.

FALSED, FALSETTE, FALSIT, *s.* 1. Falshood.

Fayth hes ane fayr name, bot *falsit* faris better.
Dunbar, Maitland Poems, p. 61.

2. A forgery.

"—Considdering the greit and mony *falsettis* daylie done within this realme be Notaris,— thairfoir it is statute," &c. Acts Mar. 1555. c. 44. ubi sup.

O. Fr. *faulsete*, id. Su.G. *falskhet*, versutia.

FALT, FAUTE, FAWT, *s.* Want, of whatever kind.

Bot that war wondir for to fall,
Na war *faute* off discretioun.
Barbour, vi. 345. MS.

Thus gud Wallace with Inglissmen was tane,
In *falt* of helpe, for he was him allayne.
Wallace, ii. 142. MS.

Thai thocht he suld, for gret necessité,
And *faute* off fude, to steyll out off the land.
Ibid. viii. 710. MS.

Faut is sometimes used by itself, to denote want of food.

And now for *faut* and mister she was spent,
As water weak, and dweble like a bent.
Ross's Helenore, p. 25.

Defaut of mete, O. E.

Atte last the kyng was y brougt to gronde,
For honger for *defaut* of mete, alas! thilke stonde.
R. Glouc. p. 56.

O. Fr. *faute*, want of any thing; Teut. *faute*, defectus, Su.G. *fat*, *fåat*, id. *Tha them var faat, lade han til*; when any thing was wanting, he supplied it, Chron. Rhythm. ap. Ihre; *fat-as*, Isl. *fat-ast*, deficere, deesse.

FAME, FAIM, FEIM, *s.* 1. Foam, S.

The bittir blastis, contrarious alwayis,
Throw wallis huge, salt *fame*, and wilsum wayis,
And throw the perrellus rolkis, can vs driue.
Doug. Virgil, 29. 52.

2. Passion. *In a mighty feim*, in a great rage, S. B. q. foaming with fury. This, however, may be allied to Isl. *fum-a*, elox feror; which is also rendered as a subst., raeceps motus, G. Andr. p. 80.

A. S. *fam*, *faem*, Germ. *faum*, spuma.

To FAME, *v. n.* To be in a rage, S.; *feim*, S. B.

FAMEN, *pl.* Foes.

Guthré, be that, did rycht weyll in the toun;
And Ruwan als dang off thar *famen* doun.
Wallace, ix. 726. MS.

——Bayth schayme and felloun ire
Thare breistis had inflammyt hote as fyre,
In the plane feild on thare *famen* to set.
Doug. Virgil, 275. 17.

A. S. *fah-mon*, foe-man, inimicus, Lye.

FAMYLE, FAMELL, *s.* Family, race.

Cesar Julius, lo, in younder planis,
And all the *famyll* of him Iulus,
Quhilk eftir this ar to cum.—
Doug. Virgil, 193. 39. Fr. *famille*.

His leve then at the King tuk he,—
And com til Brugis in that quhile
In honoure gret wyth his *famyle*.
Wyntown, ix. 27. 116.

FAMOUS, *adj.* Of good character, as opposed to *infamous*. *A famous witness*, one to whose character there can be no exception.

"And as to the reset of James Spreul, that the time

when he came to his house, he was in a high fever. ——And for proving of this, adduced several *famous* witnesses." Wodrow, II. 309.

Fr. *fameux*, "of much credit;" Cotgr.

To FAND, *v. a.* To try. V. FAYND.

FAND, *pret. v.* Found, S.

—For a while their dwelling good they *fand*.
Hudson's Judith, p. 16.

It is used by Wyntown. V. EITH.

Fanth is the pret. of MoesG. *finth-an*, scire, cognoscere, intelligere; which, I am convinced, is originally the same with A. S. *find-an*, invenire. For what is it to *find*, but to attain the *knowledge* of any object, of that especially which is matter of inquiry?

To FANE, *v. a.*

Fy on hir that can nocht fenye hir awin name to *fane!*
Yet am I wys in sic wark, and was all my tyme.
Dunbar, Maitland Poems, p. 61.

This apparently signifies, to cover, to protect. The only word that seems to have any affinity is Su.G. *vaann-a*, curare.

FANE. *In fane*, fondly, eagerly.

With spurris speedily thai speid
Our fellis *in fane*. *Gawan and Gol.* i. 2.

A. S. Su.G. *faegen*, laetus; Isl. *fagn-a*, laetor, gaudeo.

FANG, *s.* 1. Capture, act of apprehending.

To my purpos breiffly I will me haist,
How gud Wallace was set amang his fayis.
To London with him Clyffurd and Wallang gais,
Quhar king Eduuard was rycht fayn off that *fang*.
Wallace, xi. 1219. MS.

Hence one is said to be *in the fang*, when seized, either by the hand of man, or by severe affliction, so as to find it impossible to escape, S. B.

2. The thing that is seized or carried off; as stolen goods, Ang.

According to Rudd. "we say, a thief taken *in the fang*, i. e. in the act, or upon the place." But the phrase is *with the fang*, i. e. having in possession. For, as Skene observes, it is equivalent to "hand-haveand, and back-bearand."

"It is statute be the Lawe of this realme, that ane thiefe of stollen woodde, taken *with the fang* in ane vther Lordes landes, suld be arreisted with the wood, and sall suffer the law in his court, fra quhom the woodde was stollen." Skene, Verb. Sign. vo. *Infangthefe*. V. also Quon. Attach. c. 39. § 2.

Snap went the sheers, then in a wink,
The *fang* was stow'd behind a bink.
Morison's Poems, p. 110.

3. Used in the pl., metaph. for claws or talons; as, "he had him in his *fangs*," Rudd. S. A. Bor. *fang*, a paw or claw.

4. "The coil or bend of a rope; hence also, noose, trap;" Gl. Sibb.

Sibb. strangely supposes that it is the same with *thwang*, *whang;* being deceived by the oblique use of the term, in the fourth sense. Hence, having properly mentioned A. S. *fang*, captura, captus, he adds, "from *thwang*, corrigia, ligamentum. But there is not the slightest affinity.

A. S. *fang*, Teut. *vanghe*, id. correspond to the first sense. Isl. *feing-r*, *fenge*, equally agrees with the second, being rendered praeda, captura. Su.G. *faenge* denotes a captive; whence *faengehus*, a prison, *faengelse*, captivity, &c. Teut. *vangh* also signifies decipulum, tendicula; which accords with the fourth.

A. S. *fang* may be from *feng-an*, capere, manu prehendere. This, however, is only a derivative from MoesG. Alem. *fah-an*, id. in the same manner as A. S. *hang-an* is formed from MoesG. *hah-an*, suspendere. As the primary sense of Su.G. Isl. *faa*, apprehendere, is, accipere, the *s. fang* may have been formed from it before the *v.*, and formed so as originally to include the idea of receiving. For Isl. *fang* has been viewed as primarily signifying the bosom, or the space between the arms; and derivatively, as much as a man can grasp in his arms. Hence, in gradation, it may have been transferred to power;—right of possession; violent invasion; prey, &c. V. Verel. Ind.

To FANK, FANKLE, *v. a.* To entangle, especially by means of knots or nooses. A line is said to be *fankit*, or *fanklit*, when it is so entangled and warped, that it cannot easily be unravelled, S.

Lo, quoth the Mous, this is our ryal Lord,
Quha gaif me grace quhen I was by him tane,
And now is fast heir *fanklet* in a cord,
Wrekand his hurt with murning sair and mane.
Henrysone, Evergreen, i. 196. st. 34.

This is certainly a derivative from the *v. fang;* more immediately allied to Teut. *vanck*, decipulum, tendicula, whence *vanckelick*, captivus. *Be-vangen*, irretitus, conveys a similar idea.

FANNOUN, FANNOWNE, *s.* The *sudarium*, "a linen handkerchief carried on the priest's arm at mass."

The Byschape Waltyr—
Gave twa lang coddis of welwete,—
With twnykil, and Dalmatyk,
Albis wyth parurys to tha lyk
Wyth stole and *fannowne* lyk to tha.
Wyntown, ix. 6. 155.

MoesG. *fana*, cloth; *fanins niujis plat*, panni rudis assumentum; Mar. ii. 21. Alem. *ang-fane*, sudarium; Su.G. *fana*, pannus. Wachter views the Lat. word as the origin; and this he derives from Gr. πανος, a web. Fr. *fanon*, "a scarfelike ornament worne on the left arme of a sacrificing priest;" Cotgr.

To FANTISIE, *v. a.* To regard with affection; used in the same sense with the E. v. *fancy*.

"Yit was thair besydis, ane strange inforcement, abill to inflame hir haitrent itself, I mene the lufe quhairwith scho intemperately *fantiseit* Bothwell." Buchanan's Detect. Q. Marie, 6. b. a.

Fr. *fantasier*, to fancy, to affect, also, to imagine, to devise; from Gr. φαντασια.

FANTISE, *s.* Vain appearance.

Desire, quod sche, I nyl it not deny,
So thou it ground and set in cristin wise;
And therefore, son, opyn thy hert playnly.
Madam, quod I, trew withoutin *fantise*.
King's Quair, iv. 19. Fr. *phantasie*.

FANTON, *s.* Swoon, faint.

Comfort your men, that in this *fanton* steruis,
With spreit arraisit and euerie wit away,

Quaking for feir, baith pulsis, vane and neruis.
Palice of Honour, Prol. st. 11.

Fr. *fantosme*, a vision.

FANTOWN, *adj.* Fantastick, imaginary.

Syne thai herd, that Makbeth aye
In *fantown* fretis had gret fay,
And trowth had in swylk fantasy.
Wyntown, vi. 18. 362.

FAR, *s.* Pompous preparation. V. FAIR, *s.* 2.

FAR, *s.*

And as he met thaim in the way,
He welcummyt thaim with glaidsum *far*,
Spekand gud wordis her and thar.
Barbour, xi. 256. MS.

This word may also signify preparation. But it seems rather the same with *Fair*, appearance, q. v.

FAR, FARE, FAYR, *s.* Journey, expedition.

——Said he, "Now mak yow yar.
"God furthyr ws in till our *far*."
Barbour, iv. 627. MS.

Now have I told you less and mare,
Of all that happned in my *fare*.
Sir Egeir, p. 14.

A. S. *fare*, Isl. *far*, id. Mr Macpherson here mentions *Fare* Isle, as signifying "the isle in the *fareway* between Orkney and Shetland;" Gl.

FARAND, FARRAND, *adj.* Seeming, having the appearance of; a term generally used in composition, although sometimes singly.

Sum the maist semely *farrand* personage
Tyistis to the feild to prieue his grene curage.
Doug. Virgil, 223. 46.

i. e. one *appearing* as the most seemly personage.

Hunc decus egregiae *formae* movet atque juventae. Virg.

AULD-FARAND, *adj.* Sagacious, prudent; usually applied to children, when they discover more sagacity than could be expected at their time of life, S.

A. Bor. *audfarand*, id. Ray derives this from *aud*, used for *old*, and *farand*, the humour or genius, ingenium. But I know not where he finds the latter.

FAIR-FARAND, *adj.* 1. Having a goodly or fair appearance.

Syne in ane hal, ful *fair farrand*,
He ludgit al the lord[i]s of his land.
Priests of Peblis, Pink. S. P. R. i. 5.

2. Having a fair carriage, mien, or deportment.

—Thai apperit to the Paip, and present thame ay;
Fair farrand, and free,
In ane guidlye degree. *Houlate*, i. 12.
Desyre lay stokkit by ane dungeoun durc.
Yet Honestie [culd] keip him *fayr farrand*.
King Hart, i. 35.

3. It is now used to denote one who assumes a specious appearance, who endeavours by his language or manner to cajole another, S. Thus it is commonly applied to one who is very plausible. *He's owre fair farrand for me*, Ang.

FOUL-FARREN, *adj.* Having a bad appearance.

"You have not been longsome, and *foul farren* both;" S. Prov. "spoken to them that have done a thing in great haste;" Kelly, p. 393.

EUIL-FARAND, *adj.* Equivalent to *vnseemly*.

Deliuer he was with drawin swerd in hand,
And quhite targate vusemely and *euil farand*.
Doug. Virgil, 296. 50.

WEILL-FARAND, *adj.* 1. Having a goodly appearance.

He had wycht men, and *weillfarand*,
Armyt clenly, bath fute and hand.
Barbour, xi. 95. MS.

2. Handsome; as connected with *rycht fair*.

Thus marwalusly gud Wallace tuk on hand:
Lykly he was, rycht fair and *weill farrand*;
Manly and stout, and tharto rycht liberall;
Plesand and wiss in all gud gouernall.
Wallace, vi. 781. MS.

I have sometimes thought, that we might trace this term to Su.G. Isl. *far-a*, experiri; as Isl. *wel orthun farin*, signifies, experienced in speaking; *lagfarcn*, skilled in law; to which Belg. *eervaaren*, skilful, experienced, corresponds; whence *eervaarenheyd*, experience; from *eer*, before, and *vaaren*, to fare. But it seems to agree better with Su.G. *far-a*, agere; mentioned by Sibb. *fara val med en*, to treat one with clemency; *fara illa med en*, to use one ill. Hence *foer-a* is used for the habit or mode of acting; analogous to Teut. *vaer-en*, gerere se.

FARAND, *part. pr.* Expl. "well-favoured," Pink.

Tharfor thai went till Aberdeyne,
Quhar Nele the Bruyss come, and the Queyn,
And othir ladyis fayr, and *farand*,
Ilkane for luff off thair husband;
That for leylle luff, and leawté,
Wald perteuerys off thair paynys be.
Barbour, ii. 514. MS.

The term here seems rather to signify, travelling. "They *fared* from home, animated by love to their husbands."

FARANDMAN, *s.* A stranger, a traveller.

"*Farandman*, ane stranger or Pilgrimer, to quhom justice suld be done with al expedition, that his peregrination be not stayed or stopped." Skene, Verb. Sign. in vo.

This is used as equivalent to *Dustiefute*, Burrow Lawes, c. 140. But Skene observes, that in the Book of Scone, foreign merchants are called *farandmen*.

A. S. *farende*, itinerant; Belg. *vaarend man*, a mariner. Isl. *far menn*, nautae negotiatores; G. Andr. p. 65.

FARAR, *compar.* Better.

Me thinks *farar* to dee,
Than schamyt be verralie
Ane sclander to byde.
Gawan and Gol. iv. 3. V. FAYR, *adj.*

FARCOST, *s.* The name of a trading vessel.

"It appears, that in 1383, the burgesses of Elgyn had a trading vessel, named *Farcost*, that sailed up the Lossie, which then had direct communication with the Loch of Spynie, at that time an arm of the sea." P. Elgyn, Morays. Statist. Acc. v. 11.

It seems uncertain, whether this was the name given to this vessel in particular, or that by which vessels of this kind in general were known at that time.

It is evidently of Northern origin. Su.G. *far-kost* is a term used to denote any thing employed as the instrument of travelling, as a horse, a ship, &c. omne id, quo iter fit, equus, navis, &c. Ihre; from *far-a*, profisisci seu terra sive mari, and *kost* instrumentum, medium agendi. Isl. *farkost*, navis; Verel. vo. *Kost*.

FARAR, *s.* A traveller or voyager.

From the eft schip vprais anone the wynd,
And followit fast the sey *farar*is behynd.
Doug. Virgil, 154. 4.

A. S. *far-an*, Su.G. *far-a*, profisisci.

To FARD, FAIRD, *v. a.* 1. To paint.

"The fairest are but *farded* like the face of Jezebel." Z. Boyd's Last Batell, c. 510.

2. To embellish; metaph. used.

"I thocht it nocht necessair til hef *fardit* ande lardit this tracteit vitht exquisite termis, quhilkis ar nocht daly vsit, bot rather I hef vsit domestic Scottis langage, maist intelligibil for the v[u]lgare pepil." Compl. S. p. 25.

"They—mask a feigned heart with the vail of *fairded* language." Calderwood's Hist. p. 458.

Fr. *fard-er*, id. *fard*, paint. It seems doubtful, whether the Fr. word has any affinity to Alem. *farnua*, Germ. *farbe*, Su.G. *faerg*, id. pigmentum, color. This etymon is more eligible than that of Menage, who derives it from Lat. *fucus*, which he supposes may have been changed to *fucardus*, then to *fuardus*, then to *fardus*, whence *fard*.

FARD, *s.* Paint. O. E. id.

"*Fard* and foolish vaine fashions of apparell are but bawds of allurement to vncleannesse. Away with these dyed Dames, whose beauty is in their boxe!" Boyd, ut sup. p. 959.

FARD, *adj.* Corr. from *favoured*. *Weill fard*, well favoured, S.

Now waly faw that *weill fard* mow!
Lyndsay, S. P. Repr. ii. 86.

Waly, waly fa tha twa *weill fard* facis!
Ibid. p. 159.

FARD, FARDE, FAIRD, *s.* 1. Course, motion.

And sone as he persauis quhare that went
Forganyst hym cummand throw gressy swarde
His derrest son Ence with hasty *farde*.
Doug. Virgil, 189. 16.

——Than Italy als sone
Sche leuis, and with swift *farde* gan do fle,
Throw out the skyis to the heuynnys hie.
Ibid. 226. 46.

With felloun *farde* and swift cours, he and he
Gan to discend, leuand the holtis hie.
Ibid. 232. 20. also 386. 42.

2. Used obliquely, as denoting force, violence, ardour.

"At last king Feredech seand the myddil ward of Pichtis approcheand to discomfitoure, ruschit with sic *farde* amang his ennymes, that he was excludit fra his awin folkis." Bellend. Cron. B. x. c. 8. Tanto impetu; Boeth.

"God in the February befor had stricken that bludy Tyrane the Duke of Guiss, quhilk somquhat brak the *fard* of our Quene for a season." Knox, p. 334. MS. I. id. In Lond. edit. it is rendered *heat*.

3. Blast; q. a current of wind.

He with grete *fardis* of windis flaw throw the shye,
And to the cuntré of Libie eum on hye.
Doug. Virgil, 22. 20.

4. *To make a faird*, to make a bustle.

Even tho' there was a drunken laird
To draw his sword, and *make a faird*,
—In their defence;
John quietly put them in the guard,
To learn mair sense.
Ramsay's Poems, i. 224.

Rudd. derives it from Fr. *fardeau*, a burden, load or weight; Sibb., more naturally, rather from Teut. *vaerdigh*, promptus, agilis. But it seems to be merely Su.G. *faerd*, cursus, iter; as it occurs in sense 1. It is not peculiar to the S. term that it has been metaph. used. For Su.G. *faerd* is transferred to a course of any kind; and often includes the idea of violence: *Han fick en fanders faerd*, he was sent packing with a vengeance; Wideg. *Fart* is used in the same manner. *Skeppet aer i fart*, navis in cursu est. Deinde de quovis velociori progressu sumitur. Thus it is said of one who is slow; *Det har ingen fart med honom*, he makes no progress in his business; *med fart*, adv. quickly. Ihre, vo. *Fara*. Rudd. has given this word the sense of *weight*, although without reason; most probably from its supposed relation to Fr. *fardeau*. The term may, however, be from A. S. *ferhth*, *ferth*, animus, spiritus. If so, its primary sense is *ardour* of mind. V. FERD, FAIRD, FAIRDING.

FARDER, *adj.* Further, S.

"No *farder* distance is there betuixt the pronouncing of the one sentence and the vther, nor is betuixt the Kings bed and the second hall." Bruce's Eleven Serm. E. 4. b.

Belg. *verder*, Alem. *furdir*. It is properly the compar. of *far* procul, A. S. *feor*.

FARDILLIS, *s. pl.* Shivers, pieces; syn. *flinders*.

The schild in *fardillis* can fle in feild, away fer.
Gawan and Gol. iv. 2.

Teut. *vier-deel*, quadra, *vier-deel-en*, quadripartire. V. FARLE.

FAREFOLKIS, *s. pl.* Fairies; *fair-folk*, Banffs.

Douglas renders Fauni Nymphaeque, Virg. by *farefolkis* and elfis.

Thir woddis and thir schawis all, quod he,
Sum tyme ithabit war and occupyit
With Nymphis and Faunis apoun euery syde,
Quhilk *farefolkis* or than elfis clepin we.
Virgil, 252. 45.

The origin of this word is so uncertain, that although a great variety of hypotheses have been formed, still nothing but conjecture can be offered. Dr Johnson derives *fairy* from A. S. *ferhth*, as if it signified a spirit. But its proper meaning is, the mind or soul, as restricted to the spirit of man. Casaubon derives it from Gr. φηγες, Fauni. Skinner mentions Fr. *fée*, a fairy; but seems to prefer A. S. *far-an*, to go, to travel, because these demons were vulgarly believed to ramble abroad, and to lead dances during the night.

Rudd. thinks that they received this name, either q. *fair folk*, because of their supposed beauty, or q. *faring folk* for the reason mentioned by Skinner. There is one circumstance, which might seem fa-

vourable to the first supposition. Another class of *genii* have been called *Brownies*, most probably from their supposed swarthy appearance. V. BROWNIE.

It might seem to be a confirmation of the second supposition, that Su.G. *far-a*, profiscisci seu terra sive mari, is also used to denote the losses sustained by sorcery or diabolical agency; and Belg. *varende wyf* signifies a witch, who wanders through the air; also, a sudden whirlwind supposed to be excited by the power of magic. Sibb. has mentioned Teut. *vaarende prouwe*, Dryas, hamadryas, sylvarum dea, Kilian.

Concerning the last etymon it has been observed, that "the Fr. *faerie* is a much more obvious root; which may, perhaps, be ultimately traced to the *peri* of the Persians, or *feri* of the Saracens." Edin. Rev. 1803, p. 203. "The oriental genii and *péris* seem to be the prototype of the faeries of romance. The very word *faery* is identified with the *peri* of the East; which, according to the enunciation of the Arabs or Saracens, from whom the Europeans probably derived the word, sounds *pheri*, the letter *p* not occurring in the Arabic alphabet." Ibid. p. 132.

It appears highly probable, indeed, that we have received this term through the medium of the Fr. But the appropriate sense of Fr. *faerie*, *féerie*, suggests the idea, that it may have had a Goth. origin. *Par féerie* signifies, "fatally, by destiny, by the appointment of the Fairies;" Cotgr. and *fée*, not only a fairy, but as an *adj.*, fatal, destined. Now, as *fée* corresponds to our *fey*, both in sense and origin; as Isl. *feig-r*, *feig-ur*, the root, is still expl. as denoting a supposed determination of the *Fates*; it is not improbable that there may have been a Goth. word of this form, though now obsolete, corresponding to *Nornir* and *Valkyrior*, the modern names of the *Parcae*, used in like manner as a designation for these imaginary beings.

Seren. vo. *Fairy*, refers to Isl. *fer uppa man*, incubus, and Sw. *biaera*, Ephialtis species, as cognate terms.

As our ancestors firmly believed that it was a common practice with the Fairies, to carry off healthy and beautiful children from their cradles or the arms of their nurses, and leave their own puny brood in their place; the very same idea has prevailed on the continent. *Alp*, *alf*, strix, lamia, saga, quod daemonis instar nocturni per loca habitata oberret, et in varias mutata formas infantes e cunis abripiat, et in locum eorum alios et deteriores substituat; Wachter. This idea is not altogether banished from the minds of the vulgar, in some parts of S. When a child, from internal disease, suddenly loses *its looks*, or seem to *wanish*, as they express it, strong suspicions are sometimes entertained that the declining child is merely an elvish substitute. This foolish idea also prevails in the Hebrides. They had a singular mode of obtaining restitution. "It was usual with those who believed that their children were thus taken away, to dig a grave in the fields upon Quarter-day, and there to lay the fairy skeleton till next morning; at which time the parents went to the place, where they doubted not to find their own child instead of this skeleton." Martin's West. Isl. p. 118. By this process, they would at any rate often get rid of the *skeleton*.

The *Solomon* of our country, as he has been called, gives a curious piece of information, which, it seems, had been learned from those who had been thus carried away.

"This we haue in proofe by them that are carried with the *Pharie*, who neuer see the shadowes of any in that Court, but of them that thereafter are tryed to haue beine brethren and sisters of that crafte." K. James's Daemonol. p. 135.

We also learn from him, that they were reckoned particularly fortunate who were thus carried away, and afterwards restored. V. SONSY, also BUNEWAND.

FARY, FARIE, *s.* 1. Bustle, tumult, uproar.

Bot evir be reddy and addrest,
To pass out of this frawfull *fary*.
Dunbar, *Bannatyne Poems*, p. 59. st. 8.

2. Confusion, consternation; such as may be caused by an external tumult, or by that of the passions.

— And baith his handis in that samyn stede
Towart the heuin vpheuis in ane *fary*.
Doug. Virgil, 350. 37.

Yit studie nocht ovir mekill, adreid thow warie;
For I persaue thé halflings in ane *farie*.
Palice of Honour, iii. 65.

Feery and *feery-fary* are still used in both senses, S. *Fery* occurs in O. E. for a festival.

Eche daye is holye daye with-hym, or an hyghe *fery*. *P. Ploughman*, Fol. 60, b.

V. FIERY, and FIERY-FARY.

FARING, *s.* The leading of an army.

And quhen that ewan-sang tym wes ner,
The folk with owt that wer wery,
And sum woundyt full cruelly,
Saw thaim within defend thaim swa;
And saw it wes not eyth to ta
The toun, quill sik defens wes mad;
And thai that in till *faring* had
The ost, saw that thair schip war brynt,
And of thaim that tharin wes tynt;
And thair folk woundyt and wery;
Thai gert blaw the retreit in hy.
Barbour, xvii. 456. M. S.

Mr Pink. has not explained this word. But from the punctuation he has given to this passage, as well as the variation of some words from the reading in MS., he seems to have understood *faring* as relating to those *within* the town.

In edit. 1620, it is;

—By them that within the *steering* had,
The host saw that thair schip was brynt, &c.

But it is evident that the leaders of the English army, which lay *without* the town, are meant; those who had *the host in till thair faring*, or under their conduct. It is not said of the host or army in general, that they saw *their* ship burnt, but of the leaders. For they who saw this, also *saw thair folk woyndyt and wery*.

It does not appear that A. S. *far-an* was used to denote the command of an army. But Isl. *faer-a*,

and Su.G. *foer-a*, signify to lead. Ihre renders the latter, rei ducem esse et antesignanum; the very sense the term *farting* requires here. Su.G. *foer-a ett skepp*, to have the command of a ship; and *foer-a an en skeppshaer*, to lead an army. Ihre derives it from *far-a*, ire, profisisci; for what is *foera*, says he, but to cause one to change his place?

The publisher of edit. 1620, although he has mistaken the application of the term, has given its proper signification, by substituting *steering*, which in our old writings is equivalent to *government*.

FARLAND, *adj.* Remote, or coming from a distant country.

Thow may put all into appeirand perrell,
Gif Inglis forcis in this realme repair.
Sic ar nocht meit for to decyde our querrell.
Thoch *farland* fules seim to haif fedders fair.
Maitland Poems, p. 161.

Instead of this the Prov. now used is; "*Far awa'* fouls haif fair fethers,' S.

A. S. *feorlen*, *feorlend*, longinquus.

FARLE, FARTHEL, FERLE, *s.* Properly, the fourth part of a thin cake, whether of flour or oat-meal; but now used often for a third, according to the different ways in which a cake is divided, before it be fired, S.

"They offered me meat and drink, but I refused, and would not take it, but bought a *farthel* of bread and a mutchkin of ale." Wodrow's Hist. i. Append. p. 101.

Then let his wisdom girn and snarl
O'er a weel-tostit girdle *farle*.
Fergusson's Poems, ii. 78.

Teut. *vier-deel*, quadra, quarta pars. A. S. *feorth dael*; Sw. *en fierde del*, id. V. FARDILLIS.

To FARLIE. V. FERLIE.

FARRACH, *s.* Force, strength, activity, expedition in business; as, *He wants farrach*, he has not ability for the work he has undertaken, S. B.

But his weak head nae *farrach* has
That helmet for to bear;
Nor has he mergh intil his banes
To weild Achilles' spear.
Poems in the Buchan Dialect, p. 11. V. FUNDY.

Isl. *faer*, Su.G. *foer*, agilis, fortis, validus. Ir. *farroch*, Gael. *farrach*, denote violence, force.

FARSY, *adj.* Having that disease of horses called in E. the *farcy*. Fr. *farcin*.

He fipillis lyk ane *farsy* aver, that flyrit at ane gillot. *Dunbar*, *Maitland Poems*, p. 49.

FARTIGAL, *s.* A fardingale, or woman's hoop.

To mak thame sma, the waist is bound;
A buist to mak thair bellie round:
Thair buttokis bosterit up behind;
A *fartigal* to gathair wind.
Maitland Poems, p. 186.

As the satire contained in this poem is very severe on the dress and manners of the times, the author might perhaps mean to play a little on the word. It corresponds, however, to Fr. *vertugale*, id.

FAS, *s.* Hair.

—— His tymbrel buklit was,
Lyke til ane lokkerit mane with mony *fas*.
Doug. Virgil, 351, 51.

A. S. *feax*, capilli, Isl. *fax*, juba. V. FASSE.

To FASCH, FASH, *v. a.* 1. To trouble, to vex, S., applied to what is afflictive to the body.

"Loudon is *fashed* with a defluxion; he will stay till Monday, and come on as health serves, journey or post." Baillie's Lett. i. 215.

2. Denoting that which pains the mind.

"I have also been much *fashed* in my own mind upon this occasion." Baillie's Lett. ii. 170.

3. To trouble, to molest; in a general sense, S. Cumb. id.

Quhateir ye pleis, gae on, quod I,
I sall not *fash* ye moir.
Vision, *Evergreen*, i. 222. st. 16.

To fash one's thumb, to give one's self trouble, S.

Dear Roger, when your jo puts on her gloom,
Do ye sae to, and never *fash your thumb*.
Ramsay's Poems, ii. 71.

Then woundred I to see them seik a wyle
Sa willinglie the precious tyme to tyne:
And how thay did them selfs far so begyle,
To *fashe* of tyme, quhilk of itself is fyne.
K. James VI. Cron. S. P. iii. 488.

Gif of our fellowschip you *fasche*,
Gang with them hardly beit.
Cherry and Slae, st. 43.

"You soon *fash* of a good office; S." Prov. Kelly, p. 390.

Fr. *fasch-er*, to vex.

To FASCH, FASH, *v. n.* To take trouble, to be at pains, S. *Ye needna fash*, you need not take any concern about it.

2. To be weary of, to account a trouble, S.

3. To meddle with any person or thing, supposed to subject one to some degree of trouble or inconvenience, S.

Fr. *se fach-er*, to grieve; *to fash one's self*, S.

It appears that we have borrowed this word immediately from the Fr.; and there is no evidence, as far as I have observed, that it is more ancient than the reign of Mary. The fancies of Menage and others, that it has been formed from Lat. *fatigare*, *fastidire*, *fascinare*, or *fascis*, scarcely deserve to be mentioned. There is reason to believe that it is originally Gothic. Su.G. *faa*, accipere, is sometimes used with a passive termination. Then it becomes *faas*, signifying, tangere aliquid. *Saa moste ingen bruka eelden, epter han aer farlighin vidh faauss;* Sic nemo igne uteretur, quum tractatu sit periculosus. Dial. De Missa, p. 92. *Han aer ei god, att faas vid;* dicitur de iracundo, quem consultum non est attingere. *Faas widen*, tangere aliquem; Ihre, vo. *Faa*. This is nearly the same with our vulgar language, concerning one of a testy temper; "Ye had better no *fash with* him," S. Su.G. *fiask-a* may perhaps be also allied, multo agendo nihil agere; as well as its cognate, Germ. *fatz-en*, nugari, ineptire.

FASCH, FASH, *s.* 1. Trouble, vexation, S.

O' a' the num'rous human dools,—
The tricks o' knaves, or *fash* o' fools',

Thou bear'st the gree. *Burns*, iv. 394.

2. Pains taken about any thing, S.

3. Sometimes used to denote a troublesome person, S. corresponding to Fr. *un facheux*.

FASCHEOUS, FASHIOUS, *adj.* Troublesome.

"I am now passand to my *facheous* purpois."—Lett. Detection Q. Mary, G. 8, a.

"The way of proceeding was *fashious* both to ours, and the English commissioners." Baillie's Lett. i. 221.

Fr. *facheux*, *facheuse*, id.

FACHERIE, FASHRIE, *s.* Trouble, vexation, S.

"Burne this letter, for it is ouir dangerous, and nathing weill said in it, for I am thinkand upon nathing but *fascherie*." Lett. Detection Q. Mary. H. 1. b.

"Our Soveraine Lorde, and his Estaites—considdered the great *facherie* and inconvenience at sindrie Parliamentes, throw presenting of a confused multitude of doubtfull and informal articles, and supplicationes."—Acts Ja. VI. 1594. c. 218. Murray.

The hevinly fuyie that inspyrd my spreit,
Quhen sacred beughis war wont my brouis to bind,
With frostis of *fachrie* frozen is that heit,
My garland grein is withrit with the wind.
Montgomerie, *MS. Chron. S. P.* iii. 505.

Fr. *facherie*, molestia, aegritudo; Dict. Trev.

FASSE, *s.* A hair.

Trew lufe is lorn, and lautee haldis no lynkis;
Sic gouuernance I call noucht a *fasse*.
Pink. S. P. R. iii. 134.

Sic gouuernance I call noucht *worth* a *fasse*. Edit. 1508.

Mr Pink. leaves this for explanation. But it is undoubtedly the same with *fas*, often used by Doug. in the same sense.

Sayis not your sentence thus, skant *worth ane fas*;
Quhat honesté or renowne, is to be dram?
Doug. Virgil, 96. 17.

Bot full of magnanymyte Eneas
Pasis thare wecht als lichtlie as an *fas*.
Ibid. 141. 16. V. FAS.

FASSON, *s.* Fashion, S. B. *fassin*.

"Ane pottar vil mak of ane masse of mettal diuerse pottis of defferent *fassons*." Compl. S. p. 29. Fr. *façon*.

FASTAN REID DEARE.

"They discharge any persons whatsomever, within this realme in any wyse to sell or buy any *fastan reid* or fallowe Deare, Daes, Raes, Hares," &c. Acts Ja. VI. 1600, c. 23. Murray.

This may perhaps signify red or fallow deer, that have been *inclosed* in a park, as distinguished from those that run wild; A. S. *faesten*, a wall, *wudu faestenne*, propugnaculum silvestre, *fast-stowe*, a park, a place inclosed; MoesG. *fast-an*, custodire. As, however, the sale of all kinds of game seems to be prohibited by this act, it appears doubtful, whether *fastan* may not be a term strictly conjoined with *reid*, as characterising the colour, and resembling the modern phrase *fast colours*, which is used to denote those that are not lost by being exposed to the air or washed. In this sense, it might denote a deeper colour than that of the fallow deer.

FASTEING, Wallace, ii. 33. Edit. Perth. V. STEING.

FASTRYNGIS-EWYN, FASTRONEVIN, *s.* The evening preceding the first day of the Fast of Lent. *Fasterns-een*, S. *Fastens een*, A. Bor. and Border. This in E. is called Shrove-Tuesday, because then the people, in times of Popery, used to apply to the priests to *shrive* them, or hear their confessions, before entering on the Fast.

And on the *Fastryngis-ewyn* rycht,
In the begynning off the nycht,
To the castell thai tuk thair way.
Barbour, x. 373. MS.

"It behuifit thame to banquet hir agane; and so did banquetting continew till *Fastronevin* and efter." Knox's Hist. p. 346.

The S. designation is much older than the E. For *Shrove-Tuesday* is not to be found in A. S. Nor does it appear that there is any particular name for this day in that language. A. S. *faesten* signifies a fast, in general. But allied to our word, as denoting Shrove-Tuesday, we find Germ. *Fastnacht*, *Fastelabend*, Su.G. *Fastelagen*, Dan. *Fastelaun*, Belg. *Vastenavond; abend, agen, aun* and *avon*, all signifying *evening*, as *nacht* is *night*.

Our language retains, not only *Fasterns-een*, but *Yule-een*, and *Hallow-een*. They were thus designed, because all the feasts commenced and ended with the evening. The Northern nations, even in the time of Tacitus, begun their computation of the day in this manner. Apud illos nox diem duxerit. De Mor. Germ. This, indeed, was the original mode. "The evening and the morning were the first day." We have a remnant of the same ancient customs in the E. words *Se'ennight* and *Fortnight* instead of seven or fourteen days.

The barbarous custom of cock-fighting, still permitted in some schools on *Fasterns-een*, is a relic of the Popish Carnival, or Bacchanalian revels, which it was customary to celebrate at this time, as a *preparation* for the Fast.

FATHERBETTER, *adj.* Surpassing one's father in any respect. This is a common proverbial expression, S. B.

"Remembering my service to your good kind Lady, and her glowming son, whom I pray God to bless, and make *fatherbetter*, I rest, &c. Baillie's Lett. ii. 138.

This wish was much more *apropos* than the good man could have imagined at the time. For the letter was written to Lord Lauderdale, afterwards the *Duke* of that name, and the most bitter persecutor of that profession which he had once so zealously supported.

This term is very ancient. Isl. *faudrbetringr*, id. The term is also inverted; *betur fedrungar*. This is defined by Olaus, qui ex inferioris sortis ortus parentibus, ad dignitates magnas pervenit. Lex. Run.

FATHER-BROTHER, *s.* An uncle by the Father's side, S.

"Failyieing the *father brother*, and the aires lauchfullie gotten of his bodie; the father sister *(Matertera, hoc est Amita)* and her baignes suld succeede." Skene, Verb. Sign. vo. *Eneya.*; also, Reg. Maj. B. ii. c. 25. § 5. V. BRODIR.

FATHER-SISTER, *s.* Aunt by the father's side. V. preceding word.

FATT'RILS, *s. pl.* Apparently, folds or puckerings of female dress, S. O.

Now haud you there, ye're out o' sight,
Below the *fatt'rils*, snug an' tight.
Burns, iii. 229.

FAUCH, FAW, FEWE, *adj.* Pale red, fallow. It seems to signify dun, being defined *a colour betweene white and brown*, Shirr. Gl.

To the lordly on loft that lufly can lout;—
Salust the bauld berne, with ane blith wout,
Ane furlenth before his folk, on feildis sa *faw*.
Gawan and Gol. iv. 22.

Ane lenye wattry garmond did him wail,
Of cullour *fauch*, schape like an hempyn sail.
Doug. Virgil, 240. b. 41.

Sometimes printed *fauth* in consequence of the similarity of *c* and *t* in MSS. *Fewe* also occurs.

Himself the cowbil with his bolm furth schewe,
And quhen him list halit vp salis *fewe*.
Ibid. 173. 50.

Rudd. thinks that this is *metri gratia*. But it is used without any such reason.

Thus to fote ar thei faren, thes frekes unfayn,
And fleen fro the forest to the *fewe* felles.
Sir Gawan and Sir Gal. i. 7.

Perhaps it may here signify *grey*.

Lat. *fav-us*, whence Fr. *fauve*, id. But the following Northern words may he allied; A. S. *fah*, discolor, Aelfr. Gl. *fealu*, fuscus; *fealg*, *fealh*, helvus; Teut. *faal*, *fahl*, id.. Isl. *faulr*, fulvus.

To FAUCH, FAUGH, *v. a.* 1. To fallow ground, to suffer it to lie, after being ploughed without a crop, S.

"A part of folding ground, enriched by the dung of sheep and of cattle, penned thereon in Summer, during the night and heat of the day, or *fauched*, (a kind of bastard fallow) and manured by a little compost dung, bore three, four or five crops, and then, according to the quality of the ground, was allowed to rest four, five or six years." P. Montquhitter, Aberd. Statist. Acc. xxi. 139.

2. To beat. *He faught him well*, he beat him soundly, Shirr. Gl. perhaps instead of *whackt*. E. *thwacked*, id. It may, however, be the v. *faugh* used metaph., like *dress*.

The origin seems to be Isl. *faag-a*, G. Andr. p. 64.; Su.G. *fei-a*, *faei-a*, Teut. *vaegh-en*, Germ. *feg-en*, purgare; as one special design of fallowing is to cleanse the soil from weeds. To this corresponds A. Bor. to *feigh* or *fey*, to cleanse.

FAUCH, FAUGH, *adj.* Fallow, not sowed, S. V. the *v.*

FAUCH, FAUGH, *s.* 1. A single furrow, out of lea; also the land thus managed; Ang.

"The *fauchs*, after being five years in natural grass, get a single plowing, (hence they were called *one fur ley)* the land continuing without a crop for one year, and then bearing four crops of oats, without any dung." P. Keith-hall, Aberd. Statist. Acc. ii. 535.

"The *faughs* are a part of the outfield never dunged, and yet carry usually five crops of oats, and never less than four, when in tillage, the other half of them is always in lea; but the crops, both of oats and grass, which they produce, are generally poor indeed." P. Cluny, Aberd. Statist. Acc. x. 239.

"Farmers *faugh* gars lairds laugh;" Ramsay's S. Prov. p. 26.

2. Metaph. applied to the tearing of one's character to pieces; most probably from the rough work that the plough makes in ground that has been lying under grass, Ang.

FAUCHT, *pret.* Fought. V. FECHT.

FAUTE, FAWT. V. FALT.

FAUCUMTULIES, *s. pl.* Certain perquisites which the tenant is bound to give to the proprietor of land, according to some leases; as fowls, &c. Ang.

FAVELLIS, *pl.*

Syne wes ther ane to taist all nutriment
That to the king wes servit at the deis:
Ane uther wes all *favellis* for sent
Of licour, or of ony lustie meis.
King Hart, Maitland Poems, p. 5. st. 8.

Mr Pink. is uncertain whether it should be *favellis* or *savellis*. As *sent* is for scent, it is probable that the other is a corr. of *savouris*.

FAUGHT, *s.* Struggle. V. FECHT.

FAULTOUR, *s.* A transgressor.

Quhair sall appeir that dreidfull Juge,
Or how may *faultouris* get refuge?
Lyndsay's Warkis, 1592. p. 152.

Fr. *faulte*, a fault; *fautier*, faulty.

FAW, *adj.* Pale red. V. FAUCH.

FAUSE-HOUSE, *s.* A vacancy in a stack, for preserving corns, S.

"When the corn is in a doubtful state, by being too green, or wet, the stack-builder, by means of old timber, &c. makes a large apartment in his stack with an opening in the side which is fairest exposed to the wind: this he calls a *fause-house*." Burns, iii. 128. 129. N. q. *false house*.

FAW, *adj.* Of diverse colours. This at least seems the sense in the following passage.

Ferly fayr wes the field, flekerit and *faw*,
With gold and goulis in greyne,
Schynand scheirly and scheyne.
Gawan and Gol. ii. 13.

A. S. *fag*, *fah*, versicolor, variabilis. What confirms this interpretation, is the mention made of yellow, red, and green, in the following line.

To FAW, FA', *v. a.* 1. To obtain, to acquire.

My hairt tak nowdir pane nor wa,
For Meg, for Merjory, or yit Mawis:

Bot be thou glaid, and latt hir ga;
For [ne'er] a crum of thé scho *fawis*.
Bannatyne Poems, 204. st. 3.
——— he manna *fa'* that. *Burns*, iv. 227.

"Falls to, belongs; she falls to get;" Lord Hailes. But if *fall* be the word, it is evidently used in a sense directly the reverse of that which is usual. Instead of falling to a person, the person is said to *faw* the thing. This might perhaps be viewed as allied to Su.G. *faa*, Dan. *faa-er*, to get, to gain, to acquire, to attain; also, to be able, whence Germ. *fahig*, capable, fit. We have indeed a common phrase somewhat similar; *It faws me* to do this, or that, it is my turn; which may be equivalent *to fall*, or *fall to*, as meaning, to happen. Su.G. *faa*, however, has the sense of accidere. *Faa han stiaelae*, si accidat ut furetur; Ihre. But the first etymon is preferable.

2. To have as one's lot, S.
A sonsy rede swythe rede to me,
How Marstig's daughter I may *fa'*,
My love and lemman gay to be.
Jamieson's Popular Ball. i. 210.

FAW, FA', *s.* 1. Share, what is due to one.
To London he press'd,
And there he address'd,
That he behav'd best of them a', man;
And there without strife
Got settled for life,
An hundred a year for his *fa'*, man.
Ritson's S. Poems, ii. 65.
Frae 'mang the beasts his honour got his *fa'*,
And got but little siller, or nane awa'.
Ross's Helenore, p. 22.
Q. what *falls* to one.

2. Lot, chance, S.
A towmond o' trouble, should that be my *fa'*,
A night o' gude fellowship sowthers it a'.
Burns, iv. 205.

FAW, FA', *s.* A fall, S.

TO SHAK A FA', 1. To wrestle, S.
By this time Lindy is right well shot out,—
And kibble grown at *shaking of a fa'*.
Ross's Helenore, p. 16.

2. To exert one's self to the utmost; metaph. used, S. B.
Sae lack where ye like, I shall anes *shak a fa'*,
Afore I be dung with the spinning o't.
Song, Ross's Helenore, p. 135.

To wrestle a fall was formerly used in the same metaph. sense.
"We must *wrestle a fall* with some kind of creatures before our covenant be abolished." Baillie's Lett. ii. 111.

FAW-CAP, *s.* A stuffed cap for a child's head, to guard against the bad effects of a *fall*, S. B.
Belg. *valhoed*, id. Sw. *fall-walk*, a pudding or roll for a child's head, from *fall*, and *walka* to roll.

FAW, *s.* A trap. V. FALL.

FAW, FEWE, *adj.* V. FAUCH.

FAWELY, *adv.* Few in number, q. *fewly*.
Quhar he fand ane without the othir presance,
Eftir to Scottis that did no mor grewance;
To cut hys throit or *steik* him *sodanlye*,
He *wayndyt nocht*, fand he thaim *fawely*.
Wallace, i. 198.
This is the reading in MS. instead of *strcik*, *scdanlye*, *mayndit not*, and *sawely*, Perth edit.
In edit. 1648, it is thus altered;
He cared not, fand he thaim anerly.
i. e. alone, singly.
MoesG. *fawai*, A. S. *feawa*, Su.G. Dan. *faa*, few.

FAX, *s.* Face, visage.
His *fax* and berd was fadit quhare he stude,
And all his hare was glotnyt full of blude.
Doug. Virgil, 48. 13.
The fillok hir deformyt *fax* wald haue ane fare face.
Ibid. 238. a, 39.
Wer scho at home, in her contree of Trace,
Scho wald refete full sone in *fax* and face.
Henrysone's Orpheus Kyng. Edit. 1508.
Lye views this as the same with Isl. *fas*, conspectus; Jun. Etym. *Fas*, gestus; G. Andr. p. 65.

FAZART, *adj.* Dastardly, cowardly.
—*Fazart* fowmart, fostert in filth and fen.
Kennedy, Evergreen, ii. 74. 34.
Su.G. *fas-a*, to fear. *Jag fasar therfore*, rem hanc horreo; Ihre.

FAZART, *s.* A coward, a dastard.
To *fazarts* hard hazarts
Is deid or they cum thair.
Cherrie and Slae, st. 27.
i. e. Great dangers have the aspect of death to cowards, before they approach them.
———Cadit non caesus, et urnam
Vivus init, quisquis Medicum non morbidus optat.
Lat. vers.

FE, FEE, FEY, FIE, *s.* 1. Cattle, in general.
The King in hy gert sese the pray
Off all the land: quhar men mycht se
Sa gret habundance come of *fe*,
That it war wondre to behauld.
Barbour, x. 110. MS.
In the contré thar wonnyt ane
That husband wes, and with his *fe*
Offtsyss hay to the peile led he.——
He had thaim helyt weile with hay.
And made him to yok his *fe*.
Ibid. ver. 151. 215. MS.
Oxen seem to be the *fe* meant in the last extract.

2. Small cattle, sheep or goats.
———Lo, we se
Flokkis and herdis of oxin and of *fee*,
Fat and tydy, rakand ouer all quhare.
Doug. Virgil, 75. 4.
——Armenta videmus,
Caprigenumque pecus.——— Virg. Lib. 3.
Robene sat on gud grene hill,
Keipand a flok of *fie*.
Bannatyne Poems, p. 98. st. 1.
In st. 2., 4. and 6., it is restricted to *scheip*.

3. Possessions, in general. This at least seems to be the sense in the following passages.
Tharfor in him affyit he,
And ryche maid him off landis and *fe*;
As it wes certes rycht worthi.
Barbour, x. 272. MS.
The King, eftre the gret journé,—

In ser townys gert cry on hycht,
That quha sa clemyt till haf rycht
To hald in Scotland land, or *fe*,
That in thai xii moneth suld he
Cum and clam yt.—— *Ibid.* xiii. 725. MS.

4. Money.

The Erle of Flawndrys mad hym let,
For, thai sayd, courupte wes he—
Than wyth the Kyng of Inglandis *Fe*.
Wyntown, vii. 8. 754.

5. Wages, S.

"Towards the end of Spring, most of the boys go to the lower country, where they are employed in herding till the ensuing winter; and besides gaining a small *fee*, they have the advantage of acquiring the English language." P. Balquhidder, Perths. Statist. Acc. vi. 95.

6. Hereditary property in land.

This Kyng Jhon——
Til Alayne of Galluway gave in *Fe*
And herytage gret landys. He
Made to the Kyng Jhon than homage
Of thai landys as hys herytage.
Wyntown, vii. 8. 920.

7. Hereditary succession, in whatever respect.

The King send than James of Douglas,
And Schyr Robert the Keyth, that than was
Marschell off all the ost, of *fe*,
The Inglis mennys come to se.
Barbour, xi. 456. MS.

i. e. hereditary marshal of the army.

8. The term is used in our Law, to denote absolute property, as contradistinguished from liferent.

"Usufruct—is defined by the Romans, a right that one has to use and enjoy a subject during life, without destroying or wasting its substance; which definition is well enough adapted to the nature of our liferents. He, whose property is thus burdened, is, in our law-language, called the *fiar*, and the naked property the *fee*." Erskine's Instit. 284. 39.

Lands held in *fe* are also distinguished from those that are wadset; the former being called *irredimable*, the latter, *vnder reversion*. Skene, ap. Reg. Maj. B. iii. c. 35. § 1.

Isl. *fé*, Su.G. *fae*, A. S. *feo*, Germ. *vieh*, all denote both *pecus* and *pecunia*, cattle and money; Alem. *feho*, *fio*, Belg. *vee*, cattle. From Su.G. *fae*, are *faehus*, a cowhouse, *faeweg*, a walk for cattle, *faelad*, & pasture, *faeherde*, a shepherd, &c. Some of the Northern Etymologists derive *fae*, *fe*, cattle, money, from Isl. *fa*, *fae*, to acquire. V. Kristnisag. Gl. vo. *Fe*.

The wealth of our ancestors consisting principally in cattle, the name was naturally transferred to money, when it became the medium of traffic; in the same manner as Lat. *pecus* has been supposed to be the origin of the word *pecunia*. There may, indeed, be some affinity between *fe*, Alem. *feh-o*, and *pec-us*, *f* and *p* being letters of the same organs; especially as in MoesG. the term for wealth or possessions is *faihus*. Junius views it as derived from Gr. πων, grex; Goth. Gl.

The term, originally denoting cattle as the principal property, would naturally be extended to property of every kind. This has been generally the case in the Northern languages. The A. S. word denotes goods moveable and immoveable; Su.G. *fae*, facultates, possessio, cujuscunque generis; Ihre. Isl. *fae*, pecunia, opes, bona, thesauri, facultates, pecora, armenta; Verel. Ind. Hence it would easily be transferred to the property transmitted to heirs.

I had supposed that this Goth. term must be the origin of L. B. *feodum*, *feudum*; and am happy to find that Somner is of the same opinion. He derives it from *feo* and *had*, a particle denoting quality, instead of which *hood* is used E., *heid* S. It may, however, be from Su.G. *fae* and *od* possessio.

It seems probable, that *fae* was originally used to denote small cattle; as corresponding to *pecus* in its more proper sense. May not this be the origin of Su.G. *faar*, ovis, for which Ihre can find none?

FEAR, FIAR, *s.* 1. One to whom any property belongs *in fee*, who has the property in reversion. V. FE, sense 6.

2. As connected with the term *conjunct*, it denotes a liferenter, in contradistinction from the proprietor.

"The husbande and the wife are infeft in certaine landes, the langest liver of them twa, and the aires gotten, or to be gotten betuixt them, quhilk failyieing, his aires: In this case the husband is proprietar, and the wife is *conjunct-fear* or liferentar." Skene, Verb. Sign. vo. *Feodum*.

FEALE, *adj.* Faithful, loyal.

——Prent the wordis,——
Quhilkis ar nocht skar, to bar on far frae bourdis,
Bot leale, bot *feale*, may haell avaell thy Grace.
Bannatyne Poems, p. 201, st. 27.

Fr. *feal*, id. from Lat. *fidel-is*. Hence E. *fealty*, S. *fewté*.

FEATHER CLING, a disease of black cattle, S.

"*Feather Cling*.—This disorder is occasioned by want of water in very dry summers, or in the hard frosts of winters. The food parches the stomach and intestines, hardens and concretes in the fold of the second stomach or *monny plies*, so that the dung of the animal is excreted in small quantities, and in the form of small hard purls, which are generally black and foetid." Prize Essays, Highl. Soc. S. ii. 218.

FEATOR, *s.* A transgressor. V. SATOURE.

To FEBLE, *v. n.* To become weak, to give way.

—Till his folk he cryt hey;
"On thaim! on thaim! thai *feble* fast!
This bargane neuir may langar last!"
Barbour, ii. 384. MS

Fr. *foibl-ir*, to give away.

To FEBLIS, *v. a.* To enfeeble, to weaken.

With hungyr he thoucht thaim to *feblis*,
Syne bring on thaim thair enemyss.
Barbour, xiv. 349. MS.

Edit. 1620, *feeblish*. Fr. *affoiblir*, id. *foiblesse*, weakness.

FEBLING, *s.* Weakness, the state of being enfeebled.

Quhat is your force, bot *febling* of the stranth?
Doug. Virgil, 93. 21.

To FECHT, *v. a.* 1. To fight; pret. *faucht, fawcht.*

Bot thai, that in-til Berwyk lay,
Send til thame swne, and can thame say,
That thai mycht *fecht.*——
Wyntown, viii. 27. 71.

——This Edward of Ingland—
Fawcht wyth Schyr Dawy cald Gryffyne,
That brodyr wes to Lewlyne.
Wyntown, vii. 10. 389.

The pret. occurs in this form, O. E.

The barons *fauht* ageyn, thei wist of no socoure.
R. Brunne, p. 223.

2. To struggle, to toil, S.

There's wealth and ease for gentlemen,
And semple-folk maun *fecht* and fen.
Burns, iv. 311.

A. S. *feaht-an, feoht-an*, Alem. *feht-an*, Teut. *vecht-en*, Germ. *fecht-an.*

FECHT, *s.* 1. Fight, battle, S.; also *facht, faught.*

Nowthir Hercules wappinnis nor armyng
Mycht thaym defend, nor yit thare syre that hecht
Melampus, and companyeoun was in *fecht*
To Hercules in his sare journeis feile.
Doug. Virgil, 327. 6. Alem. *fehte.*

2. Struggle, of whatever kind, S.

I whyles claw the elbow o' troublesome thought;
But man is a soger, and life is a *faught.*
Burns, iv. 205.

FECHTAR, *s.* One who is engaged in fight, a warrior, S.

On kneis he faucht, felle Inglismen he slew,
Till hym thar socht may *fechtars* than anew.
Wallace, i. 324. MS.

A. S. *feohtere*, Teut. *vechter*, pugnator.

FEGHIE-LEGHIE, *adj.* A term which seems to conjoin the ideas of insipidity and inactivity, Aberd. Su.G. *fiack-a*, huc illuc vagari?

FECK, FEK, *s.* 1. A term expressive, both of space, and of quantity or number.

He was so fers he fell attour ane *fek*,
And brak his heid upon the mustarde stone.
Dunbar, Maitland Poems, p. 84.

i. e. he fell some space beyond. *What feck of ground?* How much land? *What feck of siller has he?* How much money? *Mony feck*, a great number; *maist feck*, the greatest part; *little feck*, a small quantity; also, what is of little value, S. B.

My words they were na *mony feck.*
Ritson's S. Songs, i. 24.

And the *maist feck*
Wha's seen't sinsyne, they ca'd as tight
As that on Heck. *Ramsay's Poems*, ii. 328.

2. The greatest part; used without any adj., S.

——Me think this war the best off all,
To kepe our strynth of castell and of wall toun,
Swa sall we fend the *fek* of this regioun.
Wallace, viii. 699. MS.

3. *Of feck*, of value, deserving consideration.

Thay are mair faschious nor *of feck*;
Yon fazards durst not for thair neck
Clim up the craig with us.
Cherrie and Slae, st. 46.

Importuna magis quam *par mihi* turba, nec audent, &c. Lat. vers. 1631.

i. e. They give more trouble than can be repaid by all their worth.

This term is of very uncertain origin. According to sense 1. it corresponds to A. S. *faec*, space, interval, distance, applied both to time and place; *litel faec*, little time; Germ. *fach-en*, to divide into equal spaces, *fach*, one of these spaces. The second sense seems to have more analogy to A.S. *feoh*, Teut. *veegh*, opes. V. *Feckfow.* As used in sense 3., notwithstanding some similarity of signification, it most probably claims a different origin. It is nearly allied to Fr. *homme de peu d'effect*, a weak and witless fellow; *Qui n'a point d'effect*, void, unsuccessful. In one passage, indeed, it seems to be used in the sense of *effect*, consequence.

Wald ye foirsé the forme,
The fassoun, and the *fek*,
Ye suld it fynd inorme,
With bawdry yow to blek.
Scott, Chron. S. P. iii. 148.

FECKFUL, FECKFOW, *adj.* 1. Wealthy, possessing substance, S. Hence *feckfow-like*, having the appearance of wealth or abundance, S.

2. Active, possessing bodily ability, S. B.

Great room he made, so did his trusty men,
Till mony a *feckful* chiel that day was slain.
Hamilton's Wallace, p. 52.

3. Powerful.

You Ramsay make [mock?] a *feckfu'* man,
Ringleader of a hearty clan.—
He'll gar his "thistles" rive your "bays."
Ramsay's Poems, i. 343.

MoesG. *faihu*, A. S. *feoh*, wealth, possessions, money. V. FE.

FECKY, *adj.* Gaudy, rich, S. B.

Then says auld auntie to her dother Bess,
Ye'er nae like this wi' a' your *fecky* dress:
She dings you wi' her hamely gown of gray,
As far's a summer dings a winter's day.
Ross's Helenore, p. 33. V. FECKFUL.

FECKLESS, *adj.* 1. Weak, feeble, as applied to the body, S. Cumb.

Breathless and *feckless*, there she sits her down,
And will and willsome spied a' her around.
Ross's Helenore, p. 25.

"*Feckless* fouk are ay fain of ane anither;" Ramsay's S. Prov. p. 26.

2. Feeble, in relation to the acts of the mind.

Fals Fenyeir, with flyting and flattrie
Maist sinful and sensual, shame to rehearse,
Whose *feckless* foolishness,
And beastly brukleness
Can no man, as I guess,
Well put it into verse.
Polwart, Watson's Coll. iii. 25.

Has thow not heard, in oppin audience,
The purpose vaine, the *feckles* conference
Th' informal reasons, and impertinent
Of courteours?——
Hume, Chron. S. P. iii. 376.

"My faith is both faint and *fectlesse*, nothing but a smoke of faith." Z. Boyd's Last Battell, p. 242.

Effectless is used in the the same sense by Shakspeare.

3. Spiritless, Ang.

FECKLY, FECTLIE, *adv.* 1. Partly, S.

—— Reward her for her love,
And kindness, which I *fectlie* kend.
Watson's Coll. i. 14.

2. Mostly, for the greatest part, S.

The water *feckly* on a level sled
Wi' little dinn, but couthy what it made.
Ross's Helenore, p. 22.

This word, as used in sense 1, is nearly allied to the Fr. phrase, *en effect*.

FECKLESSNESS, *s.* Feebleness, S.

"Love overlooketh blackness and *fecklesness*." Rutherford's Lett. P. i. ep. 193.

FECKET, *s.* An under waistcoat, properly one worn under the shirt, S.

Grim loon! he gat me by the *fecket*,
And sair me sheuk.
Burns, iv. 388.

Allied perhaps to O. Holland. *wouck*, amiculum ferale, a winding sheet, q. what goes as close to the body, as a shroud, or Teut. *focke*, an old word, signifying an upper coat, Kilian; or rather to Isl. *pyk*, *pyka*, interula, a shirt, a smock; also a waistcoat.

FEDDERAME, FEDDEROME, FEDDERONE, FEDREM, *s. pl.* Wings.

Pas, son, in hast, graith thy wyngis in effect,
Slide with thy *fedderame*, to yone Troyane prince. *Doug. Virgil*, 107. 35.

A *fedrém* on he tuke:
And schupe in Turky for to flie.
Dunbar, *Bannatyné Poems*, p. 20. st. 8.

Rudd. and Lord Hailes both render it, q. *feathering*. Sibb. views it as the pl. of Teut. *veder*, pluma. But it is a compound word, from A. S. *faether-ham*, *faether-hama*, *faether-homa*, a dress of feathers; whence *fether-haman*, talaria, "shoes that Mercury, as poets faine, did wear with wings;" Somner. *Feder-haman*, induviae plumosae, Lye; from *faether*, *feder*, and *ham*, *hama*, *hom*, a covering.

Hardyng uses the term in its original form.

In Cair Bladim he made a temple right,
And set a flamyne therein to gouerne;
And afterwarde a *Fetherham* he dight,
To flye with winges, as he coulde best discerne,
Aboue the ayre nothyng hym to werne.
He flyed on high to the temple Apolyne,
And there broke his neck, for all his great doctrine. *Cron.* Fol. 22. b.

But here it is used improperly, if the marginal note be accurate. For, according to this, it signifies "a man decked in feathers."

FEDE. V. FEID.

To FEDE, *v. a.* To educate, to nurture.

Fiftene yere he gan hem *fede*,
Sir Rohand the trewe;
He taught him ich alede
Of ich maner of glewe.
Sir Tristrem, p. 22. st. 27.

A. S. *fed-an*, to educate; *feded*, educatus. Su.G. *foed-a* not only signifies gignere, but alere, nutrire. MoesG. *fod-an*, educare; *Tharei was fodiths*, where he was educated, Luke, iv. 16.

To FEE, FIE, *v. a.* To hire. Johnson renders this word, as used by Shakspeare, "to keep in hire." But it properly denotes the act of hiring.

"But now, said he, gredines of preistis not only receave fals miracles, bot also thei cheriss and *fies* knaves for that purpois, that thair chapelle may be the better renowned, and their offerand may be augmentit." Knox's Hist., p. 14.

A. S. *feoh*, Isl. *fe*, praemium. V. FE.

FEEDING STORM, one that is on the increase, S.; also used metaph.

"All thir things hold out our affairs as if they were not. This is a *feeding storm*." Baillie's Lett. i. 296. V. STORM.

To FEEL, *v. a.* "Erroneously for, to smell. Ex. You complain much of that tannery, but I cannot say I *feel* it." Sir J. Sinclair's Observ. p. 83.

FEER FOR FEER, every way equal, S. B. V. FERE, companion.

FEERICHIN, *adj.* Bustling, confused, S. B. synon. *flusterin*. This epithet is applied to one who does every thing with a mighty pother.

Belg. *vierigh*, ardent. Or rather from *Fiery*, *s.* q. v.

FEERIE, *adj.* Clever, active. V. FERY.

FEETH, FEITH, *s.* A net, fixed and stretching into the bed of a river, Aberd.

"The largest *feith-net* is six fathoms long, two fathoms deep at the river end, and one fathom at the land end." State, Leslie of Powis, &c. p. 109.

"They set short nets called *feeths* in some corners of the river, and salmon are often found entangled in the mashes of these nets.—Many finnocks are caught in the Don by small *feeths*, which the fishermen set for that purpose after the season of the salmon-fishing is over." Statist. Acc. (Aberd.) xix. 218. 221.

MoesG. *fatha* sepes; q. a hedge for retaining the fish; or Su.G. *fatt-a* capere? But it may rather be from Dan. *vod* a net; Isl. *vod* tragula; G. Andr. p. 256. i. e. a drag-net, a flew, Ainsw. Perhaps from *ved*, *vod*, *vad-a*, vadare; q. such a net as men were wont to use in *wading*, without finding it necessary to employ a boat; or from *vad*, vadum, q. a net used in shallow places.

To FEEZE. This *v.* seems properly to denote an operation resembling that of a screw. It is conjoined with different prepositions, which determine its meaning. 1. *To feeze about*, to turn any thing round, S.

2. *To feeze about*, metaph. to hang off and on; or to move backwards and forwards within a small compass, as when a person wishes to keep near one point, used as *v. n.* S. B.

When other ewes they lap the dyke,
And ate the kail for a' the tyke,
My ewie never play'd the like,

But *feez'd* about the barn wa.

V. *Ritson's S. Songs*, i. 287. where it is erroneously given *tees'd*.

3. *To feeze on*, to skrew, S.

4. *To feeze aff*, to unskrew, S.

5. *To feeze up*, metaph. to flatter; also, to work up to a passion, S.

In its proper sense, it is undoubtedly allied to Belg. *vyz-en*, to skrew up; whence E. *vice*, a small iron press with screws. In the last sense it might admit of a different origin; Su.G. *fias-a*, to wheedle, cuipiam quoquo modo blandiri, Ihre; Isl. *fys-a*, to incite, to persuade.

FEY, FEE, FIE, *adj.* 1. Predestined; on the verge of death; implying both the proximity of this event, and the impossibility of avoiding it, S.

Wallace in ire a burly brand can draw,
Quhar feill Sothron war semblit vpon raw,
To fende his men with his deyr worthi hand:
The folk was *fey* that he befor him fand.
Wallace, iv. 616. MS.

The hardy Erll befor his men furth past;—
A scherand suerd bar drawyn in his hand,
The fyrst was *fey* that he befor him fand.
Ibid. viii. 833. MS.

Or thow be fulyeit *fey* freke in the fight
I do me in thy gentrice.——
Gawan and Gol. iv. 9.

i. e. "Ere thou be dishonoured and devoted to death, as being under my power, I trust myself to your honour."

Vnsilly wicht, how did thy mind inuaid
Sa grete wodnes? Felis thou not yit (quod he)
Othir strenth *or* mannis force has delt with the?
Seis thou not wele thy selfe that thou art *fey?*
Tharfor to God thou yeild the and obey,
The power of goddis ar turnyt in thy contrare,
Obey to God.——
Doug. Virgil, 143. 25.

Non vires alias, conversaque numina sentis?
Virgil, v. 466.

Or is here used for *than*, as *nor* more commonly.

"Puir faint hearted thief," cried the Laird's ain Jock,
"There'l nae man die but him that's *fie;*
"I'll guide ye a' right safely thro';
"Lift ye the pris'ner on ahint me."
Minstrelsy Border, i. 180.

This is undoubtedly the primary sense, as it is that in which it is still used, S. When a man does any thing out of the ordinary line of his conduct, or directly the reverse of his character, as when a peevish man becomes remarkably good-humoured, or a covetous man becomes liberal, it is common to say, *He's surely fey*, i. e. he is near his end. Any thing of this kind is called a *fey taikin*, S. B. a presage of approaching death.

"A neighbour endeavoured to comfort Margaret Cruickshank, when in the 99th year of her age, for the loss of a daughter with whom she had long resided, by observing that in the course of nature she could not long survive. 'Aye', said the good old woman with pointed indignation, 'what *fye token* do ye see about me?" P. Montquhitter, Aberd. Statist. Acc. xxi. 150.

"Fall on the *fayest*, the beetle among the hairns;" S. Prov. "Spoken when we do a thing at a venture, that may be good for some, and bad for another;" Kelly, p. 111.

"There is *fay* blood in your head." S. Prov. "The Scots call a man *fay*, when he alters his conditions and humours, which they think a sign of death;" Kelly, p. 333. This, however, is not properly the sense of the term. When a man is said to be *fey*, these unusual humours are not the reason of the designation; but, by a change of disposition, he is supposed to indicate that his death is at hand.

2. Unfortunate, unhappy, producing fatal effects. This is an oblique sense, in which it is generally used by Douglas.

And younder, lo, beheld he Troylus
Wanting his armoure, the *fey* barne fleand;
For to encounter Achilles unganand.
Virgil, 27. 49.

Infelix puer atque impar congressus Achilli.
Virg.

With ane grete fold of gold *fey* Priamus
Secretly vnquhile send this Polidorus.
Ibid. 68. 41. *Infelix*, Virg.

Nor yit be naturale dede perischit sche,
Bot *fey* in haisty furour inflammyt hie,
Before hir day had onuyslye hir self spilt.
Ibid. 124. 38.

Here it corresponds to *misera*, Virg.

It is applied to the love of Coroebus for Cassandra, which was the cause of his death at Troy.

——Mydoneus son also, Corebus yyng,
Quhilk in thay dais for *fey* luf hate burnyng
Of Cassandra, to Troy was cummyng that yere.
Ibid. 50. 33.

Insano Cassandrae incensus amore. *Virg.*

3. *Fey* is sometimes used with respect to corn. *A fey puckle* is a grain that has lost its substance, or become decayed, S. B.

This word is common to all the Northern dialects. Isl. *feig-r*, moribundus, morti vicinus, cui extrema Parcae jam nunc fila legunt, G. Andr.; morti imminenti propinquus; Verel. Su.G. *feg*, nigh to death, natural, accidental, or violent. A. S. *faege*, moribundus, morti appropinquans, ad moriendum destinatus; Hickes. Alem. *vaig*, id. Belg. *veeg, veegh*, fatal; *veeg zyn*, to give signs of death; *een veeg teyken*, a fatal presage; the very phrase mentioned above as still common in S. Fr. *fée*, fatal, destined, is undoubtedly from the same origin.

Germ. *feig* signifies timid, which, as Ihre observes, has doubtless originated from the vulgar belief, that those who were near death, as if they had a presentiment of their fate, failed in respect of courage; while, on the contrary, fortune was supposed to favour the brave. It is used, on one occasion, by Douglas nearly in this sense.

— We as thrallis leif sall our native land,
And vnto proude tyranntis, has the ouerhand,
Sall be compellit as lordis tyl obey,
That thus now sleuthfully sa *fant* and *fey*

Huffis still on thir feildis as we war dede,
And for our self list schape for na remede.
Virgil, 416. 28.

The only Lat. epithet used by Virg. is *lentus*.

Su.G. *Jag tror han aer feg*, I believe that a fatality hangs over him; Wideg. *I trow that he be fey*, S. Isl. *ufeigr*, morti hoc tempore non destinatus; Verel. *He's no fey yet*, S.

FEYDOM, *s.* The state of being *fey*, or that conduct which is supposed to indicate the near approach of death, S.

Isl. *feigd*, a *s.*, noting that death is at hand; mors imminens, G. Andr. V. FEIDOM.

FEY, *s.* 1. A fief, or possession held, by some tenure, of a superior.

Thai said, succession of kyngrik
Was nocht to lawer *feys* lik.
For ther mycht succed na female,
Quhill foundyn mycht be ony male.
Barbour, i. 58. MS.

i. e. Not like to inferior fiefs.

2. It seems used improperly for a kingdom.

—— It myght fall lyk,
Sum hethyn man, or herytyk
Mycht wsurpe Crystyn *Feys*,
And wyn, and joys swylk dygnyteis.
Wyntown, vi. 2. 49.

This is evidently the same with FE, FEE, q. v.

FEY, *s.* A foe.

I luf fredome; yet man I be subject;
I am compellit to flatter with my *feys*.
Maitland Poems, p. 150. V. FA.

FEID, FEDE, *s.* Enmity, hatred; a quarrel, S.

Schir Ranald knew weill a mar quiet sted,
Quhar Wilyham mycht be bettir fra thair *fede*.
Wallace, i. 354. MS.

"Gif anie man is *(convict as)* mensworne,—to condemne ane innocent man, for *feid* or favour of anie man, in accusation or testimonie, he sall be excluded, and want the comfort and societie of all christian men." Reg. Maj. B. iv. c. 29. *st.* 1.

Isl. *faide*, *fed*, Su.G. *fegd*, A. S. *faehth*, Alem. *fede*, Belg. *veede*, *veide*, Germ *feid*, L. B. *faida*, E. *fewd*. It strictly denotes the hatred which took place between the heirs of one slain, and the slayer, till the blood was supposed to be avenged; or, in general, the hereditary enmity subsisting between different clans or families, for what causes soever. The term seems formed from A. S. *fa*, *fah*, a foe, or *fi-aŏ*, to hate, and *had*, which, used as a termination, signifies state or condition.

FEIDOM, *s.* Enmity, a state of enmity.

Throch *feidom* our freidom
Is blotit with this skore.
Vision, *Evergreen*, i. 212. st. 1.

From A. S. *fa*, *foe*, and *dom*, judgment, or Franc. *duam*, power.

FEIGH, FEECH, *interj.* Fy, an expression of disgust or abomination, S.

— Ye stink o' leeks, O *feigh!*
Ramsay's Poems, i. 262.

This, as well as E. *fy*, *foh*, *faugh*, are undoubtedly allied to MoesG. *fi-jan*, O. Su.G. *fi-a*, Alem. *fi-en*, *fig-en*, A. S. *fi-an*, odisse; Alem. *gi-vehen*, odiosum, Gl. Pez. p. 319. Junius mentions C. B. *fei*, and Bullet, Arm. *fach*, *fech*, as terms expressive of displeasure, disgust or aversion.

O. E. *fugh* is nearly allied.

"He that seith to his brother, *fugh*, schal be gilty to the counsell." Wiclif, Matt. v. *Raca*, in our version.

Fugh, a term of abhorrence, Gl. rendered, "I can't endure thee." Hist. Engl. Transl. prefixed to Wiclif, N. T. p. 5.

To FEIK. V. FIKE.

FEYK, *s.* This seems to signify that kind of restlessness, sometimes proceeding from nervous affection, which prevents one from keeping in one position; otherwise called the *fidgets*.

They bad that Baich should not be but—
The Frencie, the Fluxes, the *Feyk*, and the Felt,
The Fevers, the Fearcie, with the speinyie Flies;
The Doit, and the Dismal, indifferently delt;
The Powlings, the Palsey, with Pocks like pees;
The Swerf, and the Sweiting, with Sounding to swelt;
The Weam-ill, the Wild fire, the Vomit and the Vees;
The Mair and the Migrame, with Meaths in the Melt;
The Warbles, and the Wood-worm whereof Dog dies;
The Teasick, the Tooth-aik, the Titts and the Tirles:
The painful Poplesie and Pest,
The Rot, the Roup, and the auld Rest,
With Parlesse and Plurisies opprest,
And nip'd with the Nirles.
Polwart, *Watson's Coll.* iii. 14.

It is possible, however, that the disease meant may be the same with *fykes*, expl. "an itching in the fundament," Gl. Sibb. V. FYKE.

FEIL, FEILE, FEILL, FELE, *adj.* Many.

The word opposed to this is *quhoyne*.

And we ar *quhoyne*, agayne sa *fele*.
Barbour, xi. 49. MS.

i. e. "We are few, opposed to so many."

The Inglissmen semblit on Wallace thar,
Feill on the feild of frekis fechtand fast.
Wallace, ii. 47. MS.

Strekit in stretis here and thare thay ly,
Feil corsis dede of mony vnweildy wicht.
Doug. Virgil, 51. 22.

Vale is used in the same sense, O. E.

—Thre thousend wel ywrye, & tuo houdered also,
Wythoute fot men, that were so *vale*, that ther nas of non ende. *R. Glouc.* p. 200.

The phrase *feil men*, which so frequently occurs, in our old writers, is purely Isl. *fiolmenne*, multitudo hominum, G. Andr. *Fiol*, pluralitas; A. S. *feala*, *fela*, MoesG. Alem. *filu*, Germ. *veil*, Belg. *vele*, many. These are viewed as radically the same with Gr. πολ-ὺς. The term is still used to denote,

1. Number, quantity, S.

The vulgar speak of *a fell quhene*, an improper

phrase. They also say, *a fell heap;* sometimes redundantly, *fell mony.*

2. Degree. *Fell weill,* remarkably well.

O leeze me on my spinning wheel,
O leeze me on my rock and reel;
Frae tap to tae that cleeds me bien,
And haps me *fiel* and warm at een.
Burns, iv. 317.

Fiel is expl. in Gl. "soft, smooth." But there is no evidence that the word is used in this sense. It is merely *fell* and *warm*, i. e. very warm. *Gay, fell,* and *unco,* form a climax in vulgar description: *Gay and weel,* tolerably well; *Fell weel,* very well, so as to produce satisfaction of mind; *Unco weel,* exceedingly well.

Franc. *filu wola,* optime. *Fell pains,* great trouble about any thing, S. corresponding to Germ. *viel sorgen,* abundance of care. V. FELL SYIS.

To FEIL, *v. a.* To learn, to understand; metaph. applied to the mind.

His modyr come, and othir freyndis enew,
With full glaid will, to *feil* thai tithingis true.
Wallace, ii. 434. MS.

Belg. *ge-voel-en,* sentire; also, sapere.

FEIL, FEILLE, *s.* Knowledge, apprehension.

Thar duelt a Wallas welcummyt him full weill,
Thocht Ingliss men thar of had litill *feille.*
Wallace, ii. 14. MS.

Thou has full little *feil* of fair indyte.
Dunbar, Evergreen, ii. 53. st. 8.

FEIM, *s.* Foam. V. FAME.

FEIR, *s.* Demeanour, deportment.

Be kynd, courtas, and fair of *feir,*
Wyse, hardy, and fré.
Bannatyne Poems, p. 98. st. 3. V. FAIR, *s.*

FEIR, FERE, FEARE *of* WERE, "a warlike expedition, a march in a hostile manner, processus seu apparatus bellicus," Rudd.

"It is treason, gif anie man rises in *feare of war* against the King, his person violentlie, quhat age the King be of, young or auld, or resets any that hes committed treason." Crimes, Tit. 2. c. 1. § 3. *Feir of weir,* Ja. II. 1449. c. 25.

Bostaris, braggaris, and barganeris,
Eftir him passit into pairis,
All bodin in *feir of weir.*
Dunbar, Bannatyne Poems, p. 28. st. 4.

Rudd. derives this from A. S. *far-an,* profisisci, *fare,* iter, expeditio; whence *warfare.* "All bodin, &c. literally all arrayed in *feature* of war;" Lord Hailes. This seems not so properly to signify a warlike expedition, as the preparation made for it; or, as expressed by Rudd. apparatus bellicus. Thus the phrase, *All bodin in feir of weir,* is immediately explained as referring to military accoutrements;

—In jakkis, stryppis, and bonnettis of steill,
Thair leggis wer chenyiet to the heill,
Frawart wes thair *affeir.*

It is used by Lyndsay, in such connexion that it cannot respect a warlike expedition; because it refers to men travelling singly.

Oppression did sa loud his bugil blaw,
That nane durst ride but into *feir of weir.*
V. Bannatyne Poems, Note, p. 236.

This Lord Hailes renders "martial shew." Sibb. has adopted the same mode of expression; "shew of war."

It may be observed that Su.G. *fara,* while its primary sense is to go, also signifies to dress, to put on; *Farr i sin baesta kluedher,* optimas vestes suas induere; Ihre. vo. *Fara.* I suspect, however, that this is the same with *Fair,* appearance, q. v.; also with *Affer, affeir.* This idea is supported by the use of *affeir,* as well as *feir,* by Dunbar in the passage quoted above.

FEYR. *In feyr,* in company, together; Dunb. V. FERE.

FEYRD, fourth. V. FERD.

FEIRIS.

—The Paipis armis at poynt to blasone and beir,
As *feiris* for a Pursovant.
Houlate, ii. 3. "Affairs, actions," Pink.

But the phrase seems equivalent to *as effeiris,* i. e. "as belongs to a Pursuivant."

FEIRS *of the year.* V. FIARS.

FEITH, *s.* A kind of net. V. FEATH.

FEK, *s.* For its different senses, V. FECK.

FEKIT, FYKIT.

Agayn he turnyt till England haistely,
And left his deid, all *fekyt* in to fy.
Wallace, ix. 1863. Perth edit. But in MS. *fykyt.*

This seems to have been a proverbial phrase. It may either signify, "driven to shame," from Teut. *fyck-en,* to push, to drive; or troubled so as to be filled with confusion, as a thing is said to *fyke* one, S. when it occasions much trouble. By *deid,* we are to understand the work K. Edward had engaged in.

In edit. 1648, and 1673, it is rendered,

And left his turne all *fickled in follie.*

FELCOUTH.

Than Butler said, This is a *felcouth* thing.
Wallace, v. 248. Edit. Perth. Read *selcouth,* as in MS.

FELD, *pret.* V. FELT.

And thai, that at the fyrst meting,
Feld off the speris sa sar sowing;
Wandyst, and wald haiff bene away.
Barbour, xvi. 628. MS.

To FELL, *v. a.* To kill; used in a general sense, whatever be the instrument, S.

I wan the vogue, I Rhaesus *fell'd,*
An' his knabbs in his tent.
Poems in the Buchan Dialect, p. 25.

This is meant to correspond to *peremi,* Ovid. Met. Lib. xiii. 250.

To FELL, *v. n.* To befal.

Well *fells* the lad that's farthest i' your books.
Ross's Helenore, p. 34. Su.G. *fall-a,* accidere.

FELL, *adj.* Keen, hot, biting, S.

The dame brings forth in complimental mood;
To grace the lad, her weel-hain'd kebbuck *fell,*
Burns, iii. 178.

This is merely the E. word used obliquely. The term signifies *hot,* A. Bor.

To FELL, FELL OFF, *v. a.* To let out, or cast

a net from a boat; a term used by fishermen, as opposed to *hauling*, S. B.

"Depones, that upon the north side of the river, —there were the following shots when he became a fisher;——to the south of it, the Ware-shot,—and another called the Neuks, opposite to the sandy beach, which shot is commonly used by *felling* or laying the net up the water, to intercept fish going out by the sea, upon a flowing or returning tide." State, Leslie of Powis, &c. p. 55.

Depones that the fishers pointed out to him a shot called the Mouth of the Allochy, but they did not describe the exact place where they *felled* it *off*, nor where they hauled the net. Ibid. p. 197.

Allied perhaps to Su.G. *fuell-a*, dejicere, demittere, vel potius facere ut quid decidat,—Ihre; from *fall-a*, cadere. *Faella ankare*, to drop anchor; Wideg.

FELL, *s.* A precipitous rock, a rocky hill, S. A. Bor.

Be-twene the *fellis* and the se
Thare thai fand a hale cuntrè
And in all gudis abowndand.
Wyntown, ix. 7. 41.

"Fintry is situated in the midst of that range of hills, which reaches from Stirling to Dunbarton, and behind that particular district of them usually denominated *the Campsie Fells*." P. Fintry, Statist. Acc. xi. 371.

The feynd fair with the forward ower the *fells*.
Kennedy, *Evergreen*, ii. 74. st. 33.

Su.G. *fiaell*, a ridge or chain of mountains; Alem. *felis*, Germ. *fels*, a rock; Isl. *fell*, "a small mountain resting on one larger and longer," Gl. Rymbegla. *Fioll*, mountains; Edda Saemund. Suidas uses φελλους for mountainous places.

FELL-BLOOM, *s.* Yellow clover, an herb, S. Medicago lupolina, Linn. Perhaps q. the *bloom* or blossom of the *Fells*. V. preceding word.

FELL SYIS, many times, often.

Me think we suld in barrat mak thaim bow,
At our power, and so we do *feill syss*.
Wallace, ii. 238. MS.

I thank yow gretly, Lord, said he,
Off mony largess, and gret bounté,
That yhe haff done me *felsyss*,
Sen fyrst I come to your seruice.
Barbour, xx. 225. MS.

A. S. *fela*, many, and *sith*, tempus. V. Feil.

FELLIN, *s.* V. Felt.

FELOUN, Felloun, *adj.* 1. Fierce, cruel.

Certis I warne yow off a thing
That happyn thaim, as God forbed—
That thai wyn ws opynly,
Thai sall of ws haf na mercy.
And, sen we knaw thair *felone* will,
Me think it suld accord to skill,
To set stoutnes agayne felony.
Barbour, xii. 259. MS.

2. Violent, dreadful.

Strang luf beginnis to rise and rage agane,
The *felloun* stormes of ire gan hyr to schaik.
Doug. Virgil, 118. 44.

3. Great; denoting any thing in the extreme.

He wald resist, and nocht in Scotland gang,
He suld haiff dreid to wyrk so *felloune* wrang.
Wallace, vi. 289. MS.

Fr. *felon*, *fellon*, fell, cruel; A. S. *felle*, Belg. *fel*, O. Fr. *fel*, id.

Felony, Felny, *s.* 1. Cruelty.

How mycht he traist on hym to cry,
That suthfastly demys all thing
To haiff mercy for his cryng,
Off him that, throw his *felony*,
In to sic poynt had na mercy?
Barbour, iv. 330. MS.

2. Wrath, fierceness.

An Erle than wes ner hym by,
That slwe a man in hys *felny*.
Wyntown, vi. 13. 90.

—In-til *felny* and dyspyte
All Scotland he gert interdyte.
Ibid. vii. 9. 139.

A. S. *felnisse* is used in the same sense. But our word is evidently Fr. *fellonie*, id.

FELT, *s.* The creeping Wheat-grass, S.

—"This soil, — if not regularly cleaned by pasturing and crops of turnips, is apt to be overrun with the *creeping wheat-grass*, known by the vulgar name of *felt* or pirl-grass." P. Fintry, Statist. Acc. xi. 374.

It seems to receive this name, because the ground is matted by it so as to resemble the cloth called *felt*.

FELT, *s.*

They had that Baich suld not be but—
The Frencie, the Fluxes, the Feyk and the *Felt*.
Watson's Coll. iii. 13. V. Feyk.

Perhaps what is called the *fellum* or *fellin*, the name given to that disease of cattle, in which they are hide-bound, Border.

To FELTER, *v. a.* To entangle, S. B.

Thus making at her main, and lewdring on,
Thro' scrubs and craigs, with mony a heavy groan;
With bleeding legs, and sair massacred shoon,
With Lindy's coat aye *feltring* her aboon.—
Ross's Helenore, p. 61.

Skinner explains this term in the same manner, deriving it from Fr. *feultrer*, to cover with *felt*. "*Falter'd*, revelled, dishevelled." North. Gl. Grose.

FELT GRAVEL, the sandy gravel.

"Before his death he was tormented with the *Felt gravel*, which he bare most patiently." Spotswood's Hist. p. 101.

FELTIFARE, *s.* The Red-shank, or Field-fare, a bird, S.

It has been supposed, that from the name red-shank, S. *rede schanke*, "probably originated the nursery story of the fieldfare burning its feet, when it wished to domesticate with men like the robin-redbreast." Gl. Compl. p. 365.

FEN, *s.* Mud, filth.

He slaid and stummerit on the sliddry ground,
And fell at erd grufelingis amid the *fen*,
Or beistis blude of sacrifyce.——
Doug. Virgil, 138. 42. Fimum, Virg.

It occurs in Lybeaus Disconus;

Bothe maydenes, and garssoun,

Fowyll *fen* schull on the throwe.
Ritson's Met. Rom. ii. 64.

i. e. "foul mud," a redundancy.

Mr Took derives *fen*, as used by Douglas, from A. S. *fynig-ean*, mucescere; "to wax musty, fusty, *finnewed* or hoare;" Somner. But it is evidently the same with A. S. *fenn*, lutum, sordes, MoesG. *fani*, lutum, Lat. *foen-um*.

To FEN. V. FEND, *v.* 2.

To FEND, *v. a.* To tempt.

——Our lordis, for thair mycht;
Will allgate fecht agane the rycht.
Bot quha sa werrayis wrangwysly,
Thai *fend* God all to gretumly:
And thaim may happyn to mysfall.
Barbour, xii. 364. MS.

Offend occurs in edit. 1620. But the word seems rather from A. S. *fand-ian*, tentare.

To FEND, FENDE, *v. a.* 1. To defend, S.

Wallace in ire a burly brand can draw,
Quhar feill Sothron war semblit vpon raw,
To *fende* his men with his deyr worthi hand.
Wallace, iv. 614. MS.

My trees in bourachs owr my ground
Shall *fend* ye frae ilk blast o' wind.
Fergusson's Poems, ii. 32.

Fr. *de-fend-re*, id.

2. To support, to maintain.

But there is neither bread nor kale,
To *fend* my men and me.
Battle of Otterbourne, *Minstrelsy Border*, i. 36.

3. To provide for one's self, in whatever way; with the pron.

"I am sure if my one foot were in heaven, and then he would say, *Fend thyself*, I will hold my grips of thee no longer; I should go no further, but presently fall down in as many pieces of dead nature." Rutherford's Lett. P. I. ep. 89.

Fr. *de-fend-re* also signifies, to preserve, to maintain. But I am doubtful, whether the *v.*, as used in senses 2 and 3, is the same as in sense 1, and so from the Fr., or from A. S. For it was anciently written *Faynd*, q. v.

To FEND, FEN, *v. n.* 1. To shift, to make shift; generally as implying the idea of some degree of difficulty, S. A. Bor.

Thift and tressoun now is chereist,
Ar few for falsett now may *fend*.
Chron. S. P. ii. 46.

Then I knew no way how to *fen;*
My guts rumbled like a hurlebarrow.
Watson's Coll. i. 13.

"There is a great difference between *fen* o'er, and fair well;" S. Prov. "Their is a great difference between their way of living who only get a little scrap to keep them alive, and theirs who get every day a full meal;" Kelly, p. 305.

To fend for, to shift for. A. Bor.

2. To fare, in general. *How do ye fend?* how goes it with you? S.

FEND, FEN, *s.* The shift which one makes for one's self, whether for sustenance, or in any other respect. *To mak a fend*, to do any work, or continue in any situation with some degree of difficulty.

Ne *fend* he *fyndis* quhiddir away to wend,
Nor on quhat wyse hym self he may defend.
Doug. Virgil, 446. 35. MS.

On the corns and wraith of labouring men,
As outlaws do, scho maid an easy *fen*.
Henrysone, *Evergreen*, i. 144. st. 1.

FENDIE, *adj.* Good at providing for one's self, in a strait, S.

"*Fendy*, dexterous at finding out expedients." Sir J. Sinclair's Observ. p. 101. He improperly derives it from *find*.

A. Bor. *fendable* is synon. "One that can shift for her or him self." Gl. Grose.

FENESTER, *s.* A window.

In corneris and clere *fenesteris* of glas
Full besely Arachne weuand was.
Doug. Virgil, 402. 9.

Su.G. *fenster*, Alem. *venster*, C. B. *fenister*, id. all evidently from Lat. *fenestra*.

FENT, *s.* The opening left in the sleeve, or at the bottom of a shirt, coat, &c. S.

Fr. *fente*, a clift, rift, slit, &c. Cotgr. *La fente d'une chemise*, the *fent* of a shirt. It is evidently from *fend-re*, to cleave, to slit; Lat. *find-ere*.

FER, *s.* Preparation, or perhaps ado.

Than thai that in the schippis wer
Ordanyt a schip, with full gret *fer*,
To cum with all hyr apparaill
Rycht to the wall, for till assaill.
Barbour, xvii. 400. MS. V. FAYR, *s.*

FER, *adv.* Far. *On fer*, from far.

From the cheif tempill, rynnand in full grete hye,
On fer, O wrechit pepil can he cry.
Doug. Virgil, 40. 2.

Fer by, far past, far beyond.

—My febil and slaw vnweildy age,
The dasit blude gane *fer by* the hate rage,
With force failyeit to hant the strang weris.
Doug. Virgil, 260. 43.

Ferrar, farther.

Na *ferrar* thai mycht wyn out off the land.
Wallace, vii. 1044.

A. S. *feor*, *fyrr*, MoesG. *fairra*, Su.G. *fiaer*, Isl. *far*, *fiar*, Alem. *ferro*, Belg. *varre*, *verre*, id.

FERCOST, *s.* "Ane kinde of schip or little boate," Skene.

"In ane priviledge granted to the Burgh of Dundie, for reparation and bigging of their Porte and Haven, be King James the Second, in the yeir of God 1458,—mention is maid of ane *Fercost*, quhilk is inferior in birth and quantity to ane schip, because the impost and taxation layde vpon ilke schip is ten schillings, and vpon the *Fercost*, twelve pennies." De Verb. Sign. in vo. See also Acts Alex. II. c. 25.

This extract should have been given under FARCOST, which is evidently the same.

The term, as used in S. may have merely denoted a coasting vessel, q. one that *fares* along the *coast*.

FERD, FEIRD, FEYRD, *adj.* Fourth.

Skars on the *ferd* day at morne did I aspie
Hie from the wallis croppis Italie.
Doug. Virgil, 175. 49.

"The foure marmadyns that sang quhen Thetis vas mareit on month Pillion, thai sang nocht sa sueit as did thir scheiphyrdis, quhilkis ar callit to name, Parthenopie, Leucolia, Illigeatempora, the *feyrd* callit Legia." Compl. S. p. 99.

Su.G. *fiaerde*, Isl. *fiorda*, Germ. *vierte*, Belg. *vierde*, O. E. *verthe*, *ferthe*.

And yut there was of Welsse men the *verthe* ost therto. *R. Glouc.* p. 452.

Sithen in his *ferthe* yere he went tille Aluerton. *R. Brunne*, p. 82.

FERD, *s.* Force, ardour.

"It was our great desire to have at once been at handystrokes, well understanding that the *ferd* of our hot spirits could not long abide in edge." Baillie's Lett. i. 170.

In ferd seems to be used in a similar sense, in O. E.

Erles with thar powere, barons that er of pris,
Knyghtes gode & wight, sergeanz alle *in ferd*,
Thise salle alle be dight, & help the with ther suerd. *R. Brunne*, p. 202.

Hearne improperly expl. the word, when thus disjoined, "in a fright," Gl. *Inferd*, used as one word p. 23., he renders "fearless."

Bot the Scottes kyng, that mayntend that strife,
Opon Elfride ran, als traytoure *inferd*.
Elfride he wonded with dynt of a suerd.

Perhaps rather, enraged, q. with great ardour of mind. V. FARD, *s.*

FERDE, *s.* An host, an army.

Ther folo me a *ferde* of fendes of helle.
They hurle me unhendeley, thai harme me in hight. *Sir Gawan and Sir Gal.* i. 15.

A. S. *faerd*, *fyrd*, exercitus, from *far-an* ire, profisisci.

FERDELY, *adv.*

——With his fute the yett he straik wp rycht,
Quhill braiss and band to byrst all at anyss.
Ferdely thai raiss, that war in to thai wanyss.
The wachman had a felloune staff of steill,
At Wallace strake, bot he kepyt hym weill. *Wallace*, iv. 244. MS.

Edit. 1648, it is changed to *frayedly*, i. e. "with affright."

It seems doubtful, whether it means "actively, cleverly," as being formed from *ferdy* adj., or "under the influence of terror." The passage would admit of the former sense. But it may be an error of the writer for *ferdly*, q. v.

FERDER, *adv.* Farther.

And *ferder* eik perordour mycht ye knaw,
Within the cheif deambulatour on raw
Of forefaderis grete ymagis dyd stand. *Doug. Virgil*, 211. 16.

FERDY, FEIRDY, *adj.* Strong, able, active. *A ferdy man*, an able-bodied man, S.

Sibb. writes it *fardie*, *feardie*, *fierdy*, rendering it "expeditious, handy, expert." Its meaning is somewhat different, S. B.

I need na tell the pilgets a'
I've had wi' *feirdy* foes;
It cost baith wit and pith to see
The back-seams o' their hose.
Poems in the Buchan Dialect, p. 19.

The superl. formed from this is *ferdilest*, strongest; S. B.

This might at first view appear derived from Isl. *faer*, able, powerful; *faere*, strength. But another word, *fery*, *feerie*, is formed from this. *Ferdy*, therefore, seems to be merely Su.G. *faerdig*, paratus, Germ. *fartig*; from *faerd*, a journey, or course. Belg. *vaerdig*, ready, quick; *vartiga*, expeditos, paratos, Gl. Pez. p. 319. Su.G. *ofaerdig* denotes any one who is lame, or unfit for a journey. V. TONGUE-FERDY.

FERDLY, *adv.* Fearfully, timidly.

He sparyt at hir, quhat hapnyt in the ayr.
Sorou, scho said, is nothing ellis thar.
Ferdly scho ast, Allace, quhar is Wallace?
Wallace, vii. 255. and also v. 1042.

Ferdly is still used in this sense, Border.

FERE, *adj.* "Fierce, wild;" Tytler. Lat. *fer-us*.

Of bestis sawe I mony diuerse kynd.
The lyon king and his *fere* lyonesse. *King's Quair*, v. 4.

It may, however, signify companion. But the former sense is supported by the application of the same epithet to the *tiger*, st. 5.

FERE, *s.* Appearance, shew. V. FAIR.

FERE, FEER, *s.* A companion; pl. *feris*.

The quhethir ane, on the wall that lay,
Besid him till his *fere* gan say,
"This man thinkis to mak gud cher." *Barbour*, x. 385. MS.

Off thair *feris* leyfland was left no ma. *Wallace*, v. 408. MS.

Chaucer, id. A. S. *ge-fera*, Teut. *ge-ferde*, socius, comes. Skinner views *far-an*, ire, as the root. But it is more closely allied to Isl. *eg faer*, eo, feror; whence *faer*, which not only signifies iter, profectio, but comitatus; G. Andr. p. 67. Isl. *facre* is also rendered, the power or opportunity of meeting, occasio aggrediendi, congrediendi facultas; Verel. Ind. Hence, perhaps, E. and S. *fair*, a market, i. e. a place where people have an opportunity of meeting; which Dr Johns. derives from Fr. *foire*. Some might prefer Lat. *fer-ia*, especially because *fairs* were held during the Popish festivals, and are still held at the same times in this country. But *feria* seems retained in a form more nearly resembling the original word. V. FIERY.

Feer for feer, every way equal.

—That's hearkning gueed, the match is *feer for feer*. *Ross's Helenore*, p. 21.

In fere, together, in company.

Thir four, trewly to tell,
Foundis *in fer*. *Gawan and Gol.* iii. 8.

i. e. "they go in company." Chaucer, id.

All in feris, altogether.

The last sex bukes of Virgil *al in feris*
—— contenis strang battellis and weris. *Doug. Virgil*, 7. 33.

Yfere, *yferis*, are used in the same sense.

Al samyn swam thay hand in hand *yfere*.
—The chiftanis all joned with hale poweris,
And hendmest wardis swarmed all *yferis*. *Doug. Virgil*, 322. 34.—331. 52.

A. S. *gefer, gefere*, comitatus, consortium. Hence *yfere*, *ge* being softened in pronunciation into *y*, of which there are many instances. In Gen. *geferes*. *Eart thu ures geferes*, Es tu nostri comitatus? Jos. v. 13. Hence *yferis*.

FERE, Fer, *adj.* Entire, sound. "*Hale and fer*, not as Mr Pink. imagines, "whole and *fair*, complete and in good array;" but whole and entire, a phrase yet commonly used, S.

For the King, full chewalrusly,
Defendyt all his cumpany;
And wes set in full gret danger;
And yeit eschapyt haile and *fer*.
Barbour, iii. 92. MS.

So hele and *fere* mote sauf me Jupiter!
Doug. Virgil, 282. 21.

This Rudd. traces to the same source with *in fere*, *yfere*, &c. But it seems rather allied to Isl. *faer*, Su.G. *foer*, validus, C. B. *ffer*, robustus.

FERE *of* WEIR. V. Feir.

FERE.

The Kyng hym self Latinus the grete here
Quhisperis and musis, and is in manere *fere*,
Quham he sall chcis, or call vnto hys thraw
To be his douchtoris spous, and son in law.
Doug. Virgil, 435. 9.

Of fere occurs in MS. If this be the true reading, it may signify, afraid, q. *of fear*. But the other seems preferable, as probably denoting uncertainty of mind; A. S. *faer*, cassus, improvisus.

FERETERE, *s.* A bier.

How mony *feretsris* and dule habitis schyne
Sal thou behald, as thou flowis at Rome
Doun by hys new made sepulture or toume!
Doug. Virgil, 197. 32.

Lat. *feretrum*.

FERY, Feirie, Feerie, *adj.* Fresh, vigorous, active, agile, S.

All thocht he eildit was, or step in age,
Als *fery* and als swipper as ane page.
Doug. Virgil, 173. 54.

i. e. "as agile and nimble as a boy."

A King thair was sumtyme, and eik a Queene,
As monie in the land befoir had bene.
The king was fair in porsoun, fresh and fors;
Ane *feirie* man on fute, or yit on hors.
Priests of Peblis, *Pink. S. P. Repr.* i. 18.

Mr Pink. renders it *bold*, but without any reason. We still use a similar phrase. It is said of one who is not fit for walking from lameness or otherwise; *He's no feerie of the feet*, Loth.

——Of foot he is not *feerie*,
And may not deal with travel.
Watson's Coll. i. 59.

Rudd. says; "f. from A. S. *far-an*, ire." It might seem, at first view, that this is most probably the same with *Ferdy*, q. v. especially as Su.G. *ofaerdig*, comp. of *o* priv. and *faerdig*, has the same sense, as expl. by Ihre. Dicitur de claudo, aut membro quodam debili, proprieque notat eum qui itineri suscipiendo ineptus est. V. *Faerd*, iter. But both *feerie* and *ferdy* are used, S. B. in a sense somewhat different; the first as denoting activity or agility, the second, strength, without necessarily including the idea of activity.

This is nearly allied to Germ. *ferig* promptus, expeditus, alacer; which seems formed from Isl. *fuer*, agilis, fortis. V. Fere, *adj.* 2.

I know not, if these words have any connexion with Isl. *fior*, vita, vigor; Landnamabok. A. S. *feorh*, soul, life, spirit.

Feerie is also used Loth. in a sense directly the reverse, as signifying, frail, feeble. This rather corresponds to the term in Isl. opposed to *faer; ufaer*, *ofaer*, weak.

Ferilie, Feerelie, *adv.* Cleverly, with agility, S. "*Ferelie*, nimbly, cleverly;" Rudd.

Of that the Scottis tuke gude comfort,
Quhen thay saw him sa *feerelie*
Loup on his hors sa galyeardlie.
Lyndsay's Squyer Meldrum, 1594. A. viii. 6.

FERIAT, *adj.* *Feriat tymes*, holidays.

"The said advocates, clerks, &c. to testifie thair godlie disposition to the furtherance of God's service, do offer to pay yeirlie, not excluding but comprehending herein all vacant and *feriat* tymes, to the provest, &c.——allenarlie to the behuif of the said minister serving the cure of the kirks within the said burgh, all and haill the sum of 11 pennies money of this realm, furth of ilk twenty shillings of maill, quhilk sall be payit——for thair housis, chambers and buiths occupied and possessit be thaim." Acts Sed^{t}. 29 July, 1637.

Lat. *feriati dies*, Plin. from *feriae*, holidays.

FERIE-FARIE, *s.* Bustle, disorder. V. Fary.

FERIS, *v. n.* Becomes, is proper.

——I dedeinye not to ressaue
Sic honour certis quhilk *feris* me not to haue.
Doug. Virgil, 23. 30. V. Afferis, Effeir.

FERYS, *s. pl.* "For *efferis*, affairs, things," Rudd.

We hym behald and al his cours gan se,—
Hys talbart and array sewit with breris:
Bot he was Greik be all his vther *ferys*.
Doug. Virgil, 88. 30.

Ferys seems rather to signify marks; from *Fair*, *feyr*, appearance, q. v.

FERYT, Ferryit, *pret. v.* Farrowed.

——On the wallis thai gan cry
That thair sow wes *feryt* thar.
Barbour, xvii. 701. MS.

Anone thou sall do fynd ane mekyll swyne,
Wyth thretty hede *ferryit* of grisis fyne.
Doug. Virgil, 241. 9.

Sw. Smoland. *faerria*, porcellos parere, Seren. from *farre*, verres, A. S. *fearh*, porcellus. These are evidently allied to Lat. *verr-es*.

FERYT, *pret. v.* Waxed, grew, became.

Thair cheyff chyftan *feryt* als ferss as fyre,
Throw matelent, and werray propyr ire.
Wallace, iii. 165. MS.

Su.G. *far-a*, to act, to conduct one's self, whence *fora*, consuetudo vel modus agendi.

FERITIE, *s.* Violence, ferocity; from Lat. *fer-us*.

"Shall a bare pretence of zeale, and intention of a good ende, make more than Cyclopicke *feritie*, and

devilish deceite, to become good religion ?" Forbes's Eubulus, p. 123.

FERLE. V. FARLE.

FERLIE, FERELY, FARLIE, *s.* A wonder, a strange event, S.

This *ferely* befelle in Englond forest.
Sir Gawan and Sir Gal. ii. 29.

Aboue this eik betid ane mare *ferlie*.
Doug Virgil, 207. 5.

Ane grete *ferly* and wounder was perfay
To Turnus king of Rutilianis in that tyde.
Ibid. 324. 39.

It is used by Langland.

—On a May morning, on Maluerne hylles,
Me befel a *ferly*, a fayry me thought.
—Manye *ferles* haue fallen, in few yeres.
P. Ploughman, Pass. 1. A. i. a. ii. a. 11.

In a poem, written before A. 1300, entitled "A Disputation bytwene a Crystene man and a Jew," the phrase, *hedde furly*, occurs.

The cristen mon *hedde furly*
What hit mihte mene.

Warton strangely mistakes the meaning, rendering it, "was very attentive, heeded;" whereas it evidently signifies, "was surprised;" literally, "had wonder." V. Hist. E. Poet. II. 231. Note.

It is written *furli*, P. Ploughman, Fol. 51. b. Chaucer uses it as an adj. signifying strange; which seems its original sense, not, as Sibb. supposes, "from q. *fair-like*, from the gew-gaws exposed to sale at a fair;" but from A. S. *fuerolic, faerlic, ferlic*, subitus, repentinus; also, according to Somner, horrendus. This is undoubtedly formed from A. S. *faer*, subitus, and *lic*, q. having the appearance of suddenness. Hence it has naturally enough been transferred to what causes surprise. Su.G. *farlig*, Isl. *ferlig*, are used in the sense of Lat. mire, as *furlig wacker*, mire pulcher, *ferlega diupt fen*, palus mire profunda; Ihre, vo. *Fara*, p. 429. Thus *ferly* occurs in O. E.

He felt him heuy & *ferly* seke, his body wex alle seere.
R. Brunne, p. 18.

To FERLY, *v. n.* To wonder.

The fare portis alsua he *ferlyt* fast.
Doug. Virgil, 26. 10.

Nane *ferlies* mair than fulis.
Cherrie and Slae, st. 61.

This *v.* has been formed from the *s.*

FERLYFULL, *adj.* Wonderful, surprising.

—With sa *ferlyfull* a mycht
Off men off armys, and archeris,—
He come, ridand out off his land.
Barbour, xiii. 638. MS. *Ibid.* ver. 638.

FERLYST, Wallace, xi. 197. Perth edit. Read *Terlyst*, q. v.

To FERME, *v. a.* To establish, to make firm.

—Lat vs formest haist vs to the se,
And thare recounter our fais, or thay land:
Or thay thare futesteppis *ferme*, and tak array.
Doug. Virgil, 325. 28.

Fr. *ferm-er*, to fasten, Lat. *firm-are*.

To FERME, *v. a.* To close, to shut up.

Thus said he, and tharwith in his thocht
Deuysis——
—— quham he suld not from the sege vprais,
Bot still remane to *ferme* and clois the toun,
The wallis and the trinschis inuiroun.
Doug. Virgil, 325. 35.

Fr. *ferm-er*, id.

FERME, *s.* Rent.

"The auld possessoures [of fews of kirk-lands, not having regular confirmation] sall not be prejudged be this act, and sall have their confirmations, for payement of the 4. maill, and the fermorares for doubling of their *ferme*;—seeking the samin within yeir and day, after the publication of this act, utherwaies to pay 8. mailles or three *fermes*." Acts Ja. VI. 1584. c. 7.

Mr Russel has justly observed, that "*farm* clearly signifies rent payable in *grain* or *meal*." Conveyancing, Pref. ix. He is mistaken when he adds, that "the word *duty* is only applicable to services," Ibid. For it is at least occasionally used as synon. with *mail*. Hence the compound term *tack-duty*.

Fr. *ferme*, a toll or rent. L. B. *firm-a*, id. which Spelm. deduces from A. S. *fearme*, denoting food of every kind; because anciently lands were farmed out, not for money, but on condition of the tenants supplying their landlords with *vivres* in kind. Others derive it from Arm. *ferma* rent, *fermi* to hire, to pay rent. V. Dict. Trev.

FERMORER, *s.* A farmer.

"All and sundry, Prelatis and benificed men,—ar charged, be vertew of the saids letters, now presently being in Edinburghe, or sall happin heireftir to repair thairto, thair Factours and *Fermorars*." Knox's Hist. p. 298.

This is undoubtedly a corr. of Fr. *fermier*, or L. B. *firmar-ius*, id. although it occurs in our Laws. V. FERME, *s.*

FERN, FEARN, *s.* "A prepared gut, such as the string of a musical instrument," Gl. Sibb. S. *tharm*, E.

A. S. *thearm*, Isl. *tharm*, Belg. *darm*, Sw. *tarm*, intestinum. This word is much corr. But *ferm* is used, S. B.

FERNITICKLES, *s. pl.* Freckles, spots in the skin from the influence of the sun, S.

Perhaps having *ticks* or dots resembling those on the *fern* or *braken*; or from Dan. *fregne*, freckles.

FERNITICKLED, FAIRNTICKL'D, *adj.* Freckled, S. *farn-tickled*, A. Bor. id.

And there will be *fairntickl'd* Hew.—
Ritson's S. Songs, i. 210.

FERNYEAR, FARNE-YEIR, FAIRNYEAR, *s.* The preceding year, the last year, S.

He, *fairnyear*, 'gainst the en'mie's power,
Wi' a choice gang had wander'd.
Rev. J. Nicol's Poems, ii. 3.

"Every one knows that the epithet given to Robert III. was *Faranyeir*: But the import of the word is not generally known. *Faren, faran*, is *gone or past*, as *farand* is *going* or *passing*.—Thus *faranyeir* means *of the past year*, or *late*; and *Robert Faranyeir* is precisely *the late King Robert*. Robert III. sometimes received the appellation of *John Faranyeir*, because his baptismal name was *John*. And thus he was distinguished from *John Balliol*, or *John the first*." Annals Scot. II. 282.

But the learned writer seems to err in his etymology. For although *farne*, as Sibb. has observed, vo. *Fare*, sometimes signifies "went, passed;" the term before us is more probably allied to MoesG. *faerni*, old. *Fairnyi vein batizo ist;* Old wine is better. Alem. *forn*, olim. A. S. *fyrn*, antiquitas, *fyrn-dag*, antiquae dies, olim. Teut. *vernen*, anni superiore, *vierne*, vetus. The Germ. yet say, *lang zuvorn*, diu ante; and call wine of the last year, *ferniger* or *firner wien;* Isl. Su.G. *forn*, vetus.

O. E. *ferne ago* is long ago.

——He was found once,
And it is *ferne ago*, in Saynt Frances time.
P. Ploughman, Fol. 80. b.

We also find *fele ferniers*, which must be understood as signifying many past years.

I haue followed the in fayth, thys XLV wynter,
And ofttimes haue mened the to think on thin end,
And how *fele ferniers* are faren, & so few to comen. *Ibid.* Fol. 59. b.

In the first edit. it is printed *fernies;* but corrected as here in edit. 1561.

Ferne yere, Chaucer, according to Tyrwhitt, "seems to signify *former years.*" But from the connexion, it can only mean, *last year.*

Farewell all the snowe of *ferne yere.*
Troil. B. 5. v. 1176.

Junius therefore properly refers to Alem. *forn*, when expl. this phrase; Etymol. He derives *forn* from *foran*, or *forna*, ante, before, Gl. Goth.; but MoesG. *fairni*, from *fairra*, longe, procul.

Lesley, Bp. of Ross, uses *farne dayes*, but whether as signifying *old* or *past*, seems doubtful. In the former case, his language is tautological.

"I might here fetche foorth olde *farne dayes.* I might reache backe to the noble worthie Kings long before the conquest, of whose royal blood she is descended." Title of Succession, A. 1584. p. 20.

Lord Hailes is still farther from the truth in assigning the reason for conferring this surname on Robert III. For, first, it does not appear that he was ever called *Robert Fernyeir.* In Skene's Table of the Kings, he is designed "Robert 3. sur-named *John Farne-yeir.*" Nor is there the least reason for supposing that this name was not conferred on him till after his death. It indeed seems to have been given him soon after his accession. The reason of it is obvious. After he had, for whatever cause, assumed the name of *Robert*, the people, struck with the singularity of the circumstance, in a ludricous way called him *John Fernyeir*, because he was *formerly* named *John;* literally, he who *last year* was *John.*

This is not the only instance of the term *Fernyeir* having proved a stumbling-block to the learned. Skinner after mentioning it, sagely observes; Exp. *February*, nescio an sic dictus, a *Feriis*, &c.

It may be added, that those who meet with any particular hardship during the year, are wont to use this Prov. "If I live anither year, I'll ca' this year *Fernyear;*" Ramsay's S. Prov. p. 41.

FERNYEAR'S TALE, a fabrication.

So with the lady on a time,
On his foot with her would he gang,
Then to his fellow would amang;
And then told him a *fern-year's tale.*
—But all was feigned each a deal.
Sir Egeir, p. 19.

i. e. a story that had as little relation to the truth as what happened last year; equivalent to the modern phrase, *an old song.* *Amang* is probably corr. S. *fernyears news* is used to denote any piece of intelligence that has been known long ago.

FERR, Fared, Wallace, iii. 83. *Four*, MS.

FERRARIS, *s. pl.* *Barell ferraris*, casks used for carrying on horseback the drink necessary for an army, or in travelling.

The *barell ferraris* that war thar
Cumbryt thaim fast that ridand war.
Barbour, XV. 39. MS.

The schip-men sone in the mornyng
Tursyt on twa hors thare flyttyng.
[Ane] a pair of coil crelis [bare,]
That covryt welle wyth clathis are;
The tothir *barell ferraris* twa;
Full of wattyr als war tha.
Wyntown, viii. 38. 53.

It is certainly the same word with Fr. *ferriére*, "a kinde of big Dutch leathern-bottle;" Cotgr. Une grosse bouteille de métal, et ordinairement d'argent, dans laquelle on porte du vin chez le Roi. Elle est carrée, ou demironde d'un côte, et plate de l'autre.—La *ferriére* n'est differente du flacon que par la figure. Dans Rabelais, la *ferriére* est un flacon de cuir. Panurge appelle sa *ferriére*, *Vade mecum;* Dict. Trev.

Perhaps from Lat. *fer-o*, *ferre*, to carry; or *ferr-ar-ius*, as probably bound with *iron* hoops.

FERRY COW, a cow that is not with calf, and therefore continues to give milk through the winter, S. A cow of this description is opposed to one that goes *yeld.*

I suspect that the phrase is radically the same with Belg. *vare koe*, a cow that yields no more milk; For although it seems to signify the very reverse; perhaps the original idea was, that a cow, that did not carry, would by degrees lose her milk entirely.

FFRRYAR, FERREAR, *s.* A ferryman, a boatman.

"All baitmen and *ferryaris*, quhair hors ar ferryit, sall haue for ilk baite a trenebrig, quhairwith thay may ressaue within thair baittis trauellouris hors throw the realme, vnhurt and vnskaithit." Acts Ja. I. 1425. c. 66. edit. 1566.

Thir riueris and thir watteris kepit war
Be ane Charon, ane grisly *ferrear.*
Doug. Virgil, 173. 42.

Su.G. *faeria*, to ferry; *faerje-karle*, a ferry-man.

FERRYIT. V. FERYT.

FERS. *On fers.*

All hevinly thing mone of the self discend,
Bot gif sum thing *on fers* mak resistence;
Than mey the streme be na wayis mak offence,
Na ryn bakwart.——
Henrysone, Bannatyne Poems, p. 117. st. 5.

"*Fers*, force;" Gl. If this be right, *on fers* must signify, perforce, of necessity.

FERSIE, *s.* The leprosy of horses, S. *farcy*, E.

"Fire is good for the *fersie;*" Ferguson's S. Prov. p. 12. V. FARSY.

FERTER-LIKE, *adj.* Expl. "Like a little fairy," Gl.

Wi' sickness now he's *ferter-like*,
Or like a water-wraith.
Poems in the Buchan Dialect, p. 6.

This, in Gl. Lyndsay, is mentioned as one of the *blunders* of Sibb. But it is not his; for he has given it from the Gl. to the Poems above quoted.

I can form no probable idea of the origin, according to the sense here given; but am inclined to suspect that the proper meaning of the term has been misunderstood in colloquial use, and that it has some affinity to *Fertour*, the word immediately following; ghastly, q. one who looks as if he were ready for his coffin.

FERTOUR, FERTOR, *s.* A little coffer or chest, a casket.

"King Alexander in the secound yeir of his regne conuenit all the prelatis and baronis of his realme, & tuke vp the bonis of his grandame Sanct Margaret, & put thame in ane precious *fertoûr* of syluer the XXI. day of July." Bellend. Cron. B. xiii. c. 16. *Capsulae* argenteae; Boeth.

L. B. *feretrum*, a sarcophagus; whence O. Fr. *fiertre*, a chest in which reliques of saints were kept. V. *Feretrum*, Du Cange.

Malcolm Canmore having chosen Forfar as one of the chief places of his residence, the memory of his excellent Queen is still held in great veneration there. A place, which now forms a peninsula, jutting into the Loch of Forfar, but which was formerly an island, is still called *St Margaret's Inch*. Tradition says, that she used frequently to retire thither for the purposes of devotion; and the foundations of a building, said to have been erected with this design, are still to be seen. Till of late years the young women of Forfar were wont annually to walk in procession to the Inch on the 21st of July, in commemoration of the translation of her bones, as mentioned above in the extract from Bellenden.

The term is commonly used by O. E. writers.

——He tok vp the bones,
In a *fertre* tham laid a riche for the nones.
R. Brunne, p. 36.

To FEST, *v. a.* 1. To fix, to secure.

Our seymly soverane hymself forsuth will noght cese
Quhill he haye frely fangit your frendschip to *fest*.
Gawan and Gol. ii. 9.

Su.G. *faest-a*, Belg. *vest-en*, to fasten, A. S. *faest*, fast. A. Bor. *to fest*, to fasten, to tie, or bind.

2. To confirm, by promise or oath.

For thi manheid this forthwart to me *fest*,
Quhen that thow seis thow may no langer lest;
On this ilk place, quhilk I haiff tane to wer,
At thow cum furth, and all othir forber.
Wallace, xi. 487. MS.

—Fewte I you *fest* without fenyeing,
Sa that the cause may be kend, and knawin throw skill. *Gawan and Gol.* iv. 26.

Harry the Minstrel uses it in the same sense.

Passand thai war, and mycht no langar lest,
Till Inglissmen, thair fewte for to *fest*.
Wallace, xi. 540. MS.

Test, by mistake, in Perth edit.; but *fest* in MS. as in edit. 1648 and 1673.

Ihre's definition of Su.G. *fast-a* shews that it is used in a sense nearly allied to *enfeoff*. *Fasta* dicitur actus ille forensis, quo emtori plenaria rei venditae possessio adjudicatur, postquam certo, et in lege definito, tempore contractus hic publice annuntiatus est. The origin seems to be *fast* firmus. Germ. *fest-en*, *vest-en*, stipulari, interposita fide vel juramento; Isl. *fest-a*, juramento confirmare, *festa kongdomi*, in sententiam regis jurare, *festa*, stipulatio fidei; Verel. Ind.

To FESSIN, *v. a.* To fasten, S.

"Sa mekil is the lufe of God & our nychbour *fessinit* and linkit togiddir, that the tane lufe can nocht be had without the tothir." Abp. Hamiltoun's Catechisme, 1551. Fol. 42. b. 43. a.

FESTNYNG, *s.* Confirmation of a bargain.

He gert stryk off hys twa handis,
That *festnyng* wes of the cownandis.
Wyntown, vi. 12. 76.

A. S. *faestnung*, Isl. *festing*, id. V. HANDFAST.

To FETYL, *v. n.* To join closely, to grapple in fight.

The Scottis in-to gud aray
To gyddyr knyt thaim, apertly
Tuk the feld, and manlykly
Fetlyt wyth thare fais in fycht.
Wyntown, viii. 16. 197.

Su.G. *fett-ia*, Isl. *fit-ia*, to tie, ligare, connectere; Isl. Su.G. *faetil*, ligamen, cingulum, a band, a fetter, a girdle. Mr Macpherson mentions the last word as used in the same sense, Westmorel.

FETTIL, FETTLE, *s.* Expl. "Ease, condition, energy, power, strength," Gl. Shirr. *Her tongue tint fettle*, her tongue lost the faculty of speech, S. B.

The grip detain'd her, but she cud na speak;
Her tongue for fear tint *fettle* in her cheek.
Ross's Helenore, p. 28. 29.

His queets were dozen'd, and the *fettle* tint.
Ibid. p. 44.

Perhaps, q. lost the power of its strings or ligaments. V. FETYL, *v.*

To FETTLE, *v. a.* To tie up, S.

I give this word on the authority of the learned and ingenious Callander in his MS. notes on Ihre, vo. *Faetil*, vinculum. V. FETYL, *v.*

This occurs as a *v. n.* in Forbes's Eubulus, p. 157.; but it is probably an errat. for *ettleth*.

Not daring more our doctrine to oppone,
Hee *fettleth*, faltie to finde our vocation.

A. Bor. *fettle* signifies to prepare.

FETTLE, *adj.* 1. Neat, tight, well-made, S. B. of the same meaning as E. *feat*, which has been derived from Fr. *fait*, q. *bien-fait*. Rather perhaps from Su.G. *fatt*, aptus; if not from the same origin with *fetyl*.

2. Short; applied to one who is low in stature, but well-knit, S. B.

FETOUS, *adj.* Neat, trim, Ruddi.

FETUSLY, *adv.* Featly, neatly.

His riche arrey did ouer his schulderis hyng,

Bet on ane purpour claith of Tyre glitteryng,
Fetusly stekit with pirnyt goldin thredis.
Doug. Virgil, 108. 51.

Sibb. has properly referred to O. Fr. *faictis,-isse*, id.

To FEUCH, FEUGH, *s.* To take a whiff, S. B. "*Feugh* at his pipe." Journal from London, p. 2.

Isl. *fiuk-a*, to be driven by the wind, vento agitari, ningere; *fiuk*, a cloud, or any thing, driven by the wind; Belg. *fuyck-en*, to drive.

FEUCH, *s.* A whiff, S. B.

Isl. *fiuk*, tempestas rigida.

FEUCH, *s.* "A sounding blow, S. B." Gl. Shirr. *Feuchit*, Fife. Teut. *fuyck*, pulsus.

FEVERFOULLIE, *s.* Feverfew, S. *Feather-wheellie*, S. B.

FEVER-LARGIE, *s.* Expl. Two stomachs to eat, and one to work; County unknown.

FEU, FEW, *s.* A fief; a possession held of a superior, on payment of a certain yearly rent, S. The mode of possession is also called *few-ferme*, the rent *few-dewtie*, or *few-maill*.

"In case it sall happen in time cumming ony vassal or *fewar*, halding lands in *few-ferme*,—to failyie in making of payment of his *few-dewtie*;—they sall amitte and tine their said *few* of their saids lands, conforme to the civill and cannon Law." Acts Ja. VI. 1597. c. 246.

Sibb. asserts, that the word in all the three forms of *feu*, *fee*, Fr. *fief*, "is an abbreviation of L. B. *feudum* or *feodum*, the original meaning of which was certainly neither more nor less than *bondage* or *slavery*." He adds that *feudum* comes from A. S. *theudom*, *theowdom*, servitium, servitus, mancipatio; and that "those writers who had occasion to mention the word in Latin, took the liberty to write *feudum* instead of *theudum*, there being, in fact, no such sound, as *th* in that language."

But this passage is one continued tissue of errors. The first assertion ought to be inverted. For it will generally be found, that the L. B. terms, such especially as respect laws, customs, &c. are merely Gothic or O. Fr. words *latinized*. Of this innumerable proofs occur in Du Cange. *Feod-um*, *feud-um*, as Somner acutely observes, seems to be merely A. S. *feo-hod*, from *feo* pecunia, and *had*, or *hod*, a particle denoting quality, as in *childhood*, &c. with a Lat. termination; unless the last word should rather be Gothic *od*, possession. Somner views *feo-hod* as analogous to *all-hod*, whence he derives L. B. *allodium*. But *allodial* rights are opposed to those that are feudal. V. Erskine's Inst. B. ii. T. 3. and UDAL.

To support his theory, Sibb. has imposed a sense on *feudum*, which it did not *originally* bear. Subjection, and often servitude, was connected with feudal possession. This arose, however, from the nature of the tenure, but was not necessarily implied in the sense of the term; which simply denoted possession on the ground of paying a certain rent, in money or other goods, being of the same origin with *Fe*, q. v.

Is it probable that *feudum*, a word generally used through Europe, should originate from *theowdom*, a term which seems to have been confined to the A. S.? With what propriety can it be said that "there is no such sound as *th*" in Lat. when it retains so many words of Gr. origin, which begin with this very sound? Were the writers of the dark ages more refined in their taste, and more fastidious as to the admission of foreign sounds, than those of the Augustan age? In a word, if *feu* be from *theudom*, how did our ancestors so readily give up their own primitive sound for one borrowed from barbarous latinity?

FEUAR, FEWAR, *s.* One who holds lands on condition of paying a certain rent or duty to the superior, S. V. FEU.

FEURE, *s.* Furrow. V. FUR.

FEWE, *adj.* Fallow, or grey. V. FAUCH.

FEWLUME, *s.* "Forte, a sparrow halk," Rudd.

He comptis na mare the gled, nor the *fewlume*,
Thocht wele him likis the goishalk glaid of plume. *Doug. Virgil*, 271. 54.

FEWS, FOUETS, *s. pl.* Houseleek, S. Sempervivum tectorum, Linn. A cataplasm of the leaves is reckoned very efficacious in burns and hot ulcers.

FEWTE', *s.* Fealty, allegiance.

Off all Rauchryne bath man and page
Knelyt, and maid the King homage;
And tharwith swour him *fewté*,
To serve him ay in lawté.
Barbour, iii. 757. MS.

O. Fr. *feaulté*, *feauté*, from *feal*, faithful, and this from Lat. *fidel-is*.

To FEWTER, FUTER, *v. a.* To bring close or lock together.

Nane vthir wyse the Troiane oistis in feild,
And Latyne routis *lokyt* vnder schield,
Metis in the melle, joned samyn than
Thay *fewter* fute to fute, and man to man.
Doug. Virgil, 328. 41. *Futer*, MS.

Haeret pede pes, densusque viro vir. *Virg.*

According to Rudd. "their feet are intangled or faltered [feltred] together, from Fr. *feutre*, a felt."

Isl. *fodr-a*, subnectere, consuere. But I suppose that it is rather allied to *fiaetr-a* compedibus constringere; *fiotur* shackles for the feet; q. They *fetter* foot to foot.

FEWTIR, *s.* Rage, violent passion.

Thair cheyff chyftan feryt as ferss as fyre,
Throw matelent, and werray propyr ire;
On a gret horss, in till his glitterand ger,
In *fewtir* kest a fellone aspre sper.
Wallace, iii. 168. MS.

Isl. *fudra*, efflagro, citus moveor, more fulgoris; *fudr*, calor, motus.

FIALLES, *s. pl.* Vassals, dependants, those holding by a feudal tenure.

"The Cardinallis banner was that day displayit, and all his *fiallis* war chargit to be under it."—Knox's Hist. p. 42.

MS. I. *fieallis*. London edit. *files*, p. 46.

L. B. *fevalis*, of the same meaning with *feudalis*, from *fevum* used as *feudum*. Du Cange.

FIARS, *s. pl.* The prices of grain legally fixed, in a county, for the current year, S.

"Sometimes—the price in sales of grain is fixed by the *Sheriff-fiars*. These are the rates settled by a sentence of the sheriff, proceeding on the report of a jury, on the different kinds of grain, of the growth of the county for the preceding crop; and serve as a rule for ascertaining the prices, not only in contracts where the parties themselves cannot fix them, but in all sales where it is agreed to accept of the rates settled by the *fiars*." Erskine's Instit. B. iii. T. 3. s. 4.

Rudd. and Sibb. write *feires*, *feirs*, but I suspect, improperly. The former derives it from *fere*, entire; the latter, with much more plausibility, "from Fr. *feur*, estimatio venalium, pretii constitutio; *affeurer*, annonae venali pretium edicere; *foy*, fides, because the *affeurers* were sworn to give a just judgment." But *feur* is undoubtedly from Lat. *for-um*, the market place where commodities are purchased, and by which the price is generally regulated. V. Dict. Trev.

Fiars, notwithstanding the similarity, seems to have no affinity to *feur*. It is of Goth. origin; Isl. *fiar*, *fear*, the genit. of *fe*, *fie*, pecunia, opes, bona, thesauri, facultates, pecora, armenta, Verel.; a term including every species of wealth, real or fictitious. *Fiar audn*, consumptio facultatum; ibid. V. Fe.

FICHE, *s.* A fish.

For Phebus was turnd in a cat,
And Venus in a *fiche* maist flat.
Burel, *Watson's Coll.* ii. 4.

The author, however, has forgot the mythology here. It was Phoebe that was metamorphosed into a cat.

Although the Northern nations did not deal so deeply in transformations as the Latins, the ancient Norwegians believed that, as the whales drove the herring into the coast, when the mariners quarrelled and shed blood, they drove them away. Spec. Regal. p. 125. 126. The fishermen on our own coasts believe, that the fish have an unnatural redness during war.

The phrase, *a foul fish*, which we apply to one of a bad character, is used in Su.G. A piscatoribus habemus, quod *ful fisk*, hominem astutum, callidum, appellemus; Ihre, vo. *Fogel*.

FICHYT, *part. pa.* (pron. hard). Fixed.

Myn hart *fichyt* sekyrly was,
Quhen I wes in prosperité
Off my synnys to sauffyt be,
To trawaill apon Goddis fayis.
Barbour, xx. 178. MS.

Fr. *fich-er*, to fix.

FYCHYT, *pret.* Fetched.

Ilkane of thir wyth thare streyntif
Fychyd the tre ane akyrleynth.
Wyntown, vii. 4. 162.

A. S. *feec-an*, to fetch.

To FICKLE, *v. a.* To puzzle, to perplex, to reduce to a nonplus, Loth.

It occurs apparently in this sense in Wallace, ix. 1863. edit. 1648.

And left his turne all *fickled* in follie.

Where it is used for *fykit* in MS. V. the passage, vo. *Fekit*.

Fikele is used O. E. in the sense of *flatter*.

This was lo! the gode dogter, that nolde *fikele* nogt. *R. Glouc.* p. 36.

This is from A. S. *ficol*, versipellis, "a wilie or crafty fellow," Somner. The other might seem to be a dimin. from *fike*. But it undoubtedly claims the same origin with Su.G. *wickla*, pron. *vickla*, complicare, Ihre, vo. *wika*; *en-vikla*, to puzzle, Seren. from *veck*, a fold; *veckla*, to fold up, Wideg.

Junius, Skinner, and Johnson, all derive *fickle* E. unstable, from A. S. *ficol*, versipellis. But there is no relation, except in sound. Etymologists, by not attending to the near affinity, I might almost say, identity of the letters *f*, *v*, *w*, in the Northern languages, have often perplexed both themselves and the world with unnatural derivations. *Fickle* is evidently from A. S. *wiccl-ian*, vacillare, to wagg, to stagger, to reel; Somner. Isl. *weikl-ast*, Su.G. *wackl-a*, id. What is fickleness, but the *vacillation* of the mind? Although Su.G. *wackla*, as well as *wick-a*, instabilem esse, motitari, are traced to sources different from that of *wik-a*, *vik-a*, plicare, (which also signifies flectere), and *envikl-a*, to puzzle; I am inclined to think that they are all from one fountain. For when the mind is puzzled or perplexed, it is reduced to a state of *fickleness*. It may also be observed that the Lat. term *vacill-are* has the same radical letters with the Northern words; if it be admitted that *c* was sounded by the Romans hard, like Gr. *κ*.

Fickly, *adj.* Puzzling, Loth. V. the *v*.

FIDDER, *s.* A multitude, a large assemblage.

The Pown I did persaue,
Togidder with the turtill Dow,
The last of all the laue.
This *fidder*, togidder,
Unto the wood ar went.
Burel's Pilgr. Watson's Coll. ii. 29.

This seems to be merely *fidder*, *fudder*, used improperly. V. Fudder.

FYDRING, *s.*

Bewar now, ore far now
To pas into this place;
Consydring quhat *fydring*
Lyes in your gait alace;
With sackles blud, quhilk heir is shed,
So ar thir placis haill orespred,
Lamentabill to tell.
Burel, *Pilg. Watson's Coll.* ii. 39.

This term, from what follows, seems to imply the idea of danger or hostility; q. *confederation*, abbr. from Fr. *confeder-oz*. Or it may merely denote the collection of a multitude. V. Fidder.

FIE, *s.* Sheep. V. Fe.

FIEL, Burns, iv. 317. V. FEIL, *adj.*

FIERCELINGS, Fiercelins, *adv.* In a hurry, with violence, S. B.

Some fright he judg'd the beauty might have got,—
And thought that she ev'n by hersell might be,
And if awaken'd *fiercelings* aff might flee.
Ross's Helenore, p. 28.

——I came *fiercelins* in,
And wi' my trantlims made a clattering din.
Ibid. p. 37.

It is sometimes used as an adj.

The *fiercelings* race her did so hetly cadge,
Her stammack cud na sic raw vittals swage.
Ibid. p. 56. i. e. "her violent motion."

FIERY, *s.* 1. Bustle, confusion, S.

2. It is sometimes used to denote rage; also pron. *fieroch*, *furoch*, Perths.

Su.G. *fir-a*, to celebrate; *fira ens fodelse dag*, to celebrate one's birth-day, Germ. *feyer-en*, id. Ihre observes, that the learned are not agreed, whether this word has been preserved from the times of heathenism, and derived from *feur*, fire; or adopted, after the introduction of Christianity, from Lat. *feria*, a festival. The former seems most probable; as Teut. *vier-en*, not only signifies *feriare*, to keep a holiday, but festos extruere ignes, to kindle festival fires; and also, to celebrate the Vulcanalia, to keep the feast of Vulcan, who by the A.S. was called *fyres-god*, by the Alem. *feur-gott*. Teut. *vier-en* corresponds to Franc. *fir-on*, feriari.

Perhaps, as used in the second sense, it is from Gael. *fearg*, *feirge*, anger, indignation. V. FARY.

FIERY-FARY, *s.* 1. Confusion, bustle, S.

All folks war in a *fiery fairy*.
Battle Harlaw, *Evergreen*, i. p. 78. st. 2.

Allace, I have not time to tarie,
To schaw you all the *ferie farie*;
How those, that had the gouernance,
Amang them selfis raisit variance.
Lyndsay's Warkis, 1592. p. 269.

2. It is used by Baillie in a peculiar sense, as if equivalent to *shew*, *pretended bustle*.

"What he said of the King, he meant ever of his just proceedings;—that chamber and table discourse, for argument, flum-flams, and *fearie-fairies*, could not be treasons." Journal of Strafford's Trial, Lett. i. 285.

This is evidently formed from the preceding word, conjoined with *Fary*, q. v.; which is the same in another form.

FIESE WILK, the Striated Whelk.

Buccinum tenue dense striatum, duodecim minimum spiris donatum longitudinis uncialis, a *Fiese Wilk*. Sibb. Fife, p. 134.

Denominated from its spiral form. V. FEEZE, *v.*

FIFT, Houlate, iii. 10.

—The *lilt pype*, and the *lute*, the *cithill* and *fift*.

Read as in MS. *in fist*; i. e. "the cithill in hand."

FY-GAE-BY, *s.* A ludicrous designation for the diarrhoea, S.

It seems to receive this name from the haste which it causes; q. *fy*, an interjection, equivalent to, make haste; *gae by*, give me liberty to pass. For the same reason it is also called the *Backdoor-trot*. They are both low words. Other terms are used, the grossness of which forbids that they should be mentioned.

FYELL, PHIOLL, *s.* "A cupola, or round vaulted tower," Rudd.

Pinnakillis, *fyellis*, turnpekkis mony one,
—Thair micht be sene.—
Palice of Honour, iii. 17.

Mr Pink. has left this for explanation, not having observed that Douglas elsewhere gives a different orthography of the same word.

Towris, turettis, kirnalis, and pynnakillis hie
Of kirkis, castellis, and ilk faire cieté,
Stude payntit, euery fane, *phioll* and stage,
Apoune the plane ground.—
Doug. Virgil, Prol. 400. 21.

Rudd. derives it from Fr. *fiole*, E. a vial, as Ital. *cupola*, according to Evelyn, is from Lat. *cupa* or *cuppa*, a large cup, which it resembles.

But the origin is certainly Lat. *Phalae*, which, according to Vitruvius, were towers of an oval form; denominated from the *Falae* or *Phalae*, the pillars erected in the Roman Circus, for marking how many rounds the charioteers had completed,—one being taken down for every round. V. Adam's Roman Antiq. p. 340. In latter times wooden towers were called *Phalae*. Duo jubentur institui lignea castra, quae nos sumus soliti vocare *Phalas*. Guibert. Hist. Hierosol. Lib. vii. c. 6. In an O. Fr. Gloss. cited by Du Cange, *Fala* is rendered, Tour de bois, Beffroi; or, a watch-tower. Lat. *fala*, a high tower made of timber, Plaut.

FIGMALIRIE, *s.* A whim, a maggot.

But Bess the whig, a raving rump,
Took *figmaliries*, and wald jump,
With sword and pistol by her side,
And cock a-stride a rowing ride
On the hag-ridden sumph, and grapple
Him hard and fast about the thrapple.
Ramsay's Poems, ii. 496.

Perhaps originally the same term with *Whigmaleerie*, q. v.

To FIKE, FYKE, FEIK, *v. n.* 1. To be restless, to be constantly in a state of trivial motion, without change of place, S.

If we had made our judgements lurk,
Till once we'd seen how things would work,
We should have met with little more
Of foul reproaches than before:
But we forsooth must *fyke* and fling,
And make our pulpits sound and ring
With bulkie words against the *Test*;
And now we see the day I guest.
Clelland's Poems, p. 105.

——Fasheous Frederic gars her *fyke*.
Ramsay's Poems, ii. 435.

2. To move from one place to another in an inconstant and apparently indeterminate manner.

The Bee now seiks his byke;
Quhils stinging, quhils flinging,
From hole to hole did *fyke*.
Burel's Pilgr. Watson's Coll. ii. 26.

3. To be at trouble about any thing, S.; synon. *fash*.

Sibb. refers to Teut. *fick-en*, fricare. But it exactly corresponds to Isl. *fyk-a*, Su.G. *fik-a*, citato cursu ferri, cursitare; *fiack-a*, hunc illuc vagari. This word Ihre views as formed from Isl. *fiuk-a*, to be carried or driven by the wind. A. Bor. *feek*, to walk about in perplexity, seems originally the same word; also *fick*, id., "to struggle or fight with the legs, as a cow in the tie, or a child in the cradle." Gl. Grose.

To FIKE, FEIK, *v. a.* 1. To give trouble, to vex, to perplex. *This will fike him*, S., this will give him pain.

2. To do any thing in a diligent but piddling way, S., used as a *v. a.*

"You *feik* it away, like old wives baking," Prov. "*Bustle* at it,—spoken when people do a thing in *haste*," Kelly, p. 379. But the phrase excludes the idea conveyed by both words. It denotes a diligent but tardy process.

FIKE, FYKE, *s.* 1. The agitation caused by any thing which, though trifling in itself, costs a good deal of trouble; bustle about what is trifling; S.

O sic a *fike* and sic a fistle
I had about it!
That e'er was knight of the Scots thistle
Sae fain, I doubted.
Hamilton, Ramsay's Poems, ii. 332.

2. Restlessness, from whatever cause, whether pain or pleasure, S.

The term is often used in this sense in pl.

"Ye have gotten the *fikes* in your [bottom], or a waft clew." Ramsay's S. Prov. p. 82.

A Briton free thinks as he likes,
And as his fancy takes the *fykes*,
May preach or print his notions.
Ramsay's Poems, i. 362.

Su.G. *fykt*, studium. V. FEYK.

FIKIE, *adj.* Troublesome; especially as requiring minute attention. It is applied, indeed, to persons as well as things, S.

FIKEFACKS, *s. pl.* 1. Minute pieces of work that cause a considerable degree of trouble to the agent, those especially which are occasioned by the troublesome humour of another, S.

2. Little troublesome peculiarities of temper, S.

Teut. *fickfack-en*, agitare, factitare, *fickfacker*, ardelio, a busy body. In Lower Germany, according to Ihre, *fickfack-en* signifies to be engaged in trifles. The repitition seems to denote frequent reiteration in the same course, as well as perhaps its insignificance. The first syllabble which contains the root, seems to claim the same origin with *Fike*.

FILCHANS, *s. pl.* Bundles of rags patched or fastened together; the attire of a travelling mendicant, Ang.

To FYLE, FILL, *v. a.* 1. To difty, to foul, to defile, S.

Quhat hard mischance *filit* so thy pleasand face?
Doug. Virgil, 48. 29.

2. To infect, to diffuse contagion.

"Gif thair war ony persounis, that had na gudis to find thame self, put furth of ony towne, thay of the towne sould find thame, & not lat thame pas away fra the place, that thay war depute to remane, to *fyle* the countrie about thame? Acts Ja. II. 1445. c. 63. Edit. 1566. This act is entitled, *The Reule for the Pestilence*.

3. To sully; used in a moral sense.

Is that trew luf, gude faith and fame to *fyle*?
Doug. Virgil, Prol. 95. 12.

"It is a nasty bird that *files* its ain nest." Ramsay's S. Prov. p. 44.

It is used by Shakspeare.

For Banquo's issue have I *fil'd* my mind.
Macbeth.

4. To calumniate, to accuse; a forensic term.

"Eight or ten witches, all (except one or two) poor miserable like women were pannelled.—The first of them were delated by these two who were burnt at Salt-preston, in May 1678, and they divulged and named the rest, as also put forth seven in the Lonehead of Leswade; and if they had been permitted, were ready to *file*, by their delation, sundry gentlewomen, and others of fashion." Fountainhall's Decisions, i. 14.

5. To find guilty, to pronounce guilty; in our courts of law, opposed to *assoilzye*.

"Gif anie man is *fyled* or condemned of that crime, his judgement and punishment of his life and limme dependes only vpon the Kings benefite and gude will." Reg. Maj. B. iv. c. 1. § 5.

It occurs in the same sense, R. Brunne, p. 173.

The folk of Griffonnie, a monk thei chese to king.
—Eft we toke him fled, brouht him ageyne to toun,
The courte opon him sat, the quest *fyled* him & schent,
For trespas of that, he toke jugement.

i. e. The inquest found him guilty.

A. S. *afyl-an*, *ge-fyl-an*, contaminare, polluere; Alem. *be-vel-an*, Teut. *vuyl-en* inquinare; MoesG. *fuls*, foetidus, Su.G. *ful*, deformis, O. Goth. *fyll-skia*, sordes.

FYLE, *s.* A fowl.

Fane wald I wit, quoth the *fyle*, or I furth fure,
Quha is fader of all foule, pastour and Paip?
Houlate, i. 7. MS.

The Houlate is the speaker. A. S. *fugel*, Isl. *fugl*, id. *U* and *Y* are frequently interchanged in the Goth. dialects. The Su.G. term *fogel* is often used metaph. A man of a bad character is called *en ful fogel*, literally, "a foul fowl". By a similar metaph. when we speak of one who is descended of a wicked race, we call him "a hawk of an ill nest," S.

FILIBEG, PHILIBEG, FEIL-BEG, *s.* A piece of dress worn by men, in the Highlands, instead of breeches, S.

"The *feil-beg*, i. e. little plaid, also called *kelt*, is a sort of short petticoat reaching only to the knees, and is a modern substitute for the lower part of the plaid, being found to be less cumbersome, especially in time of action, when the Highlanders used to tuck their *brechcan* into their girdle." Pennant's Tour in Scot. A. 1769, p. 210.

"Upon the road to Port-ree, Prince Charles changed his dress, and put on man's clothes again, a tartan short coat and waistcoat, with *philibeg*, and short hose, a plaid and a wig, and bonnet." Boswell's Journ. p. 222.

Were it not that Hardyng has far more ill nature, than genuine humour, when he makes any reference to the Scottish nation, we might suppose that, in the following curious passage, he rather meant to allude to the *sansculotte* dress ascribed to our ancestors, than to assert what he considered as historically true.

This stone was called the regale of Scotland
On which the Scottish kynges wer *breechelesse* set,
At their coronement, as I can understande.
For holynes of it, so did they of debte.
All their kynges upon this stone was sette,
Unto the tyme Kyng Edward with long shankes
Brought it awaye again the Scottes unthankes;
At Westmonestery it offred to Saincte Edwarde,
Where it is kept, and conserued,
To tyme that kynges of Englande afterward
Should coroned be, under their *fete* obserued;
To this entent kept and reserued,
In remembrance of kynges of Scottes alwaye,
Subiectes should be to kynges of England ay!

The stanza immediately following, although on a different subject, deserves to be transcribed, as affording a curious proof of his irresistable propensity to turn every thing to the support of the supremacy he ascribed to the English crown. This seems indeed, to have been the great object of his life.

Also afore the fifte Kynge Henryes daye,
Their siluer coigne was, as it ought to be;
The Kynges face loke *on syde* alwaye,
To his soueraine lorde of Englande, as I see.
Whiche to been hetherward of egalitee
Unto their lorde, they haue of newe presumed
To loke *euen forth*, which would now be consumed. *Chron.* Fol. 41. a. b.

Hardyng, however, had forgotten the side-faced coins of Canute, Edward the Confessor, William the Conqueror, and other kings of England: nor did he observe, that in this instance, his zeal hurried him into an argument, that might with no less force be turned against himself. But it is fully as strong as the most of those that he produces in this controversy.

Gael. *filleadh-beg*, from *filleadh*, a fold, plait, or cloth, and *beg* little. One might, however, bring as natural an etymon from the Goth. Isl. *fila*, a light garment, levidensa, levis vestis, and *beig-a*, incurvo, fleto, arcuo; q. to surround one's self with a light garment, to wind it round one: that *kelt* which Penn. mentions as if Gael., or rather *kilt*, is Goth. will, in the proper place, appear unquestionable.

FILL, *s.* Full.

Quhen thay of youth ressavit had the *fill*,
Yit in thaire age lakkit thame no gude will.
King's Quair, iii. 11.

Sw. *fylle*, id.; *fyll-a*, A. S. *fyll-an*, implere.

FILLAT, FILLET, *s.*

Eneas samyn wille his Troyane menye
Dyd of perpetuall oxin *fillatis* ete.
Doug. Virgil, 247. 9.

Fillet in E. is "the fleshy part of the thigh." In S. it denotes the flank, both in man and beast. Fr. *filet*, the fleshy part along the back bone; Sw. *fyld*, Seren.

FILLER, *s.* The only term used for a funnel for pouring liquids, S. Sir J. Sinclair's Observ. p. 117.

FILLOK, FILLY, *s.* Properly a young mare; but used metaph.

1. For a giddy young woman.

The *fillock* hir deformyt fax wald haue ane fare face,
To mak hir maikles of hir man at myster myscheiuis. *Doug. Virgil*, 238. a. 39.
—Lat *fillok* ga fling her fill.
Bannatyne Poems, 204. st. 2.

2. *Filly* as distinguished from *fillock*, is used by Scott in the poem last quoted, for a frothy young man.

And let her fallow ane *filly* fair.
Bannatyne Poems, 205. st. 4.

C. B. *guilog*, equa, Lhuyd. According to Bullet, *ffeilog* is a colt or foal, and also denotes a woman of a wicked life. He deduces it from Heb. פילגש, *pilgesh* a concubine, referred to פלג, *palag*, divisit, as its root. This Heb. word is retained, indeed, both in Gr. παλλακη, and Lat. *pellex*. It may be observed, however, that Su.G. *fioll* signifies lascivus, *fioll-a*, lascivire, Ihre, vo. *Fole*; and Isl. *fylge kone*, concubina. *Filly* is originally nothing but the feminine of *foal*. Isl. *fil*, Sw. *foel*, pullus, equinus; fem. *foelja*, V. Linn. Faun. Suec.

FILSCH, *adj.* Empty, faint, hungry, Loth.

FILSCH, *s.* A general designation for any kind of weeds or grass covering the ground, especially when under crop, S. B.

This is probably to be referred to Su.G. *fel-a*, *fial-a*, to cover; whence *fell*, a covering of any kind, *fiaelster*, locus occultus, *fylskni*, occultatio.

FILSCHY, *adj.* A sheaf of corn is said to be *filschy*, when swelled up with weeds or natural grass. In the same sense, the phrase, *filched up*, is also used, S. B.

FIN, *s.* "Humour, temperament," Shirr. Gl.

To FIND, *v. a.* 1. To feel.

The smith's wife her black deary sought,
And *fand* him skin and birn.
Ramsay's Poems, i. 276.

"*I am much hurt*, find *where* it pains me." Sir John Sinclair's Observ. p. 84.

2. To grope, to grubble, S.

In S. indeed, *feil* is used in the sense of *find*, and *vice versa*. Sw. *befinn-a* has a similar acceptation. *Hurr befinnen i eder?* How do you feel yourself? Isl. *dilfinning*, tactus, G. Andr. vo. *Finna*, p. 70.

FINDY, *adj.* Expl. "Solid, full, substantial."

"A wet May and a windy, makes a full barn and a *findy*." S. Prov. Kelly, p. 51.

Perhaps from the v. *find*, as signifying to support.

FINDLE, *s.* Any thing found; also the act of finding, S. B.

A. S. *fyndele*, adinventio.

FINDSILY, *adj.* Expl. "apt to be finding." "A *findsily* bairn gars his dady be hang'd;" S. Prov. "spoken to children when they say that they found a thing which we suspect to be picked." Kelly, p. 30.

Perhaps from A. S. *find-an*, and *saelig*, felix, q. one who is happy or fortunate in finding.

To FINE, FINE, *v. n.* To make an end, to give over.

Eftyr swne thai passyd syne,
And held to Durame, or thai wald *fyne*.
Wyntown, viii. 40. 110.

Fr. *fin-ir*, Lat. *fin-ire*.

FINGERIN, *s.* Worsted spun of combed wool, on the small wheel; as distinguished from *wheelin*, which is worsted spun on the large wheel, from wool not combed, but merely carded, S.

FINGROMS, *s. pl.* A kind of woollen cloth made in Aberdeenshire, denominated as would seem, from the quality of the worsted of which it is wrought.

"In the beginning of this century, the woollen manufacturies of Aberdeenshire were chiefly coarse slight cloths, called plaidens and *fingroms*, which were sold from 5d to 8d per ell." Statist. Acc. (Aberd.) xix. 203. V. preceding word, from which it seems corr.

FYNYST, *part. pa.* Limited, bounded.

Hale he is all quhare, not deuidit, na *fynyst*;
Without all thing he is, and nocht excludit.
Doug. Virgil, Prol. 310. 13. Lat. *finitus*.

FYNKLE, *s.* Not periwinkle, as Mr Pink. conjectures, but fennel.

The *fynkle* fadit in oure grene herbere.
Ball: Pink. S. P. R. iii. 127.

A. S. *fyncl*, Germ. *fenchel*, Belg *venckel*, Alem. *finachol*, Lincolns. *fenkel*; all from Lat. *foeniculum*, id. *Finkil* is the term still used, Moray.

FINNACK, FINNOC, FINNER, A white trout, a variety of the Salmo fario, S. B.

Finnacs are a species of fish in colour and shape like a salmon. They weigh from 2lb to 4lb. White trouts are of a less size, but of a whiter colour. They are supposed to be two species of sea trouts." P. Birnie, Elgin, Statist. Acc. ix. 156. N.

"In those rivers, and in some of the lakes, there are salmon, *finnacks*, white, black, and yellow trouts.—July, August, September, for white trouts and *finnacks*,—November for char,—and April for yellow trouts." P. Kilmalie, Inverness. Statist. Acc. viii. 410. 411.

It is written *Phinnick*, Ibid. vi. 3.; and *Phinoc* by Pennant.

"The whitling and the *finner*, or *finnoc*, have been supposed by many to be young salmon. This is, however, not the case; for although they are unquestionably of the same genus, yet they are obviously distinct varieties.—*Finners* or *finnocs*, which usually abound in every salmon river, have fins of a yellow colour.—*Finners* weigh from one to four pounds, according to their age, and to the quality of the water in which they were bred; but they always retain the distinctive mark of yellow fins, as well as particular spots greatly different from those on salmon." J. Mackenzie, Prize Essays Highland Society of S. ii. 377. 378.

Dr Shaw, in his General Zoology, gives the *Phinoc* of Scotland, as a distinct species, by the name of *Salmo Phinoc*, or Whiting salmon. It is asserted, that the fry of this fish have never been seen by the most experienced anglers or salmon-fishers.

The name *finnoc* might seem to originate from Gael. *feannog*, which, according to Shaw, signifies a whiting. But as *finner* is synon., I suppose that it has been given from the peculiar colour of the *fins*.

FINNER, *s.* A species of whale that makes its appearance on the coasts of Shetland.

"Large lean whales are sometimes stranded in the creeks and sometimes chased ashore by boats. These commonly measure from 60 to 90 feet in length and are denominated *finners*." P. Unst, Statist. Acc. v. 190.

This seems to be the Balaena Physalus of Linn. *Fin fish*, Marten's Spitzberg. V. Pennant's Zool. iii. 41.

FINNIE, *s.* A salmon not a year old. S. B.

FINNIN, *s.* A fiend, a devil, Ang.

The name of the *Finnin's den* is still given to a place between Forfar and Dundee, according to the account given by Pitscottie, and the tradition of the country, once the residence of canibals.

"About this time there was apprehended and taken, for a most abominable and cruel abuse, a brigand, who haunted, and dwelt, with his whole family and household, out of all men's company, in a place of Angus, called the *Fiend's Den*. Hist. Scotl. p. 65.

This name, given by the people of the country, might be viewed as a mere corr., were there not a striking analogy between the term *finnin* and SuG. *fanen*, anc. *fianden*, *fanden*, cacodaemon, of the same origin with *fiend*. V. *Fanen*, Ihre.

FINNISON, *s.* Anxious expectation, earnest desire, Fifes.

Teut. *vinnigh*, acer, vehemens; sordidé avarus; Kilian.

To FIPPIL, *v. n.* To whimper, to whine, to act in an unmanly manner.

He *fippilit* lyk ane faderles fole;
'And be still, my sweit thing.
'Be the halyrud of Peblis,
'I may nocht rest for greting.'
Peblis to the Play, st. 25.

This may be allied to Isl. *fifl*, a noted fool, extremé stultus homo, G. Andr. *fifla*, infatuare. But V. *Faiple*, which is undoubtedly from the same origin.

FIPPILIS, Maitland Poems, p. 49.

And quhen the smy on me smirks with his smaick smolat,

He *fipillis* lyk ane farsy aver, that flyrit on a gil-
lot. Corr. from edit. 1508.

It seems doubtful whether the word may admit of the meaning here which is mentioned above. Perhaps it denotes a whiffling sort of motion; as allied to Isl. *fifla*, ad stuprum allicere, or *fipla*, attrectare, libidinose tangere.

FIR, *adv.* Far.

Thair speris in splendris sprent,
On scheldis *schonkit* and schent,
Evin our thair hedis went
In feild *fir* away. *Gawan and Gol.* ii. 24.

Corr. from edit. 1508.

A. S. *fyrr*, Isl. *fir*, *fiar*, Su.G. *fiar*, id.

To FIRE, *v. a.* To bake bread, whether in an oven or by toasting, S.

"The dough is then rolled thin, and cut into small scones, which, when *fired*, are handed round the company." Rev. J. Nicol's Poems, i. 28. N.

Teut. *vier-en*, incendere.

FYREFANGIT, *part. pa.* 1. Laid hold of by fire.

——This Chorineus als fast
Ruschit on his fa, thus *fire fangit* and vnsaucht.
Doug. Virgil, 419. 24.

Scott describing the cruelties of Popery, says;

And quha eit flesch on Fridayis was *fyrefangit*.
Bannatyne Poems, p. 190. st. 10. V. Note, p. 309. 310.

Cheese is said to be *firefangit*, when it is swelled and cracked, and has received a peculiar taste, in consequence of being exposed to much heat before it has been dried, S. *Fire-fanged*, firebitten, A. Bor.

FIREFLAUCHT, FYIRSLAUCHT, *s.* Lightning, a flash of fire, S. A. Bor. It is "also termed *slew-fire*," Gl. Compl. S.

Erth the first moder maid ane tokin of wo,
And eik of wedlok the *pronuba* Juno,
And of thare cupling wittering schews the are,
The flamb of *fyreflaucht* lighting here and thare.
Doug. Virgil, 105. 41.

"The *fyir slaucht* vil consume the tyne vitht in ane pipe in ane depe caue, & the pipe vil resaue na skaytht." Compl. S. p. 93.

Fyreflaucht, is evidently from Su.G. *fyr*, Teut. *vier*, ignis, and *vlack-en*, spargere flammam; vibrare instar flammae; coruscare. Perhaps Su.G. *flack-a*, Isl. *flak-a*, circumcursitare, *fleck-ta* motitare, are allied. *Fyirslaucht* is from Teut. *viersla-en*, excudere, sive excutere ignem, rapere in fomite flammam; Kilian: *Yser-slagh* seems to have the same origin, ferri scoria; q. the sparks which fly from hot iron when it is struck. By a similar combination it is called in A. S. *legeth-slaeht*, from *leget*, fulgur, and *slaeht*, *slaege*, percussio, ictus; also *thunres slaege*, fulminis ictus.

FYRIT, *pret. v.*

"Otheris kest thair ankeris to eschew the craggis, nochtheles be stormy wallis thay *fyrit* thair takillis." Bellend. Cron. B. iv. c. 14. Illis *revulsis* (per saevientes undas), Boeth.

Perhaps it signifies, dragged, from Isl. *faer-a*, ducere.

FIRLOT, FYRLOT, FURLET, *s.* A corn measure in S., the fourth part of a boll.

"Thay ordanit the boll to met victuall with, to be deuidit in foure partis, *videlicet*, foure *fyrlottis* to contene a boll, and that *fyrlot* not to be maid efter the first mesoure, na efter the mesoure now vsit, bot in middill mesoure betuix the twa." Acts Ja. I. 1526, c. 80. Edit. 1566.

—Ane furme, ane *furlet*, ane pott, ane pek.
Bannatyne Poems, p. 159.

Skinner derives it from A. S. *feower*, quatuor, and *lot*, *hlot*, portio, q. the fourth part. Teut. *viertel*.

FIRNE, *adj.* V. next word.

FIRRON, FARREN, *adj.* Of or belonging to the fir, or the pine tree.

The *firron* closouris opnys, but noyis or dyn;
And Grekis hid the hors coist within,
Patent war made.—— *Doug. Virgil*, 47. 34.

Su.G. *fure*, Teut. *vueren*, Germ. *forhen*, *fueren*, abies. Many, we are informed by Ihre, think that this tree has received its name from the circumstance of its so easily catching *fire*, because of the great quantity of resin it contains.

FIRTH, *s.* 1. An estuary, S., *frith*, E.

"Fiffe is diuidit fra Louthiane be the reueir of Forth, quhilk rynnis with ane braid *firth* in the Almane seis." Bellend. Descr. Alb. c. 9.

2. Douglas uses it to denote a mere bay.

Thair standis into the sicht of Troy an ile
Wele knawin be name, hecht Tenedos umquhile,
—Now is it bot ane *firth* in the sey flude:
Ane rade vnsikkir for schip and ballingere.
Doug. Virgil, 39. 21. Sinus, Virg.

Su.G. *fiaerd*, Isl. *fiord-r*. Some have derived the word, by transposition from Lat. *fret-um*, id. But it is not likely that this Lat. term would penetrate into the recesses of the North. *Fretum* itself may with more probability be viewed as originally Gothic. Others derive it from Moes.G. *far-an*, navigare, as it properly denotes water that is navigable. G. Andr. refers it to Isl. *fiara*, litus, item, maris refluxus, et ejus locus; pl. *ferder*.

Mr Macpherson renders *Firth of Forth*, *frith of the wood*, adding that it is "translated by the Islandic writers *Mirknafiord*." But this, it would seem, rather signifies *the dark firth*.

FIRTH, FYRTH, *s.* A sheltered place, whether arable, or used for pasture; an inclosure; a plain.

Skinner, Ritson, and Macpherson, render it wood. But, as Sibb. has observed, it is opposed to wood.

He had both hallys and bourys,
Frythes; fayr forests wyth flowrys.——
—By forest, and by *frythe*.—
Rom. of Emaré.

Mr Pink. renders it *field*; Sibb. "an arable farm; extensive cultivated fields, or perhaps any secure place of residence or possession within a wood." Camden seems to give the sense pretty nearly, when he calls it "a plain amidst woods." Remains, p. 145. Phillips gives a similar definition.

This word is frequently used by our old writers, as well as by those of E. It is connected with *forest*, *fell*, and *fald*.

Be *firth* and *forrest* furth they found.
Peblis to the Play, st. 1.

In this connexion it seems to denote a plain or pasture land, as distinguished from that which is woody or wild.

The king faris with his folk, our *firthis* and *fellis*.
Gawan and Gol. i. 3.

Firth and *fell* may be equivalent to dale and hill, plain and mountain.

Gryt court hors puts me fra the staw,
To fang the fog be *firthe* and *fald*.
Dunbar, Maitland Poems, p. 112.

Also Doug. Virgil, 193. 48.

Fald seems nearly synon. with *firthe*; A. S. *faeld*, campus, planities; with this difference, perhaps, that *fald* may denote open ground, and *firthe* what is inclosed or sheltered.

Hardynge seems to use it as nearly equivalent to garden or orchard.

——What kynde of ympe, in garden or in *frith*
Ymped is in stocke, fro whence it came
It sauoureth euer, and it nothyng to blame;
For of his rote, from whence he doth out spryng,
He must euer tast, and sauour in eatyng.
Chron. Fol. 97. b. ch. 98.

It is by no means a natural idea, that the same word is used to signify an arm of the sea, as if it were "a *field* of *water*, a latinism." Maitl. P. Note, p. 413. Mr Macpherson refers to Gael. *frith*, "a wild mountainous place, a forest," Shaw. The supposition made by Sibb., that "it seems to be merely a variation of the O. E. or Sax. *worth*, praedium, fundus," is far more probable. A. S. *weorthig*, is rendered praedium, "a farme, a court-yard;" and *worthige*, "a croft, a small field, or piece of ground adjoining to a farme-house;" Somner. But I shall hazard another conjecture.

Firth is very similar in signification to *Girth*, q. v. In A. S. we find the compound word *frith-geard* denoting an asylum, although there is no evidence that *firth* by itself signified an inclosure. *Firth*, in this composition, is on the contrary understood as denoting *peace*. But in the Ostrogothic Laws *fridgiaerde* signifies that fence by which animals are defended; sepimentum quod animalia arcet. *Fridgiarde skal warda til Martinmæssu um aker, ok um ang til Michialsmessu;* An inclosure should be kept around fields till Martinmas, and around meadows till Michaelmass; Leg. Ostg. Ihre, vo. *Frid.*

Fryodgiard, in the Laws of the Westrogoths, denotes a pasture common to different villages, inclosed by the same fence. The immediate origin is *frid-a*, tueri, which Ihre derives from *frid*, libertas. Our *firth*, or *frith*, seems to be the Goth. *fridgiard* without the last part of the word. It is highly probable, indeed, that A. S. *frithgeard* originally had the same meaning with the Su.G. term; as derived, not from *frith*, pax, which limits its signification to a sanctuary, but from *frith-ian*, tueri, protegere, denoting protection, or shelter, of whatever kind.

To FISSLE, *v. n.* To make a slight continued noise; such as that occasioned by the motion of a mouse, S. The E. word *rustle* is the term most consonant in that language.

"Ex sono," according to Sibb. But it seems the same with Teut. *futsel-en*, agitare, factitare, attrectare; nugari. Hence *futseler*, frivolarius; Kilian. A. S. *fys-an*, festinare; Su.G. *fos-a*, agitare; Isl. *fys-est*, concupiscere, *fyse*, desiderium, *fus*, cupidus; *fussl-a*, to carry off by guile and clandestine arts, in which cleverness of hand is requisite. The general origin is *fus*, citus, promptus. Another etymon may however be preferred by some. As the term denotes the sound of slight motion, it might seem allied to Germ. *faestein*, any light body, as a little wool, stubble, chaff, &c. Wachter derives it from Isl. *fis*, chaff, a dry leaf; and it must be acknowledged, that *fussle* seems primarily to respect the motion of leaves.

FISSLE, FISTLE, *s.* Bustle, fuss, S.

The oddest fike and *fissle* that e'er was seen,
Was by the mither and the grannies ta'en.
Ross's Helenore, p. 13. V. FIKE, *s.*

FIT, *s.* Foot, S.

O think that eild, wi' wyly *fit*,
Is wearing nearer bit by bit.
Fergusson's Poems, ii. 107.

FIRST-FIT, *s.* The name given, in the calendar of superstition, to the person who *first* enters a house, on any day which is particularly regarded as influencing the fate of a family, S.

Ere *new year's* morn begin to peep,
Wi' glee, but little din,
At doors, the lasses sentrie keep,
To let the *first-fit* in.
Rev. J. Nicol's Poems, i. 33.

"It is supposed that the welfare and prosperity of every family, especially the fair part of it, depend very much upon the character of the person who is *first* admitted into the house, on the beginning of the new year. Hence every suspected person is carefully excluded; and the lasses generally engage, beforehand, some favoured youth, who willingly comes, happy in being honoured with that signal mark of female distinction." Ibid. N.

FITTY, FUTTY, *adj.* "Expeditious;" Gl. Sibb.

From *fit* the S. pronunciation of *foot*, pes; as Su.G. *fota sig*, niti, insistere, from *fot*; Germ. *fuss-en*, from *fuss*, id.

FITTIE-LAN', *s.* "The nearer horse of the hindmost pair in the plough," S. q. *foot the land.*

Thou was a noble *fittie lan'*,
As e'er in tug or tow was drawn!
Burns, iii. 143.

The fore-horse on the left hand, in the plough, is called *hand-afore;* the hindmost on the left hand, the *hand-ahin;* the same on the right hand, the *fur-ahin.*" Ibid. iv. 373. 374.

FITTING, *s.* Footing, S.

"Fight against iniquitie, as against a foraine enemy at the borders of your heart, euen at the first landing, before it get *fitting* in fast and stable ground." Z. Boyd's Last Battell, p. 987.

FITTININMENT, *s.* Concern, footing in, S. B.

Bat why a thief, like Sisyphus,
That's nidder'd sae in hell,
Sud here tak *fittininment*
Is mair na I can tell.
Poems in the Buchan Dialect, p. 4.

To FITTER, *v. a.* To injure any thing by frequent treading, S. It is also used in a neut. sense, as signifying to make a noise with the feet, such especially as is occasioned by quick reiterated motion; S.

Belg. *voeteer-en*, to foot it; Sewel. Hence,

FITTERIN, *s.* The noise made by frequent and rapid motion of the feet, S.

To FITCH, *v. n.* To move, by slow succusations, from one place to another, S.

As this word is nearly allied, both in form and meaning to E. *fidge*, it has probably had the same origin; perhaps Su.G. *fik-a* or *fiaeck-a*, circumcursitare.

FITHOWE, FITHAWE, *s.* A polecat.

"That na man haue mertrik skinnis furth of the realme, and gif he dois, that he pay to the King II. s. for the custume of ilk skin, and for x. Fowmartis skinnis called *Fithowis* x. d." Acts Ja. I. 1424. c. 24. edit. 1566. *Fithawe*, Skene.

E. *fitchew*, *fitchat*. Belg. *vitche*, Fr. *fissau*, Sw. *fiskatta*, id. Gael. *fadchait* signifies a wild cat. Report Comm. Highland Soc. App. p. 198. N. V. FOWMARTE.

FYVESUM, *adj.* Five together, or in company. V. he termination SUM.

FIXFAX, *s.* The tendon of the neck of cattle or sheep, S. A. Bor. *paxwax*, Norfolk; Gl. Grose.

Belg. *pees*, Germ. *flachs*, a tendon or sinew.

FIXFAX, *s.* "Hurry, the middle of any business." Gl. Ross.

Now by this time, poor Nory's mair nor fain
The truth of Bydby's unco tale to ken;
And just at Lindy's door came slipping in,
When they are in the *fixfax* of their din.
Ross's Helenore, p. 82.

This is probably formed, as a duplicated term, from Su.G. *fiks*, Germ. Su.G. *fix*, promptus, alacer, denoting a state of action or bustle, from *fik-a*, cita-to cursu ferri; whence *fikt* studium. Perhaps, it is merely *Fikefacks*, q. v. somewhat varied in sense and pronunciation.

To FIZZ, *v. n.* To make a hissing noise; as hot iron when put into water, or, as a bottle of brisk beer when the cork is drawn, S.

O rare! to see thee *fizz* and freath
I' th' lugget caup.
Burns, iii. 15.

Isl. *fys-a*, flare, efflare, sufflare; *fys*, flatus. May we not view as cognate terms, Gr. φυσ-αω, φυσσ-αω, sufflo, inflo; and φυσ-ιαω, anhelo, inflo?

FIZZ, FIZE, *s.* A hissing noise, like that made by gunpowder, in a loose state, when it is set fire to, S. V. CUTTIE, *s.*

To FIZZ, or FIZZ *about*, *v. n.* 1. To make a great ado, to be in a bustling state, S.

2. To be in a rage, S. The transition is natural; as when one is thrown into a tumultuous state, one is easily irritated.

Isl. *fys-a*, to instigate, instigare, calcar addere; A. S. *fys-an*, festinare; also, fugare; Su.G. *foes-a*, agitare; *fys-a*, properare; Alem. *fuas-an*, id. Ihre views Isl. *pias-a*, niti, *pias*, nisus, nixus, as also allied. The origin seems to be Su.G. *fus*, citus, promtus.

FIZZ, *s.* 1. A great bustle about any thing, S.

2. A rage, heat of temper, S.

Su.G. *fias* conveys precisely the same idea with *fizz* in sense 1. Discursus, qualis esse solet, dum magni hospites adveniunt, unde dicitur, *goera fiaes af en*, multo apparatu aliquem accipere, aut etiam cuipiam quoquo modo blandiri, quod etiam *fiaesa* dicitur uno vocabulo. Ihre, vo. *Fiaes*.

Fizz is undoubtedly the same with E. *fuss*, which Johns. calls "a low cant word." After what we have seen as to both *v.* and *s.*, the propriety of this description is submitted to the reader.

FLA, *s.* A flea.

Lang eir me thocht yow had nouther force nor micht,
Curage nor will for to haue greiuit a *fla*.
Palice of Honour, iii. 74. A. S. *fla*, id.

FLACKIE, *s.* A kind of truss, resembling a saddle-cloth, made of meadow straw; used for preserving a horse's back from being hurt by the *cassie* or *creel*, which he bears, Orkney.

From Su.G. *flack*, flat, plain; or *flik*, a lappet, Isl. *flaeksa*, a cloak. This is called a *flet*, Caithn.

To FLAF, FLAFF, *v. n.* 1. To flap, S.

Thus vengeabil wraik in sic forme changit thus,
Euin in the face and visage of Turnus
Can fle, and *flaf*, and made him for to growe,
Scho soundis so with mony hiss and how.
Doug. Virgil, 444. 21.

Then doubt ye not a thousand *flaffing* flags,
Nor horrible cries of hideous heathen hags.
Hudson's Judith, p. 28. V. TARGET.

2. To flutter.

Pallas him keppit sic wise on his brand,
That all the blade vp to the hilt and hand
Amyd his *flaffand* lungis hid has he.
Doug. Virgil, 329. 53.

Teut. *flabbe*, muscarium, a fly-flap. As this word originally denotes any thing loose, flaccid, or pendulous, perhaps Isl. *flipa*, labrum vulneris pendulum, is a cognate term.

To FLAFFER, *v. n.* To flutter, S. B.

FLAG, *s.* A piece of green sward, cast with a spade, S. synon. *fail*, q. v. A large sod, put at the back of the fire, is called a *flag*; Border.

Ray says that in Norfolk the green turf pared off from the surface of the earth for burning, goes by this name.

Dan. *flag-er*, Teut. *vlaegh-en*, deglubere, whence probably *vlack*, superficies. But Isl. *flag-a* has still more propinquity; exscindere glebam; *flag*, locus ubi gleba terrae fuit descissa; G. Andr. p. 72. He derives it from *flaa*, deglubere.

FLAG, *s.* A squall, a blast of wind, or of wind and rain.

The sey thus trublit, and the tempest furth sent
Felt Neptune———
Lukand about, behaldis the se ouer all
Eneas nauy shatterit, fer in sounder;
With fludis ouer set the Troianis, at and under

By *flaggis* and rane, did from the heuin discend.
Doug. Virgil, 17. 9.

Sibb., justly rejecting the conjectures of Rudd., has referred to Teut. *vlaeghe*, procella, tempestas. It also signifies, repentina et praeceps pluvia; Kilian. We may add Sw. *flage*, flatus, *flaegta*, vento agitari; Verel. Shaw renders Gael. *flaiche*, "a sudden blast or gust of wind." Not finding any similar word in C. B. or in Ir. except *fliuch*, wet, and *fliuch-am*, to wet, I suspect that this has been borrowed from the Goth.

FLAG, *s.* A flash of lightning.

Dym skyis oft furth warpit fereful leuin,
Flaggis of fyre, and mony felloun flaw,
Scharp soppis of sleit, and of the snyppand snaw.
Doug. Virgil, 200. 54.

Rudd. and Sibb. both appear to view this as the same with the last word. The Belg. phrase, *een donder vlaag*, a storm of thunder, would seem to support this idea. But I consider it as different, finding that Teut. *vlack-en* signifies, to flash as lightning, spargere flammas, vibrare instar flammae, coruscare; Belg. *vleug*, a blaze, a flash.

FLAGGIS, *s. pl.* "Flanks," Lord Hailes.

Sic fartingaillis on *flaggis* als fatt as quhailis,
Fattit lyk fulis with hattis that littil availis.
Dunbar, Bannatyne Poems, p. 44. st. 15.

Fancy might trace a connexion with Gr. λαγων, Aeolice φλαγων, ilia. But as there is no other instance of *flag* being used in this sense, and nothing to support it in any kindred language, it may probably be viewed as a designation for the wearers, respecting their unweildy size; Isl. *flagd*, faemina gigantea.

FLAYIS.

Men hard noucht bot granys, and dyntis
That *flew* fyr, as men *flayis* on flyntis.
Barbour, xiii. 36. Pink. edit.

Mr Pink. renders *flayis*, flies. But *slew* and *slayis* are the words in MS. V. SLAY, *v.*

FLAIK, FLAKE, FLATE, *s.* 1. A hurdle.

With erd and stayne thai fillit dykis fast;
Flaikis thai laid on temyr lang and wicht;
A rowme passage to the wallis thaim dycht.
Wallace, vii. 984. MS.

"It had na out passage, bot at ane part quhilk was maid be thaym with *flaikis* scherettis and treis." Bellend. Cron. Fol. 38. b.

Sum of Eneas feris besely
Flatis to plet thaym preissis by and by,
And of smal wikkeris for to beild vp ane bere.
Doug. Virgil, 362. 5.

2. In pl. it is used to denote temporary folds or pens, *sheep-flakes*.

They have been thus denominated, because properly made of rods wattled together, so as to resemble hurdles, S. although also sometimes made of spars.

"In our awin countrie here, when our shepheards flit their flockis, they flit their *flaikis*." Bruce's Eleven Serm. H. 5. a.

"There are some cart and cartwheel wrights, with some carpenters for making *flakes* or paling for folding cattle in Summer, and inclosing fields." P. Dallas, Elgin, Statist. Acc. iv. 109.

Fris. *vlaeck*, synon. with *horde*, Teut. *vlechte*, crates, gerrae; Su.G. *flake*, Isl. *fleke*, *flack*, id. "For those who defend castles, it is proper, *at giora fleka mek storum eik-vondum*, crates viminibus quercinis contextas, to make flakes with *eikwands*." Specul. Regal. p. 415. 416. O. E. *fleak*. Ihre derives the term from Su.G. *flaet-a*, nectere, because hurdles are plaited. Teut. *vlechte*, from *vlecht-en*, nectere, contexere, more clearly illustrates the connexion; especially as Doug. uses not only *flake*, but *flate*. The origin of the term is nearly expressed both by Virg. and by his translator. Crates —texunt. *Flatis* to *plet*.

In O. E. *fleke* occurs as a *v.*, signifying to bend, to bow, Gl. Hearne; or rather to cover with hurdles.

Botes he toke & barges, the sides togidere knytte,—
Thei *fleked* tham ouerthuert, justely forto ligge,
Ouer the water smerte was so ordeynd a brigge.
R. Brunne, p. 241.

FLAIN, FLANE, *s.* An arrow.

Into the chace oft wald scho turne agane,
And fleand with hir bow schute mony ane *flane*.
Doug. Virgil, 387. 52.
——The ganyeis and the *flanys* flew.
Ibid. 301. 48.

A. S. *flane*, sagitta, *flaene*, framea, hasta; Isl. *fleinn*, hasta, aculeus. A. S. *fla* also signifies an arrow, a dart.

FLAIR, *s.* The skate, a fish.

"Raia levis, the Skate or *Flair*." Sibb. Fife, p. 119.

To FLAIRY, *v. a.* To cajole, to flatter. V. FLARE, *v.*

FLAYT, *pret.* Scolded. V. FLYTE, *v.*

To FLAM, *v. n.* To fly out and in; used with respect to any cutaneous eruption, when inconstant as to its appearance, S. B. V. FLEM.

To FLAME, FLAMM, *v. a.* Not, as Mr Pink. supposes, to singe; but to baste roasted meat, while it is before the fire, by dripping butter on it, S.

Scho thrangis on fat capouns on the speit;—
And bade hir madin, in all haste scho may,
To *flame*, and turne, and rost thame tendyrlie.
Dunbar, Maitland Poems, p. 70.

It occurs in a coarse, but emphatic Prov.

"Every man *flammis* the fat sow's arse." i. e. "They will be sure to get most gifts that least want them;" Kelly, p. 93.

Fr. *flamb-er*, id., a secondary sense of the *v.* signifying to flame, as this operation makes the meat to blaze. V. Dict. Trev.

FLAN, FLANN, *s.* A sudden blast, a gust of wind, S. This term is generally applied to those gusts which come from the land; especially from high grounds in the vicinity of the sea, or from a defile between them.

"Also tho' the wind be not so strong, there will come *flanns* and blasts off the land, as to their swiftness and surprisal something like to hurricanes, which beating with a great impetus or force upon

their sails, overturns the boat, and in a moment hurries them into eternity. By such a *flan* the Laird of Munas, a Gentleman in this country, is said to have perished the former year 1699, when within sight of his own house." Brand's Descr. Shetland, p. 81.

Isl. *flan-a.* V. next word. *Flennings drifa*, nimbus nivium. V. Flaw.

FLANE, *s.* An arrow. V. Flain.

To FLANTER, 1. To waver, to be in some degree delirious; used concerning persons under affliction, when the bodily disease affects the mind, Ang.

2. To waver, to flinch, to faulter in evidence or narration; as when one seems disposed to equivocate or prevaricate. Ang.

Isl. *flan-a*, to be carried away with precipitation, praeceps feror, incertus ruo; *flan*, praecipitantia in eundo; *flane*, erroneus, importunus et praeceps fatuus. G. Andr. p. 72.

To FLARE, *v. a.* To cajole, to coax, Loth.; *flairy*, Fife, id.

Isl. *flaar*, crafty, *flaerd*, guile, *flarad-r*, false; *flar-a*, to deceive; Su.G. *flaerd*, guile, A. S. *flaerd*, nugae.

Flare, *s.* Flattering language, Loth. V. the *v.*

FLASH, *s.* A depository for timber; a term used in Leith.

Kilian gives *vlaesch* as an O. Teut. word synon. with *bosch*, a wood, a grove, a forest. This term, imported by mariners, may have been metaph. transferred to the place where timber was erected; from its quantity, q. a factitious wood.

To FLAST, *v. n.* To boast, to gasconade, S.

This may be allied to Su.G. *flaes-a*, anhelare, synon. with *blaes-a*; as *blaw* and *blast* are used in the same metaph. sense, S. or Isl. *flas-a*, praeceps feror, a frequentative from *flan-a*, id. *flas*, praecipitantia.

To FLAT, *v. a.* To flatter.

Quhat slicht dissait quentlie to *flat* and fene?
Doug. Virgil, 98. 2.

This may be referred to Fr. *flat-er*, id.; but perhaps rather to Teut. *vlaed-en*, id. or Su.G. Isl. *flat*, subdolus. *Att tala fagurt oy theinkia flatt*, belle loqui, sed subdole cogitare. V. Ihre, vo. *Flat, flaeder.*

FLAT, *s.* A field. This is used in a sense somewhat different from the E. word.

—— The fire be felloun wyndis blast,
Is driuen amyd the *flat* of cornes rank.
Doug. Virgil, 49. 16.

Or how feil echeris of corn thick growing,
— In ane yallow corne *flattis* of *Lyde*.
Ibid. 234. 27.

This may be merely from Su.G. *flat*, planus.

FLAT, *s.* Floor of a house. V. Flet.

To FLATCH, *v. a.* To lay over, to fold down; a term used by mechanics, Loth.

Su.G. *flat*, planus, or *flact-a*, Germ. *flecht-en*, nectere.

FLATE, *s.* A hurdle. V. Flaik.

FLATLYNYS, Flatlings, *adv.* Flat.

And he doune to the erd gan ga
All *flatlynys*, for him faillyt mycht.
Barbour, xii. 59. MS.

Howbeit thay fall doun *flatlingis* on the flure,
Thay haue no streuth thair selfe to rais agane.
Lyndsay's Warkis, 1592. p. 72.

FLAUCHT, Flauchter, Flauchin, *s.* A flake; as *a flaucht of snaw*, a flake of snow, Ang.; *snow-flags*, flakes of snow, A. Bor.

Johnson derives *flake* from Lat. *floccus*. But Teut. *vlocke*, a flock or lock, would have been a preferable etymon; whence *vlock-en*, ningere, synon. with *sneeuw-en*. Our terms are more closely allied to Isl. *flak*, tomus, dissectum, Su.G. *flage*, a fragment, a part broken off from the rest; *snoeflage*, a flake of snow. This Ihre derives from *flaeck-a* dividere, partiri, which he views as allied to Heb. *palach*, dividit.

FLAUCHT, Flaught, *s.* A handful, S. B.

A mournful ditty to hersell she sung,
In *flaughts* roove out her hair, her hands she wrung.
Ross's Helenore, p. 55.

He's sent to you what ye lo'ed maist,
A *flaught* o' his yellow hair.
Jamieson's Popular Ball. i. 20.

Sibb. views this as a corr. of *claught* from *claw*. But it seems to be merely the preceding word; used in a secondary sense.

FLAUCHT *of land*, a piece of ground, a croft, Ang.

This may be allied to the Su.G. phrase, *ett flackt land*, planities; or rather of the same origin with *Flaucht*, 1. q. something spread out.

FLAUCHTBRED, *adv.* 1. At full length, S.; *braidflaucht*, synon.

Lindy bangs up, and flang his snood awa',
And i' the haste of running catcht a fa',
Flaught-bred upon his face, and there he lay.
Ross's Helenore, p. 14.

2. With great eagerness, S.

Lindy looks also butt, and Nory spies,
And O my Nory, here's my Nory, cries.
Flaught-bred upon her, butt the house he sprang,
And frae her mother's oxter fiercelings wrang.
Ross's Helenore, p. 82.

Sibb. views this as "perhaps the same with *belly-flaught*, stretched flat on the ground." But this is not the proper sense of *belly-flaught*. *Flaught-bred* seems literally to signify, spread out in breadth, fully spread, as a hawk darts on its prey. The Su.G. phrase *en flaeckt oern*, may throw light on it, "a spread eagle," the arms of the Emperor of Germany; from *flaeck-a* findere, partiri. It may simply mean, spread out like a flock of wool, or flake of snow. V. Flaucht.

To FLAUCHTER, *v. a.* To pare turf from the ground." Shirr. Gl. S. B.

Dan. *flag-er*, deglubere; the earth being as it were *flayed*. V. Flag, 1.

Flauchter-fail, *s.* "A long turf cut with a flauchter spade," Sibb. S.

Flauchter-spade, *s.* A long two handed instrument for casting turfs, S. V. the *v.*

"The turf is produced by setting fire to the grass and heath about the month of June, and then raising the surface with what is called a *flauchter-spade*." P. Killearn, Stirling, Statist. Acc. xvi. 120.

FLAW, *s.* 1. A blast of wind.

Dym skyis oft furth warpit fereful leuin,
Flaggis of fyre, and mony felloun *flaw*.
Doug. Virgil, 200. 54.

2. It is applied to a storm of snow, Ang.

"The falls of snow, which generally happen in March all over Great Britain, is [are] in this neighbourhood called St. Causnan's *Flaw*." P. Dunnichen, Forfars. Statist. Acc. i. 422.

3. A sudden flash of fire.

Sternys in the ayre fleand
Wes sene, as *flawys* of fyre brynnand.
Wyntown, vi. 1. 78.

Hir ryal tressis inflambit euil at eis,
Hir crownell picht with mony precius stane,
Infirit all of birnand *flawis* schane.
Doug. Virgil, 207. 17.

4. Rage, passion; used metaph. Ang.

Rudd. derives it from Lat. *flatus*. But it is perhaps allied to Isl. *fla*, mephitis; or may be originally the same with *Flag*, 2. q. v. It was used in E. in the first sense, but is marked by Johnson as obsolete.

To FLAW, *v. n.* "To lie or fib," Gl. Ramsay.

That makes me blyth indeed!—but dinna *flaw*,
Tell o'er your news again, and swear till't a'.
Ramsay's Poems, ii. 89.

FLAW, *pret.* Flew, did flee.

—— Dewy Iris throw the heuyn
With hir saffroun wingis *flaw* full euin.
Doug. Virgil, 124. 44.

A. S. *fleah*, volavit, from *fleog-an*.

FLAW. *Fiery Flaw*, the name given to the Sting Ray, Raia Pastinaca, Linn.

Pastinaca Marina, the *Fire* or *Fiery Flaw*. Sibb. Scot. p. 23. This is the *Fire Flaire* of Ray. V. Penn. Zool. p. 71.

FLAW PEAT. "The word *Flaw* is of Saxon origin, and applied to that sort of peat which is most remarkably soft, light, and spongy. It is often, though erroneously, pronounced *flow-peat*, or *flow-moss*.—It often forms a stratum from 4 to 8 feet deep, is generally of a brown or reddish colour, and affords but a weak fuel that burns to light white ashes." Dr Walker's Prize Essay, Highl. Soc. S. ii. 9. 10.

If of A. S. origin, I have never perceived the radical word. But indeed there is good evidence that the origin is different, and *flow* is the true pronunciation. V. Flew.

FLAWKERTIS, *s. pl.* Boots, greaves, or armour for the legs.

Sum stele hawbrekis forgis furth of plate,
Birnyst *flawkertis* and leg harnes fute hate.
Doug. Virgil, 230. 25.

I have observed no word resembling this, unless we should reckon Isl. *flæck-iast*, to surround, to environ, worthy to be mentioned.

FLAWMAND, *part. pr.*

Baueris rycht fayrly *flawmand*,
And penselys to the wynd wawand,
Swa fele thar war off ser quentiss,
That it war gret slycht to diuise.
Barbour, xi. 192. MS.

Mr Pink. renders it *flaming*. But the sense seems to require that it should signify, flying, or displayed; q. from A. S. *flueme*, *fleme*, flight, *flema*, a fugitive. V. Flam, *v.*; or Fr. *flamme*, a pendant, a streamer. But the origin is uncertain.

FLEASOCKS, *s. pl.* The shavings of wood.

FLECH, (gutt.) *s.* A flea, S. B.

A. S. *fleah*, Teut. *floh*, Alem. *vloh*, id. This like *flee*, E. *fly*, is derived from the verb signifying to fly.

FLECHYNG, *s.* Flattery. V. Fleicking.

FLEDGEAR, *s.* One who makes arrows.

"It is decreeted and ordained,—that there be a bower," bowmaker, "and a *fledgear* in ilk head town of the schire." Acts Ja. II. 1457. c. 65. Murray; *flegear*, edit. 1566. c. 70.

Germ. *flitsch*, *flitz*, Belg. *flits*, Ital. *flizza*. Fr. *fleche*, an arrow. *Fleschier*, the Fr. derivative denotes an archer. L. B. *flecharius*, *flecherius*, *flechiarius*, sagittarius vel qui facit sagittas; Du Cange. E. *fletcher* is used with more latitude than its origin admits; "a manufacturer of bows and arrows;" Johnson.

FLEED, *s.* A head-ridge on which the plough is turned, Aberd.

Teut. *vlied-en*, terga vertere?

FLEE, *s.* A fly, S.

"Yee continuallie flit from one temptation to another, whereon yee feede like a *flee* happing from scab to scab." Z. Boyd's Last Battell, p. 277.

Belg. *vliege*, from *vlieg-en* to fly, as A. S. *fleoge*, from *fleog-an*, id.

FLEEGERIE, Feegarie, *s.* 1. A whim; nearly of the same meaning with E. *vagary*, of which it is probably a corruption, S.

2. In pl. toys, gewgaws, S.

Ah! shou'd a new gown, or a Flander's lace head,
Or yet a wee coatie, tho' never sae fine.
Gar thee grow forgetfu'?—
Rouze up thy reason, my beautifu' Annie,
And dinna prefer your *fleegeries* to me.
Ramsay's Poems, ii. 258.

To FLEG, *v. a.* To affright, to terrify, S.

Appear in likness of a priest;
No like a deel, in shape of blast,
With gaping chafts to *fleg* us a'.
Ramsay's Poems, ii. 529.

To Fleg, *v. n.* To be afraid, to take fright, S. B.

This might seem allied to Isl. *fleyg-a*, incitare, Verel. Ind. or *fleig-ia*, praecipitare, mittere, G. Andr. As, however, A. S. *flæ-on* signifies *fugare*, as well as *volare*, it may be merely *fleog-an* or Isl. *fliug-a*, Teut. *vliegh-en* volare, used transitively. It would seem, indeed, that *fleg* and *fley*, in all their senses, are to be viewed as merely these verbs which originally denote the flight of birds, used obliquely.

Fleg, *s.* A fright, S. B; allied to Isl. *myrkva-flog*, afraid of darkness.

—— Or has some bogle-bo,
Glowrin frae 'mang auld waws, gi'en ye a *fleg*?
Ramsay's Poems, ii. 4.

For they had gi'en him sik a *fleg*,

He look'd as he'd been doited.
Poems in the Buchan Dialect, p. 8.

To FLEG, *v. n.* To fly from place to place, to flutter, Dumfr. A. S. *fleog-an*, Isl. *fliug-a*, volare.

FLEG, *s.* Apparently, a stroke.
— When he saw the traitor knight was near,
— At full speed to claw his noddle flew;
Syn at the lown a fearfull *fleg* let flee,
That from his rumple shear'd away his thigh.
Hamilton's Wallace, p. 45.

FLEGGAR, *s.* One who talks loosely, who magnifies in narration, who overleaps the bounds of truth, Loth.

Can this have any relation to Su.G. *flick-a*, Germ. *flick-en*, to patch, whence *skoflickare*, a cobbler; as in S. *cobbler* is metaph. used in the same sense with *fleggar*; and one who fabricates stories, is said to *cobble*? Or is it q. *flyer*, one who flies beyond the truth? V. *Fleg*, to fly.

To FLEY, FLEE, *v. a.* 1. To frighten, to terrify, S. *Fleyit*, *fleid*, part. pa.
Ceis not for to perrubil all and sum,
And with thy felloun dreddour thame to *fley*.
Doug. Virgil, 376. 54.
Thai war sa felly *fleyit* thar,
That I trow Schyr Richard off Clar
Sall haiff na will to fayne hys mycht,
In bataill na in forss to fycht.
Barbour, xvi. 217. MS.
And he the Dewil wes, that hym gat,
And bad hyr noucht *fleyd* to be of that.
Wyntown, vi. 18. 82.
The eldest, Adam, might no man him *flee*.
So stout, tho' aged but eighteen was he.
Hamilton's Wallace, p. 40.
They are but rackless, yung and rasche,
Suppose they think us *fleid*.
Cherrie and Slae, st. 43.

"This being done, the Lords were delivered, and come a-land again, that were pledges, who were right *fleed*; and shew the Prince and the council, that if they had holden Captain Wood any longer, they had been both hanged." Pitscottie, p. 94.

Isl. *fael-a* is used in this sense, terreo.

2. To put to flight, to *fley* or *flee away*, S.
In this sense *fle* is used, O. E.
Folk inouh redy was gadred, to the cite
Thei went egrely, & did tho kynges *fle*.
R. Brunne, p. 39.

To FLEY, FLY, *v. n.* To take fright, S. B.
Nory, poor 'oman, had some farder gane,
For Lindy *fly'd*, and standing was her lane.
Ross's Helenore, p. 23.

FLEY.
And fele that now of war ar *fley*
Intill the lang trew sall dey.
Barbour, xix. 179.

I had conjectured that this must be an error for *sley*, sly, experienced, and find that it is *sley* in MS.

To FLEICH, FLEITCH, *v. a.* To flatter, to cajole; properly, to endeavour to gain one's point by soothing speeches, by words or actions expressive of great affection, S. *flatch*, id. A. Bor.
But he with fals wordis *flechand*,
Was with his twa sonnys cummand.
Barbour, v. 619. MS.
Except yee mend, I will not *fleich*,
Yee sall end all mischeuouslie.
Spec. Godly Ball. p. 13.

Rudd. derives it from Fr. *flech-ir*, to soften, to prevail with, to persuade. But this is a forced meaning; as *flech-ir* properly signifies to bend. Our word may be traced in a variety of forms in the Goth. dialects. It is immediately allied to Teut. *flets-en*, adulari, blandiri, assentari, alicui ad gratiam loqui, synon. with *vleyd-en*, of which *flets-en* seems a deriv. *Vleyd-en* appears also in the form of *vley-en*, id. Alem. *fleh-en*, adulari, also, suppliciter invocare; whence *fleari*, adulator, *flehara*, adulatores, *fleham*, blanditiae. Wachter views *vleyden* as the more ancient form. Isl. *fladra*, id. *fleta*, *flete*, adulatrix, a female flatterer; *bolle fledar*, to be overcome by flattery, *fledil*, a flatterer, also one who is inveigled by blandishments; G. Andr. p. 72. This writer views the term as primarily denoting the fawning of a dog. *Fladra*, adulor. Adblandiri more canum, dum mulcent suos heros seu homini gratulantur; *fladr*, adulatio canina. Lex. p. 71. 72. Fr. *flat-er* is evidently from this origin. Thus it appears that E. *flatter* and S. *fleich* are radically the same.

FLEICH, FLEECH, *s.* A piece of flattery.
"Fair fall you, and that's a *fleech*," S. Prov.; "an ironical commendation of them, whose words and actions we approve not." Kelly, p. 105.

FLEICHING, FLECHYNG, *s.* Flattery, S.
—— Part he assoylyd thare,
That til hym mast plesand ware
Be gyftis, or be othir thyngis,
As qweyntis, slychtis, or *flechyngis*.
Wyntown, vii. 9. 222.
How Camilla hir fais doun can ding,
And vincust Aunus, for al his fare *fleiching*.
Doug. Virgil, 387. 35. *Rubr.*

FLEICHER, FLECHOUR, FLEITSCHOUR, *s.* A flatterer,
A-mang thame wes fals *flechowris* than,
That sayd, thare was na lyvand man,
That Edmund wald, fra he ware dede,
Prefere til Knowt in-til hys stede.
Wyntown, vi. 17. 77.
And, gif I dar the treuth declair,
And nane me *fleitschour* call,
I can to him find a compair,
And till his barnis all.
Maitland Poems, p. 252.

Teut. *fletser*, adulator. V. the *v.*

FLEYD, *part. pa.* Affrighted. V. FLEY, 1.

FLEYG, *s.* Flight.
"The nobyllis that war conspirit aganis hym beand aduertist of his *fleig*, followit on him sa scharply, that he was finaly comprehendit and slane." Bellend. Cron. B. v. c. 5.
Teut. *vliegh-en*, to flee.

FLEYITNES, *s.* Fear, affright.

"The herrons gaif an vyild skrech as the kyl hed bene in fyir, quhilk gart the quhapis for *fleyitnes* fle far fra hame." Compl. S. p. 60. V. FLEY, *v.*

FLEYNE, *Vnto fleyne.*

Glade is the ground the tendir flurist grene,—
The wery huntar to fynd his happy pray,
The falconere rich ryuir vnto fleyne.
Doug. Virgil, 125. 10.

This seems to signify, *on flight*. V. *Ryuir*.

To FLEIP, *v. a.* To turn inside out. V. FLYPE.

To FLEYR, or FLEYR *up*, *v. n.* To distort the countenance, to make wry faces; also, to whimper, Ang. *To fleir and greit*, to whimper and cry.

After they gat him then they bound him,
And brought him headlong up the street;
Falset began to *fleir and greit*:
But ere the Judges were aware,
They haltered him baith head and feet,
And harld him hard into the barr.
Truth's Travels, Pennecuik's Poems, 1715. p. 100.

Isl. *flyre* has a sense directly contrary, saepius rideo, G. Andr., possibly from a similar reason, the contraction of the muscles of the face, which this term especially expresses. The word may be from Fr. *pleur-er*, Lat. *plor-are*, to cry, to whine; although few of the terms peculiar to the North have a Lat. or Fr. origin. But most probably it has a common origin with Su.G. *plir-a*, oculis semiclausis videre, as expressive of the contraction of the muscles already mentioned.

To FLEIT, *v. a.* "To flee, to run from," Rudd.

This sey that gois about mony grete land,
Thou beand my gyder, enterit haue I,
And eik the wylsum desert land Massylly,
Quhare the schauld sandis strekis endlang the schore;
Now, at the last, that *fleit* vs euermore,
The forthir coist of Italie haue we caucht.
Doug. Virgil, 164. 39.

This respects the apparent motion of the land, to those who are at sea. Belg. *vlied-en*, to flee.

To FLEIT, FLETE, *v. n.* 1. To flow.

Nor yet thou, Tullius, quhais lippis sweit
In rettorik did intill termis *fleit*.
i. e. "did flow in rhetorical language."
Dunbar, Bannatyne Poems, p. 10. st. 8.

2. To float.

Gif thow desyres into the seis to *fleit*
Of hevinly bliss, than me thy Lady treit.
Vertue and Vyce, Evergreen, i. 40. st. 18.

Leander on a stormy nicht
Diet *fleitand* on the billous gray.
Evergreen, i. 110. st. 6.

Su.G. *flyt-a*, Isl. *fliot-a*, Teut. *vliet-en*, fluere, fluitare; Su.G. *flyt-a*, natare, Isl. *eg fleite*, fluere facio.

Fleit, flett, pret. floated.

The Irland folk than maid tham for the flycht,
On craggis clam, and sum in wattir *flett*.
Wallace, vii. 847. MS.

Part drownit, part to the roche *fleit* or swam.
Palice of Honour, iii.

3. To sail.

Wes nane that euir disport mycht have
Fra steryng, and fra rowyng,
To furthyr thaim off thair *fleting*.
Barbour, iii. 588. MS.

4. To abound,

That glorious garth of euery flouris did *fleit*,
The lustie lilleis, the rosis redolent,
Fresche hailsum frutes indeficient.
Lyndsay's Warkis, 1592, p. 248.

FLEYSUM, *adj.* Frightful, S. V. FLEY, *v.*

To FLEKKER, FLYKER, *v. n.* 1. To flutter, S.

Scho warmyt wattir, and hir serwandis fast.
His body wousche, quhill filth was of hym past:
His hart was wicht, and *flykeryt* to and fro.
Wallace, ii. 267. MS.

2. To quiver, to shiver, to tremble.

I saw that cruell feynd eik thare, but dout,
Thare lymmes rife and eit, as he war wod,—
And the hait flesche vnder his teith *flekkerand*.
Doug. Virgil, 89. 34.

Doug. uses *flychterand* in the same sense. V. FLICHTER. Sibb. views this as the same with *flikker* to flatter. But although they are apparently allied, we may more properly distinguish them, as Ihre does with respect to Su.G. *flekra* adulari, and *fleckra* motitare, with which the *v.* under consideration is closely connected; A. S. *fliccer-iun*, Belg. *vliggher-en*, Germ. *flickern*, id.; E. *flicker*. It is used obliquely in sense 2.

FLECKERIT, *adj.* "Spotted," Pink.

Ferly fair wes the feild, *fleckerit* and faw,
With gold and goulis in greyne,
Shynand scheirly and scheyne.
Gawan and Gol. ii. 13.

This is the only sense the word can properly admit here. But it seems to be used for *fleckit*.

To FLEM, FLEME, *v. a.* To drive away, to banish, to expel.

Allace, in wer quha sall thi helpar be!
Quha sall thé help! quha sall thé now radem!
Allace, quha sall the Saxons fra thé *flem*!
Wallace, xi. 1124.

——We socht this cieté tyll,
As folkis *flemyt* fra thare natyue cuntré.
Doug. Virgil, 212. 53.

It is common in O. E.

Therefor kyng William did *fleme* alle that kynde,
Thar landes fra tham nam, that men mot knowe & fynde. *R. Brunne*, p. 82.

Other *flemd* hem out of Engelond, non byleued nere. *R. Glouc.* p. 315.

A. S. *flym-an*, *ge-flem-an*, fugare; Isl. *flaeme*, extorrem facio, exulare facio, *eg flaemest*, exulo. *Flaemingr*, A. S. *flyma*, *flema*, an exile, an outlaw, "whereof (saith Lawrence Noel) the *Flemings* are named; by reason that their country being wild and strong, was a fit receptacle for outlaws, and so was first inhabited." The land, he adds, is called by themselves *Flander-land*, q. *Fleondra-land*, that is, the land of runaways. V. Somner, vo. *Flyma*. *Flemere*, a banisher, Chaucer.

FLEMENS-FIRTH, *s.* An asylum for outlaws.

And ill beseems your rank and birth

To make your towers a *flemens-firth*,
We claim from thee William of Deloraine,
That he may suffer march-treason pain.
Lay of the Last Minstrel, c. iv. 21. V. Flem.

FLENCH, Barbour, vii. 21. Read as in MS. *sleuth*, q. v.

FLENCH-GUT, *s.* The blubber of a whale laid out in long slices, before being put into casks, S. Su.G. *flank-a* to slice, to cut into flat pieces, Wideg. Su.G. *flank*, portio grandior, segmentum; *flenga*, frustum. Isl. *flicke*, id. Ihre views E. *flitch* as allied; as, *a flitch of bacon*.

To FLEND, *v. n.*

Had ye it intill a quiet place,
Ye wald not *wane* to *flend*.
Lyndsay, S. P. R. ii. 90.

Apparently, "think of fleeing."

FLENDRIS, Flenders, Flinders, *s. pl.* Splinters, broken pieces.

Smate with sic fard, the airis in *flendris lap*.
Doug. Virgil, 134. 27.

This vntrew temperit blayd and fikill brand,
That forgyt was bot with ane mortal hand,
In *flendris* flew, and at the first clap
As brukyll yse in litle pecis lap.
Ibid. 438. 52.

The bow in *flenders* flew.
Chr. Kirk, st. 9.

The next chain'd door that they cam at,
They garr'd it a' to *flinders* flee.
Minstrelsy Border, i. 178.

The tough ash speir, so stout and true,
Into a thousand *flinders* flew.
Lay of the last Minstrel, c. iii. 6.

Rudd. says, "f. a F. *fendre*, Lat. *findere*; q. *findulae*." According to Callander, the true origin is Goth. *flinga*, which Ihre explains frustum, utpote quod percutiendo rumpitur; or, a fragment, as being broken off in consequence of a stroke, from *flenga*, percutere; Isl. *isflingar*, pieces of broken ice. But neither of these writers has discovered the true etymon. Our word is undoubtedly the same with Belg. *flenters*, splinters, fragments, tatters. To this source may the E. word also be traced, *s* being frequently prefixed in the Gothic languages, and *f* and *p* interchanged. Perhaps the Belg. word is allied to Isl. *flenne*, *flentue*, distraho, divarico; G. Andr. p. 75.

FLEQURE, Fleure, Fleware, Flewer, Fleowre, *s.* Flavour; generally in a bad sense.

——His lang berde and hare
—Scaldit thus ane strang *fleoure* did cast.
Doug. Virgil, 419. 22.

Thar voce also was vgsum for to here,
With sa corrupit *fleure*, nane mycht byde nere.
Ibid. 75. 20. *Fleware*, 2. 7. 39.

Of filth sic *flewer* strak till his hart,
That he behowit for till depart.
Lyndsay's Warkis, 1592. p. 309.

Of that rute the kynd *flewoure*,
As flouris havand that saweure,
He had, and held.— *Wyntown*, ix. 26. 107.

Fleure is generally used in a bad sense. "*Fleuré* —a stinking smell;" Rudd. vo. *Odoure*.

From Fr. *flair*, odor, whence E. *flavour*, Rudd. Armor. *fler*, odorat; Isl. *fla*, mephitis. Lye refers to C. B. *fflair*, putor, foetor, Jun. Etym.

FLESCHE, *s.* Fleece.

Quhen that I go to the kirk, cled in cairweeds,
As fox in ane lambis *flesche* feinye I my cheir.
Dunbar, Maitland Poems, p. 60.

A. S. *fleos*, *flys*, Belg. *vlies*, id.

FLET, *pret. v.* V. Flyt, to scold.

FLET, *adj.* "Prosaic," Gl. Compl.

"Sum vas *in prose*, & sum vas in verse: sum var storeis, and sum var *flet* taylis." Compl. S. p. 98.

FLET, Fletт, *s.* 1. A house, or place of residence, in general.

This sense seems retained in an expression used to denote poverty. It is said, that one *has neither fire nor flett*, Ang. Perhaps, *sitten in the flete*, is equivalent to *kept the house*.

But we have e'en seen *shargars* gather strength,
That seven years have *sitten in the flet*,
And yet have bangsters on their boddom set.
Ross's Helenore, p. 89.

A. S. *flett* denotes, not merely a parlour, but a house, a dwelling, a fixed residence; Su.G. *flet*, Isl. *flaet*, *flet*, id.; also, the area of a house.

2. The inward part of a house, as opposed to the outward; the principal part, *the benhouse*, synon.

"Bot his maried wife induring her lifetime, sa lang as she remanes widow, sall possesse the inwarde parte of the house, called *the flett*." Burrow Lawes, c. 25. § 2.

"A fair fire makes a room *flet*." Ferguson's S. Prov. "because it makes people sit at a distance;" Kelly, p. 24. He erroneously writes *slett*, rendering it "fireside."

—The Folis fend in the *flet*,
And monye mowis at mete
On the fluir maid. *Houlate*, iii. 15.

Mr Pink. leaves the word for explanation. Instead of *fend* read *fond*, as in MS. The meaning is; the two fools, formerly mentioned, after their sport at the expence of the bard, entered into the interior part of the house, or rather, farther within the *hie halle*, to afford diversion to the Lords while at table.

3. The word now generally denotes one floor or story of a house; most commonly written *flat*, S. Thus we say, The *first flat*, the *second flat*, &c.

"To be sold —— That house in Hill Street, being No. 11. consisting of four *flats*. The under *floor* consists of parlour," &c. Edin. Evening Courant, Dec. 19. 1803.

FLET, *s.* A matt of plated straw, shaped like a saddle-cloth, for preserving a horse's back from being injured by his load, Caithn. synon. *flackie*, Orkn.

"They carry their victual in straw creels called cassies,—and fixed over straw *flets*, on the horses

backs with a clubber and straw ropes." P. Wick, Caithn. Statist. Acc. x. 23.

FLET, *s.* A saucer, S.

Isl. *fleda* and *fleda bolle* are used in a similar sense; Vascula nullius fere profunditatis; G. Andr. p. 72.

FLET, *pret.* Floated. V. FLEIT.

FLETE, *s.* "Product," Rudd.

So thyk the plantis sprang in euery pete,
The feildis ferlyis of thare fructuous *flete*.
Doug. Virgil, 400. 30.

Belg. *vliet-en*, abundare. But this seems only a metaph. use of the *v.* as signifying to *flow*. Thus *flete* here properly means, the abundance covering the earth, like water in motion. In various languages, indeed, the same metaph. occurs. Lat. *superfluere*, *abundare*, Su.G. *oefwerfloeda*, Germ. *uberflussen*, E. *overflow*, Teut. *vlieten*, all convey the same idea, borrowed from a flood of water.

To FLETHER, *v. a.* "To decoy by fair words; *flethrin*, flattering"; Gl. Burns.

Expect na, Sir, in this narration,
A fleechin, *flethrin*, dedication,
To roose you up, an' ca' you guid.——
Burns, iii. 221.

This is radically the same with E. *flutter*, and *Fludder*, 1. q. v.

FLEUME, FEUME, *s.* Phlegm.

"I sau brume, that prouokis ane person to vome ald *feume*.—I saw ysope, that is gude to purge congelie *fleume* of the lychtnis," Compl. S. p. 104. Written also *feulme*, ibid. Teut. *fluyme*.

To FLEURIS, *v. n.* To blossom, to flourish.

The feildis grene, and *flurist* meidis
Wer spulyeit of thair plesand wedis.
Lyndsay's Warkis, p. 43. 1592.

Fr. *fleur-ir*, id.

FLEURISE, FLUREISE, *s.* Blossom, flourish, S.

"The borial blastis of the thre borouing dais of marche hed chaissit the fragrant *flureise* of euyrie frute tree far athourt the feildis." Compl. S. p. 58.

"As the tree is first seene in the budde, and then in the *flourish*, and after in the frute, so must the life of man bee." Z. Boyd's Last Battell, p. 1101.

FLEWET, FLUET, *s.* "A smart blow," Gl. Rams.

If they and I chance to forgether,
The tane may rue it;
For an they winna had their blether,
They's get a *flewet*.
Hamilton, *Ramsay's Poems*, ii. 336.

"I'll give you a *fluet* on the cheek blade, till the fire flee from your een holes;" S. Prov. Kelly, p. 396.

FLYAME, *s.* Phlegm.

First, for the fever feed in *folly*,
With fasting stomach take oyl-doly,
Mixt with a mouthful of melancholy,
From *flyame* for to defend thee.
Polwart, *Watson's Coll.* iii. 10. V. FLEUME.

FLICHEN, *s.* Any thing very small, an atom, Dumfr.

This is perhaps allied to *flauchin*, as a *flake* of snow, If not, to A. S. *floh*, fragmentum, or *Flow*, S. B. an atom, q. v.

To FLICHT, *v. n.* To change, to fluctuate.

This warld evir dois *flicht* and wary,
Fortoun sa fast hir quheill dois cary.
Dunbar, *Bannatyne Poems*, p. 58. st. 2.

In the last stanza of the poem he substitutes *change* for *flight*.

How ever this warld do *change* and vary, &c.

A. S. *flogett-an*, Teut. *vlett-en*, fluctuare. There is an evident affinity between the Goth. and Lat. terms.

To FLICHT, *v. n.*

With sobbing, siching, sorrow, and with site,
Thair conscience thair hartis sa did bite;
To heir thame *flicht*, it was ane cace of cair,
Sa in despite, plungit into dispair.
Lyndsay's Warkis, 1592. p. 235.

Flyte, edit. 1670. It seems to signify, bitter reflection on their fate.

To FLICHTER, FLYCHTER, *v. n.* 1. To flutter, S.

The foule affrayit *flichterit* on hir wingis.
Doug. Virgil, 144. 39.
Ane fellon tryne come *flichtering* his taill,
Fast *flichtren* through the skise.
Burel, *Watson's Coll.* ii. 24.
Amidst this horror, sleep began to steal,
And for a wee her *flightring* breast to heal.
Ross's Helenore, p. 62.

2. To tremble, to quiver, to throb; used obliquely.

Doun duschit the beist dede on the land can ly,
Spreuland and *flychterand* in the dede thrawis.
Doug. Virgil, 143. 51. Tremens, Virg.
My *flichterand* heart, I wate, grew mirry than.
Henrysone, *Evergreen*, *Lyon and Mous*; st. 9.

3. To startle, to alarm, to affright, S. B.

It is transferred to fear, as by means of this one is *fluttered* and put into disorder. V. FLEKKER.

To FLICHTER, FLIGHTER, *v. a.* A prisoner is said to be *flichter'd*, when pinioned, S.

"The magistrates of Edinburgh are appointed, as soon as the body of D. Hackstoun of Rathillet is brought to the Water-gate, to receive him, and mount him on a bare-backed horse, with his face to the horse's tail, and his feet tied beneath his belly, and his hands *flightered* with ropes; that the Executioner, with head covered, and his coat, lead his horse up the street to the Tolbooth, the said Hackstoun being bare-headed." Order of Council, Wodrow, ii. 141.

His legs they loos'd, but *flighter'd* kept his hands.
Ross's Helenore, p. 46.

This may seem to be allied to A. S. *flyhten*, *flyht-clath*, ligatura, binding, or tying together, Somner; Teut. *vlicht-en*, nectere, to bind. But as the *v. flichter* properly denotes the act of moving the wings, alas motitare, it may be used in this peculiar sense, in the same manner as Teut. *vleughel-en*, which primarily signifies to bind the wings of a fowl, or pinion it, is used metaph. for pinioning a prisoner; alas constringere, revincire vel retorquere alicui manus post terga, Kilian; from *vleughel*, a wing, whence also *vlichel-en* and *vlugghel-en* to flutter, to move

the wings, which seem the same with *vleughel-en*, only with a slight difference as to the orthography.

To FLICKER, *v. a.* To coax, to flatter, S.

Sibb. views this as the same with *flekker*, to shake, to flutter, as containing an allusion to the manner in which a bird moves it wings. *Flicer-ian* is indeed the term used Deut. xxxii. 11. *Swa earn his briddas spaenth to flihte. and ofer hig flicerath.* "As an eagle stirreth up her nest, *fluttereth* over her young." And it beautifully expresses the soothing mode employed in this instance by maternal tenderness. But our theme is immediately allied to Isl. Su.G. *fleckra*, adulari, by the use of the same metaph., Ihre observes, according to which the Lat. word, properly respecting the action of a dog, when he fawns on his master by wagging his tail, is used to denote flattery of any kind. *Fleckra*, as signifying motitare, although viewed by Ihre as radically the same with A. S. *flicer-ian*, is applied to the fawning of a dog. *Lopp hunden framfor aat, och fleckrade med sin rumpo;* The dog ran before and fawned with his tail. Tob. ii. 9. Hence *flikert*, adulatio. In Teut. we find a similar phrase, *vleyd-steerten*, blandiri cauda. Perhaps the word is originally from Isl. *flak-a*, pendulum motare; G. Andr. p. 72.

To FLICKER, *v. n.*

—Dorothy wean'd she mith lippen,
And *flicker'd* at Willie again.
Jamieson's Popular Ball. i. 296.

"Grinned," Gl. Perhaps rather, used flirting airs.

To FLYDE, *v. n.* To flutter, Pink., or rather to fly.

Man, thow se for thyself;
And purches thé sum pelf.
Leyd not thy lyfe lyke ane elfe,
That our feild can *flyde*.
Maitland Poems, p. 199.

Teut. *vlied-en*, fugere, aufugere.

FLIEP, *s.* A fool, a silly inactive fellow, Aberd. V. FLUP.

FLYND, *s.* Flint.

The king faris with his folk, our firthis and fellis,
Feill dais or he fand of *flynd* or of fyre.
Gawan and Gol. i. 3.

To FLINDER, *v. n.* To flirt, to run about in a fluttering manner; also applied to cattle, when they break through inclosures, and scamper through the fields, Ang.

It is probably allied to the E. v. *flounder*; or may be a deriv. from Isl. *flan-a*, praeceps feror, incertus ruo. Su.G. *floi-a* is used with respect to the rambling of cattle.

FLINDERS. V. FLENDRIS.

FLINDRIKIN, *s.*

Fiddle-douped, *Flindrikin*, &c.
Watson's Coll. ii. 54.

Perhaps it is the same with *Flandrekin*.

But *Flandrekins* they have no skill
To lead a Scottish force, man;
Their motions do our courage spill,
And put us to a loss, man.
Ritson's S. Songs, ii. 71.

Flindrikin is used as an adj. in the sense of *flirting*, Fife.

The sense being uncertain, the origin must be so too. Perhaps it denotes a restless person, who is still fluttering about, from the v. *flinder*, or Teut. *vleder-en*, volitare; whence the gout is called *vleder-cyn*, because it flies through all the joints. The form of the word, in the last extract, would suggest that it had been originally a term of contempt given to foreign officers, q. natives of *Flanders*.

* To FLING, *v. a.* 1. To baffle, to deceive, in whatever way, S. *Flung*, baffled.

2. To jilt, to renounce as the object of love, S.

Wise heads have lang been kend to curb the tongue;
Had I that maxim kept I'd ne'er been *flung;*
Yet if fair speeches will, I'll win his heart.
Morison's Poems, p. 152.

The latter acceptation, especially, is analogous to one sense of the term in E. *to fling off*, to baffle in the chace. It is strange, that both Skinner and Johns. should derive this from Lat. *fligo*, without once adverting to Su.G. *fleng-a*, tundere, percutere, as at least the intermediate form. For as Isl. *fleig-a* signifies, conjicere, mittere, Ihre views the Su.G. *v.* as formed from it, *n* being used *per epenthesin*. From the similarity of meaning, it appears that the Lat. and Isl. words are radically the same.

FLING, *s.* 1. A disappointment in whatever way, S.

2. A disappointment in love, in consequence of being jilted, S.

3. A fit of ill humour. *To tak the fling*, or *flings*, to become unmanageable; a metaph. borrowed from horses that kick behind.

Perchance his guds ane uthir yeir
Be spent, quhen he is brocht to beir,
Quhen his wyfe *taks the fling*.
Bannatyne Poems, p. 180. st. 8.

Brocht to beir, dead, carried to the grave. Teut. *baer*, *baar*, siguifies not only a bier, but the grave.

For gin we ettle anes to taunt her,
And dinna cawmly thole her banter,
She'll *tak the flings*, verse may grow scanter.
Hamilton, *Ramsay's Poems*, ii. 344.

"Turn sullen, restive, and kick," N.

Taking the fling-strings, is a synon. expression, S.

FLINGIN-TREE, *s.* 1. "A piece of timber hung by way of partition between two horses in a stable," Gl. Burns, S.

2. A flail, S.

The thresher's weary *flingin-tree*,
The lee-lang day had tired me.
Burns, iii. 100.

Properly, I believe, it is only the lower part of the flail that receives this designation.

To FLING, *v. n.* 1. To dance.

"Quhat brute the *Maries* and the rest of the Dawnsers of the court had, the Ballats of that age did witnes, which we for modesties sake omitt; bot this was the comune complaynt of all godly and wyse men, that if thay thocht that suche a court suld long cõtinew, and if they luikit for none uther lyfe to cum, they wald have wischit thair sones and dauchters rather to have bene brocht up with Fidlars and

Daunsars, and to have bein exercisit in *flinging* upoun a flure, and in the rest that thairof followes, then to have bene nurischcd in the cumpany of the godly, and exércised in vertew." Knox's Hist. p. 345.

The term has been thus used probably from *flinging* or throwing the limbs in dancing. Hence *the Highland fling*, a name for one species of movement in which there is much exertion of the limbs.

"We saw the Highlanders,—dancing the *fling* to the music of the bagpipe in the open street." Neill's Tour, p. 1. 2.

I scarcely think that it is from Su.G. *fling-a*, to beat, in reference to the motion of the feet.

To FLIPE, Flype, *v. a.* To pull off any thing, as a stocking, by turning it inside out, S.

Than quhen thai step furth throw the streit,
Thair faldingis flappis about thair feit,
Thair laithlie lyning furthward *flypit*,
Quhilk hes the muk and midding wypit.

Lyndsay's Warkis, 1592. *(on Syde Taillis)* p. 309.

Isl. *flipa*, the pendulous lip of a wound; q. that part which is turned inside out, or hangs over.

Flipe, *s.* A fold, a lap, S. nearly synon. with E. *flap*.

—Those who were their chief commanders—
Were right well mounted of their gear;—
With good blew bonnets on their head;
Which on the one side had a *flipe*,
Adorned with a tobacco pipe.

Cleland's Poems. p. 12.

Hence the phrase *fleip-ey'd*.

"I will sooner see you *sleip-ey'd* [l. *fleip ey'd*], like a French cat;" S. Prov. "a disdainful rejection of an unworthy proposal; spoken by bold maids to the vile offers of young fellows." Kelly, p. 218. Expl. "with the inside out," N.

FLIRDON, *s.*

Your mouth must be mucked while ye be instructed,
Foul *Flirdon*, Wansucked, Tersel of a Tade.

Montgomerie, Watson's Coll. iii. 5.

This, from the connexion, might seem to contain an allusion to one labouring under a diarrhoea; Isl. *flaar*, laxus, patulus. If it means a moral defect, it may be allied to Su.G. *flaerd*, guile; Isl. *flara*, crafty; A. S. *fleard-an*, to err.

To FLYRD, *v. n.*

Sum sings. Sum dances. Sum tell storyis.
Sum lait at ewin brings in the moryis.
Sum *flyrds*. Sum fenyeis: and sum flatters.

Dunbar, Maitland Poems, p. 102.

This is one of the words given as not understood. But a *flyrd*, or a *flyrding thing*, is an empty unsettled person, S. B. It is nearly the same with E. *flirt*; only, I think, applied to both sexes.

A. S. *fleard-ian*, nugari, *fleard*, nugae; Isl. *flara*, *flarad-ur*, vafer. Ihre mentions *flaerd* as the term anciently used in the sense of vanitas, ineptiae; vo. *Flueder*. The *v. to flird* is also used S. as the E. *v. flirt*.

To FLYRE, *v. n.* 1. To gibe, to make sport, S. B. *to fleer*, E.

In come twa *flyrand* fulis with a fond fair,
The tuquheit, and the gukkit gowk, and yede hiddie giddie. *Houlate*, iii. 15.

Isl. *flyr-a*, subridere, saepius ridere; Su.G. *phir-a*, oculis petulanter ludere.

2. To leer, S. E.

He hunkert him down like a clockin hen,
An' *flyret* at me as I wad hae him.

Jamieson's Popular Ball. i. 348.

3. Expl. "to look surly," Ang.

How then he'd stare wi' sour grimace,—
Syne *flyre* like some outlandish race,
At wretched me!

Morison's Poems. p. 96.

FLYRIT, Maitland Poems, p. 49. not understood. V. Fipillis.

FLYROCK, *s.*

Ther is not in this fair a *flyrock*,
That has upon his feit a wyrock,
Knoul taes, or mouls in nae degree,
But ye can hyde them.———

Dunbar, Soutar, &c. Evergreen, i. 254. st. 5.

Apparently a contemptuous designation for a man; allied perhaps to Fland. *flere*, a lazy and deformed girl.

To FLISK, *v. n.* To bounce, to skip, to caper, to fret at the yoke. It primarily respects a horse, S.

I have considered the *Test*,
And scruples wherewith some are prest;
Objections, doubts, and every thing,
Which makes some brethren *flisk* and fling;
Which done, I'm forced to suppose,
There's many's sight as short's their nose,
Or else we would not thus miscarry,
And be in such feiry ferry.

Cleland's Poems, p. 62.

Though when they're high they *flisk* and fike,
Yet dogs get of their bones to pike.

Ibid. p. 76. V. Braindge.

Su.G. *flas-a*, lascivire, vitulire, Isl. id. praeceps ferri; Su.G. *flasot*, inconstans, vagus; Isl. *flose*, praeceps. Sw. *flasig*, frolicksome; or perhaps a deriv. from Su.G. *floei-a*, to break loose, used concerning horses or cattle.

To FLIST, *v. n.* 1. To fly off, S. A bottle is said to *flist*, when the confined air forces out the cork, and ejects the liquor. *Flizze*, id. A. Bor.

2. To be in a rage or violent emotion, S. B. *To flist and fling*, id. synon. *flisk*.

She sat, and she grat, she *flisted*, she flang;
And she threw, and she blew, and she wrigled and wrang.

This is the oral recitation of that old song, The Rock, &c. Instead of which, in the copy affixed to Ross's Helenore, with his additions, it is

———she *flet*, *and* she flang. p. 123.

3. The *v.* is also used impers. *It's flistin*, it rains and blows at once, S. B.

The first sense seems to correspond most to Teut. *flits-en*, evolare, fugere: the others to Sw. *flaes-a*, anhelare, to puff and blow, a term often used concerning horses, when blowing hard after severe work,

which Ihre considers as radically the same with *blues-a;* whence *blaest*, ventus, tempestas. It may indeed be traced to Su.G. Isl. *flas-a*, q. v. in Flisk. But the former seems preferable, not only as the *v.* is used to denote the action of the wind, but because of the connected phrase *flist and fling*, which undoubtedly respects the rage of a brute animal, as expressed by the action both of its nostrils, and feet. It may be added, that this idea is further supported by the use of the synon. *Snifter*, q. v.

Flist, *s.* 1. A keen blast or shower accompanied with a squall, Ang.

2. It is often used for a flying shower of snow, Ang.

3. A fit of anger, Ang.

Flisty, *adj.* 1. Stormy, squally, Ang.

2. Passionate, irascible, Ang.

To FLIT, Flyt, *v. a.* 1. To transport in whatever way, to move a person or thing from one place to another, S. One is said to help to *flit* another, when he assists him in removing; to *flit a horse*, or *cow*, when the situation of either is changed, as at grass; to *flit the tether*, &c.

Wi' tentie care I'll *flit* thy tether,
To some hain'd rig,
Whare ye may nobly rax your leather
Wi' sma' fatigue.
Burns, iii. 145.

"*To flit*, to remove any thing in general, particularly furniture." Sir J. Sinclair's Observ. p. 84.

2. To transport by water, to ferry over.

——Jamys of Dowglas, at the last,
Fand a litill sonkyn bate,
And to the land it drew fut hate.
Bot it sa litill wes, that it
Mycht our the wattir bot thresum *flyt*.
Barbour, iii. 420. MS.

Su.G. *flytt-a, flytt-ia*, transportare ab uno loco ad alterum. Isl. *flytt-ia*, as rendered by G. Andr., vecto, transfero, still more expressly conveys the idea implied in the language of Barbour. Not only the form, but the use of the term, both in O. S. and in these Northern dialects, suggests that it is an active transitive *v.* from Su.G. *flyt-a*, Isl. *fleit-a*, to float, q. to cause to float. For it is most probable that the primitive sense of *flytt-ia* was, to transport by water.

To Flit, Flyt, *v. n.* To remove from one house to another, S.

Dr Johns. has justly observed concerning this word, which occurs in O. E. as signifying to remove, to migrate, in general; "In Scotland it is still used for removing from one place to another at quarter-day, or the usual term."

"As one *flits*, another sits, and that makes the mealings dear;" S. Prov. Kelly, p. 8.

"Better rue sit, than rue *flit*;" S. Prov.—"signifying that we know the inconveniencies of our present condition, but not the consequences of a change;" Kelly, p. 59.

"Fools are fond of *flitting*, and wise men of sitting;" S. Prov. Ibid. p. 105.

Su.G. *flytt-ia* is also used in a neut. sense; migrare. Dan. *flytt-er* exactly corresponds to the S. "to remove, to change one's place of abode;" Wolff. Hence,

Flitting, Flytting, *s.* 1. The act of removing from one place of residence to another, S. Dan. *flytning*, "the changing of lodgings or dwelling;" Wolff.

2. The furniture, &c. removed, S.

The schip-men, sone in the mornyng,
Tursyt on twa hors thare *flyttyng*.
Wyntown, viii. 38. 50.

3. *A moonlight flitting*, removal from a place without paying one's debts, S.

"He made *a moonlight flitting*;" Ramsay's S. Prov. p. 32.

A. Bor. id. to remove. *Two flittings are as bad as one fire*; i. e. Houshold goods are as much injured by two removals as one fire; Gl. Grose.

To FLYTE, Flite, *v. n.* 1. To scold, to brawl, S. A. Bor. Pret. *flet*, anciently *flayt*.

In cais thay bark, I compt it neuer ane myte,
Quha can not hald thare pece ar fre to *flite*,
Chide quhill thare hedis riffe, and hals worthe hace.
Doug. Virgil, Prol. 66. 28.

So fer he chowpis, I am constrenyt to *flyte*.
Ibid. 5. 47.

It occurs in an ancient work which ought undoubtedly to be viewed as S.

——Men says sertayne,
That woso *flites*, or turnes ogayne,
He bygins all the mellè.
Ywaine and Gawin, Ritson's Met. Rom. ver. 504.

She sat, and she grat, and she *flet*, and she flang.
Song, Ross's Helenore, p. 133.

Hence, *flyting free*.

"I'm *flyting free* with him;" S. Prov. "I am so far out of the reach of your tongue, that if you should scold, you have nothing to say to me." Kelly, p. 219. If I mistake not, I have heard it used as signifying, that one feels himself under so little restraint with another, that he takes the liberty of scolding him.

A. S. *flit-an*, contendere, rixari, to contend, to strive, to brawle; Chaucer, *flite and fight*, pro increpare; Somner. Alem. *flizz-an*, contendere; Su.G. *filt-as*, altercari, *filt* lis, contentio, Germ. *fleess*, id. From the Alem. *v.* the devil was denominated *uuider-fliez*, adversarius, literally, one who *flites against* another, as perhaps corresponding to his character of the *accuser*. Wachter derives it, but without sufficient ground, from Lat. *lis*, contention.

2. To pray in the language of complaint, or remonstrance. It is used in this singular sense by Blind Harry.

Bot for his men gret murnyng can he ma;
Flayt by him self to the Makar off buffe,
Quhy he sufferyt he suld sic paynys pruff.
Wallace, v. 229. MS.

E. *flout*, Mr Tooke has observed, is the part. past of this *v.*, used as a noun.

Flyte, Flyt, *s.* A severe reprehension, continued for some time, S. There seems to be no E. word that can properly express the sense.

It occurs in Ywaine and Gawin.

Na mar moves me thi *flyt*

Than it war a flies byt.
Ritson's Metr. Rom. i. 5.

FLYTER, *s.* One who is given to scolding, S.
"The Lord was not a *flyter*, a chyder, an vpbraider, a cryer," &c. Rollocke on the Passion, p. 500.

FLYTING, *s.* 1. The act of scolding, S.
"Much foul *flyting* was among them." Baillie's Lett. i. 51.

2. A name given to a singular species of poetry for which our countrymen seem to have had a peculiar predilection.

Fumart, cum forth, and face my *Flyting*,
Warse than a warlo in thy wryting.
Stewart, Evergreen, i. 120. V. TENCHIS.

FLYTEPOCK, *s.* The double-chin, S. B.
Thus denominated because it is inflated, when one is in a rage, from *flyte*, *v.* and *pock*, a bag, as if this were the receptacle of the ill humour thrown out in scolding. *Choler*, *churl*, synon.

FLYTEWITE, FLYCHT-VYTE, *s.* A fine for contention, or for verbal abuse.
"*Flycht-vyt* is liberty to hald courts, and take up the vnlaw *pro melletis*. Because *flycht* is called *flyting*, in French *melle*, quhilk sometimes is conjoyned with hand straikes." Skene, Verb. Sign. vo. *Melletum*.
This definition is inaccurate in different respects. Skene limits the term to the right of holding a court of this designation. Spelman more justly defines it in its proper sense, as signifying, mulctam ob contentiones, rixas et jurgia impositam; observing that both Skene and Cowel improperly extend it to strokes. V. Spelm. vo. *Fletwite*.
A. S. *flit-wite*, id. from *flit*, scandal, strife, and *wite*, a fine.

To FLOAN, FLOAN ON, *v. a.* To shew attachment or court regard, in an indiscreet way; a term generally, if not always, applied to women, who by the lightness of their carriage, or by a foolish fondness and familiarity, endeavour to engage the affections of men, S. B.

And for yon giglet hussies i' the glen,
That night and day are *floaning* o' the men,
Aye shakin fa's, and aft times o' their back,
And just as light as ever the queen's plack;
They well may had their tongues, I'm sure that they
Had never ground the like on us to say.
Ross's Helenore, p. 18.

Isl. *flon*, stolidus, fatuus; *flane*, erroneus, *flana*, praeceps feror, as respecting one who hurries on headlong in any course, especially in one that bears the marks of folly.

FLOBBAGE, *s.*

Than sic *flobbage* sche layis fra hir
About the wallis.——
Lyndsay, Pink. S. P. R. ii. 68.

This seems to signify phlegm, q. *flubby* or flaccid stuff from the throat; allied perhaps to E. *flabby*, which Seren. derives from Sw. *flabb*, bucca, labium pendulum.

FLOCHT, FLOUGHT, *s.* 1. Perhaps, flight; *on flocht*, on the wing, ready to depart.

O sueit habit, and likand bed, quod sche,
Sa lang as God list suffir and destanye,
Ressaue my blude, and this saule that *on flocht* is,
And me delyuer from thyr heuy thochtis.
Doug. Virgil, 123. 4.

This signification, however, is doubtful, not merely from the common use of the phrase, but especially from the sense of the last line.

2. Perturbation, state of being fluttered; anxiety, S. B.

In the meyne sessoun Venus al *on flocht*,
Amyd hir breist reuoluand mony ane thocht,
Spak to Neptune with sic pietuous regrate.
Doug. Virgil, 154. 7. Exercita curis, Virg.

Feir pat my hairt in sic a *flocht*,
It did me mutch michief.
Burel's Pilg. Watson's Coll. ii. 47.

"These horrible designs breaking out, all the city was *in a flought*." Baillie's Lett. i. 331.
Elsewhere he uses *a-flight* and *in a flight* as synon.
"We are all *a-flight* for this great meeting." Ibid. p. 361.
"All thir things puts us *in a flight*." Ibid. p. 70.

3. Fluctuation, constant variation.

Full oft I muse, and hes in thocht,
How this fals warld is ay *on flocht*,
Quhair nothing ferme is nor degest.
Dunbar, Bannatyne Poems, p. 58. st. 1.

Alem. *flught*, Belg. *vlught*, flight; or A. S. *flogett-an*, fluctuare. V. FLICHT.
Rudd. renders this word "fear, terror," as well as anxiety. I have observed no proof of the former sense. Sibb., adopting this signification, derives it from *Fleg*, terrify.

FLOCHTRY, FLOUGHTROUS, *adj.* Fluttered, hurried and confused in speaking or acting, S. B.

Sleep crap upon her sick and weary heart:
That of her sorrow steal'd away a part.
But *floughtrous* dreams strove what they could to spill
The bliss that sleep was making, to her ill.
Ross's Helenore, p. 59.

Her *flouchtrous* heart near brast wi' teen.
Jamieson's Popular Ball. i. 241. V. FLOCHT.

To FLODDER, FLOTTER, *v. a.* 1. To overflow.

The dolly dikis war al donk and wate,
The low valis *flodderit* all wyth spate.
Doug. Virgil, 201. 2.

2. To blur, or disfigure in consequence of weeping. It contains an allusion to the marks left on the banks of a river by an inundation; synon. *blubber*.

Wepand he went, for wo men mycht haue sene
With grete teris *flodderit* his face and ene.
Doug. Virgil, 363. 16.

——Pallas lyfeles corps was lyand dede;
Quham anciant Acetes thare did kepe,
With *flottrit* berde of teris all bewepe.
Ibid. 360. 33. *Flotterand* teris, 461. 32.

This seems a frequentative from Dan. *flyd-er*, to flow, to flow down, Su.G. *flod-a*, to inundate, to overflow. V. FLUDDER, *s.*

FLOIP. V. FLUP.

FLOYT, *s.* Apparently, a flatterer or deceiver.

Thy ragged roundels, ravand Royt,

Some short, some lang, some out of lyne,
With scabrous colours, fulsome *Floyt*,
Proceedand from a pynt of wine;
—Yet, fool, thou thought no shame to write 'm.
Polwart, Watson's Coll. iii. 2.

Teut. *fluyte*, fallacium, mendacium blandum; *fluyt-en*, mentiri, blande dicere; Kilian. This term, indeed, seems nearly allied to some of the words mentioned under *Fleich*, q. v.

FLOOK, FLEUK, *s.* 1. A generic name for various kinds of flat fish, S.

2. Most generally used to denote the common flounder, S.

Sir R. Sibbald enumerates the *Gunner Flook*, Pleuronectes maximus, or turbot; the *Turbot Flook*, pleuronectes hyppoglossus, or halibut; the *Bonnet Flook*, pleuronectes rhombus, or the pearl; the *Mayock Flook*, pleuronectes flesus, or common flounder; the *Deb Flook*, pleuronectes limanda, or dab; the *Craig Flook*, supposed to be the Smear Dab; the *Rannok Flook*, and the *Sole Flook*, pleuronectes solea. Hist. Fife, p. 119. 120. V. Note. In his Scot. he writes *Fleuk*, p. 24.

A. S. *floc*, passer; either a flounder, or plaice.

FLOOK-MOW'D, *adj.* Having a crooked mouth, S. B.

FLOOKED, *adj.* Barbed; or perhaps, feathered.

"Death indeed is fearfull, armed with waues and snares: We in our weaknesse make it also fearfull, painting it with bare bones, with a skul girning with its teeth, and with its sting, like a *flooked* dart, for to pierce throw the heart of men." Z. Boyd's Last Battell, i. p. 14.

If it signify *barbed*, it may be allied to E. *flook* of an anchor, a term the origin of which is quite obscure: if *feathered*, from Teut. *vluggh-en*, plumare, Germ. *fluck seyn*, to be fledged. The first sense is preferable.

FLORENTINE, *s.* A kind of pie; properly meat baked in a plate with a cover of paste, S.

The name has probably been introduced by some foreign cook, from the city of *Florence*.

FLORIE, *adj.* Empty, vain, volatile, S. *A florie fool*, an empty fellow; *a florie creature*, &c.

"*Flory*, (corrupted from *flowery*), showey, vain." Sir J. Sinclair's Observ. p. 102.

Teut. *flore*, homo futilis et nihili; Kilian.

FLOSS, *s.* The leaves of reed Canary grass, Phalaris arundinacea, Linn.; of which bands are made for threading *cassies*, Orkn.

Perhaps from Isl. *floe*, a moss; as this plant grows on the banks of rivers, and in marshy places. In some parts of Sweden it is called *flaeck*. V. FLOW-MOSS.

FLOT, *s.* The scum of a pot of broth when it is boiling, S.

Isl. *flot*, fat; *flod*, liquamen pingue, quod dum coquuntur pinguia, effluit et enatat; G. Andr. p. 74. Su.G. *flott*, anc. *flut*, is also used in the same sense with our word; adeps, proprie ille, qui juri supernatat; Ihre. Some derive the Goth. word from *flut-a*, to swim. A. S. *flot-smere*, ollae pinguedo supernatans.

FLOT-WHEY, *s.* Those parts of the curd, left in whey, which, when it is boiled, *float* on the top; Clydes. *Fleetings*, Ang.

"Thai maid grit cheir of——*flot quhaye*" Compl. S. p. 66. V. QUHAYE.

These terms have an evident affinity to Isl *flaute*, lac coagulatum, et postea agitatum, ut rarescat, ac flatibus intumescat; G. Andr. p. 72.

FLOTE, *s.* A fleet.

"King Ewin to meit thir attemptatis assemblit ane *flote* of schippis." Bellend. Cron. Fol. 23. a.

——He had na ner socouris
Then the Kingis *flote*.——
Barbour, iii. 601. MS.

A. S. *flota*, Su.G. Ital. *flotta*, Belg. *vlote*, Fr. *flotte*; from A. S. *fleot-an*, to rise or swim on the waves; Su.G. *flyt-a*, Belg. *vlott-en*, natare.

FLOTHIS, *s. pl.* Floods, streams.

The men off But befor thair Lord thai stud,
Defendand him, quhen fell stremys off blud
All thaim about in *flothis* quhair thai yeid.
Wallace, x. 251. MS.

Alem. *flout*, a stream, a river. V. FLOUSS.

To FLOTTER. V. FLODDER.

FLOTTRYT, *pret.*

——Sum fled to the north;
VII thousand large at anys *flottryt* in Forth,
Plungyt the depe, and drownd with out mercy.
Wallace, vii. 1209. MS.

This may be merely *flodder*, *flotter*, used in a neut. sense, q. floated. It seems, however, to denote the noise made by a person splashing in the water, when trying to save himself from drowning. If from A. S. *floter-an*, to flutter, the idea is transferred from the action of wings in the air to that of the hands and arms in water.

FLOUGHT, *s.* Flutter. V. FLOCHT.

FLOUR, *s.* The meal of wheat; the term *meal* being appropriated to the flower of oats, bear and pease, S. Hence,

FLOUR-BREAD, *s.* Wheaten bread, S.

"It was happy for the poor, that *flour* that year was cheap, for the poorer sort did at that time, [1782] use *flour-bread*, otherwise they would have been in danger of perishing." P. Methlick, Aberd. Statist. Acc. iv. 322.

FLOURE JONETT, *s.* According to Mr Ellis, probably the *fleur de genet*, Lat. *genista*, broom.

The plumys eke like to the *floure jonettis*.
King's Quair, ii. st. 28.

FLOURIS, *s. pl.* Prime of life.

How euer it was, intill his *flouris*
He did of Deith suffer the schouris.
Lyndsay's Warkis, 1592. p. 80.

i. e. while he was *flourishing*.

FLOURISH, *s.* Blossom, S. V. FLEURISE.

FLOUSS, *s.* A flood, or stream.

The bataill thar sa feloune was,
And swa rycht gret spilling of blud,
That on the erd the *floussis* stud.
Barbour, xiii. 20. MS.

In Pink. edit. erroneouly *sloussis*. In edit. 1620,

While on the erd the *streames* yeode.

Teut. *fluyse*, aquagium, aqueductus, *fluys-en*, fluere, meare cum impetu. Germ. *fluss* is used in a sense nearly allied to that of our *flouss*: Significat

humorem fluentem, sanguinem aut pituitam; *fluske*, profluvio; Wachter. He adds, that it also denotes water in a state of motion, or a river; but imagines that this sense is not of great antiquity. Alem. *fluse*, fluxus. Wachter derives the Germ. term from *fliess-en*, to flow. This word is evidently akin to *Flothis*, q. v.

FLOW, *s.* (pron. as E. *how*). A jot, a particle, a small portion of any thing, S. B. *yim, hate, stärn*, synon. A. S. *flob*, a fragment, a crumb.

FLOW, FLOWE, FLOW-MOSS, *s.* 1. A watery moss, a morass, S.

"He (Delabatie) being a stranger, and knew not the gate, ran his horse into a *Flow-Moss*, where he could not get out till his enemies came upon him, and there murdered him, and cutted off his head, and took it with them." Pitscottie, p. 130.

"There are other extensive mosses in this district, commonly called *flowes*, which it is not probable ever will, or ever can be, converted into arable lands. Some of these *flowes* are found to be 20, 25, or 30 feet deep, and that the water has little or no descent." P. Carnwath, Lanarks. Statist. Acc. x. 328. 329.

"In this muir there is a small picce of water called the *Flow*, which also gives its name to a good part of the marshy grounds, lying to the south and west of it." P. Fala, Loth. Statist. Acc. x. 601.

"In many of these morasses, or *flows*, as they are called, when the surface is bored, the water issues out like a torrent with great force." P. Halkirk, Caithn. Statist. Acc. xix. 20.

2. The term *flow* is applied to a low-lying piece of watery land, rough and benty, which has not been broken up, Loth. Tweedd. It is distinguished from a moss. Sportsmen generally expect to find grouse in such a place.

Isl. *floe* is used precisely in the first sense. Loca palustria, vel stagnantes aquae; Ol. Lex. Run. Fluentum, palustria, a *floe*, fluo; G. Andr. Isl. *flo*, Su.G. *fly*, palus. G. Andr. also renders *flaa*, palus; palustris terrae locus, p. 71. 74. Su.G. *flotmosa* is synon. Locus palustris, ubi terra aquae subtus stagnante supernatat; Ihre. V. FLAWPEAT.

FLOWAND, *adj.* Inconstant, changeable.

"He counsallit thaym neuir to make ane lord of the Ilis; for the pepyll thairof ar ay *flowand* in thair myndis, and sone brocht to rebellyoun aganis the kyng." Bellend. Cron. B. xiv. c. 17. Eaque incolarum *mobilitas* ingeniorum; Boeth.

From E. *flow*, Belg. *vloeij-en*, used metaph.; or perhaps *vlug*, fickle, volatile.

FLUD, FLUDE, *s.* 1. An inundation, S.

This chapiter tellis, that a *flude*
Nere the cytè owyryhude.
Wyntown, iv. 14. Rubr.

2. Flux of tide, S.

For Swlway was at thare passyng
All eb, that thai fand than on *flud*.
Wyntown, ix. 3. 47.

FLUDMARK, *s.* Watermark, S.

To FLUDDER, FLUTHER, *v. n.* To exhibit the appearance of great regard to any one, to cajole.

And quhan that my delyte is upon uther,
Than many folk wil cum, and with me *fludder*;
And sum wil tel il tailes of the Queene,
The quhilk be hir war nevir hard nor sene.
And that I do thay say al weil is done.
Thus fals clatterars puts me out of tone.
Priests of Peblis, *Pink. S. P. R.* i. 34.

Mr Pink. hat misapprehended the sense, in rendering this *frolic*. It is evidently synon. with *Flether*, and respects the base means employed by flatterers; as allied to Isl. *fludra*, adulari, Su.G. *flueder*, inepti ae, also, a guileful person, a deceiver.

To FLUDDER, pron. *Fluther*, *v. n.* To be in a great bustle; *a flutherin creature*, a bustling and confused person, S.

This perhaps is radically the same with E. *flutter*, Sw. *fladdra*, id. Belg. *flodder-en* to flap.

FLUDDER, FLUTHER, *s.* Hurry, bustle, pother, S.

FLUDDER, (pron. *Fluther*,) *s.* When a river swells in some degree, so as to become discoloured, it is said, *There is a fluther in the watter*, S. B. This denotes a slighter change than what takes place in a *spate*.

Evidently formed from A. S. *flod*, Belg. *vloed*, or S. *flud*, a flood. V. FLODDER.

FLUFF'D, *part. pa.* "Disappointed," Gl. Shirr. Teut. *flauwe*, fractus animo, *flauw-en*, deficere, concidere animo? Dan. *for-bluff-er*, to stun, to perplex.

FLUM, *s.* "Flattery;" Sir J. Sinclair's Observ. p. 120. V. BLEFLUM.

FLUM, *s.* Flood, river; metaph. used, as Rudd. observes, like flumen ingenii, Cic. q. a *speat* of language.

Doug. describes Virgil, as

——Of eloquence the flude,
Maist cheif, profound and copious plenitude,
Surss capitall in vene poeticall,
Souerane fontane, and *flum* imperiall.
Virgil, 482. 16.

FLUNKIE, *s.* A servant in livery; a term now used rather contemptuously, S.

So *flunky* braw, when drest in maister's claise,
Struts to Auld Reekie's cross on sunny days.—
Fergusson's Poems, ii. 76.

Our Laird gets in his racked rents,
His coals, his kain, and a' his stents:
He rises when he likes himsel;
His *flunkies* answer at the bell.
Burns, iii. 3.

Fr. *flanquier*; "to be at one's elbow for a helpe at need;" Cotgr. Perhaps rather allied to A. S. *vlonce*, pomp; also, pride; or Su.G. *flink*, clever, dextrous. *En flink gaasse*, a brisk lad, q. one fit to serve with alertness.

FLUP, *s.* One who is both aukward in his appearance, and foolish, Ang. Clydes. *Fliep*, Aberd. *Floip*, Perths. *A laidly flup*, an aukward booby, Ang. It seems also to imply the idea of inactivity.

Su.G. *fleper*, homo ignavus, mollis, Ihre; meacock, milksop; *flepig*, pusillanimous, cowardly; Wideg. Isl. *fleipr-a*, ineptire, futilia loqui, *fleipra*, effutiae, futiles conjecturae eventuum; G. Andr. p. 73. stoliditas; Verel. Sw. *fleperij*, id.

FLURDOM.

Ill-shriven, wan-thriven, not clein nor curious,
A myting for flyting, the *Flurdom* maist lyke,
A crabbit, scabbit, ill-facit messen-tyke.
Kennedy, Evergreen, ii. 73. st. 31.
——— the *flyrdom* lyke.

Edinburgh edit. 1508. Not understood.

FLURISFEVER, *s.* The scarlet fever, S. B. denominated from the ruddiness of the skin; Fr. *fleur-ir*, to bloom; *un teint fleuri*, a lively complexion. V. FLEURIS.

FLURISH, FLOURISH, *s.* Blossom on trees, S.

The *flurishes* and fragrant flowres,
Through Phoebus fostring heit,
Refresht with dew and silver showres,
Casts up an odor sweit.
The clogged bussie humming beis—
On flowers and *flourishes* of treis,
Collects their liquor browne.
A. Hume, Chron. S. P. iii. 388.

FLUSCH, *s.* 1. A run of water.

The dolly dikis war al donk and wate,—
The plane stretis and euery hie way
Full of *fluschis*, dubbis, myre and clay.
Doug. Virgil, 201. 4.

Rudd. seems to render this *pools*, because conjoined with *dubbis*. But, when a mixture of snow and water remains on the ground, after a thaw has commenced, it is still said, S. *There is a flush on the ground.* It is also sometimes used to denote the overflowing of a river.

2. Abundance; a term generally applied to something liquid.

Germ. *fluss*, aqua vel humor fluens; actus fluendi; Wachter. Sw. *fluse*, id. originally the same with *Flouss*, q. v.

To FLUSTER, *v. n.* To be in a state of bustle, to do any thing confusedly from hurry, S.

Teut. *vlughs, flughs*, quick; Lat. *velox;* Germ. *flugs*, Su.G. *flux*, velociter; Isl. *flose*, praeceps, praecipitans, a *flas* praecipitantia.

FLUSTER, *s.* Hurry, bustle, confusion proceeding from hurry, S.

FLUTCH, *s.* An inactive person; as, *a lazy flutch*, Loth. Teut. *flauw*, languidus, *flauw-en* languidum et remissum esse. Hence,

FLUTCHY, *adj.* Inactive, Loth.

FLUTHER. V. FLODDER, FLUDDER.

FOAL, *s.* A bannock or cake, any soft and thick bread, Orkn.

FOCHE, *s.* A pretence.

In this case to speik ony mair,
At this tyme is not necessair:
Thair friuole *foches* to repeit,
That this new ordour wald debait.
Diall. Clerk and Courteour, p. 26.

Perhaps allied to Su.G. *puts-a*, decipere; *puts*, a fetch, techna; Seren. V. FOTCH, 2.

FODE, FOODE, FWDE, *s.* Brood, Offspring.

—For I warned hym to wyve
My doghter, fayrest *fode* olyve
Tharfor es he wonder wrath.
Ywaine and Gawin, Ritson's Metr. Rom. i. 95.

That this is the true meaning appears from a passage in an O. E. poem.

With hem was Athulf the gode,
Mi child, my oune *fode.*
Geste, K. Horn, Ritson's Metr. Rom. ii. 147.

This is probably the signification in that passage, in which Mr Macpherson views it "as an unofficial title of dignity."

—Saxon and the Scottis blude
Togyddyr is in yhou frely *Fwde*,
Dame Mald, oure Qwene, and our Lady,
Now weddyd wyth oure Kyng Henry.
Wyntown, vii. 4. 168.

Sibb. understands the term, as signifying perhaps "leader, chieftain;" adding that "*foode* occurs in the prophetic legend of Thomas the Rhymer, st. 26. 36.—where,—it has been rashly and unnecessarily altered to *brude*." But although such alterations are inexcusable, in this instance the sense is retained.

On ilka syde sall sorow be sein,
Defouled is monie doughty *brude.*
— — — — — —
With him cummis monye ferlie *brude*
To wirk the Scottis grit hurt and peyne.
Chron. S. P. iii. p. 132. 133.

Ritson renders it, "freely fed, gently nurtured, well-bred," from A. S. *foed-an*, to feed. This sense has been adopted, Edin. Rev. Oct. 1803, p. 203. where *freely fode* is rendered "well nurtured." But it is radically the same with Su.G. *affoeda*, brood, offspring; from Su.G. *foed-a*, gignere, which Ihre derives from Isl. *fud.* V. FUD.

FODGEL, *adj.* Fat, squat and plump, S. O.

My mither can card and spin,
And I am a fine *fodgel* lass,
And the siller comes linkin in.
Ritson's S. Songs, i. 242.

If in your bounds ye chance to light
Upon a fine, fat, *fodgel* wight,
O' stature short, but genius bright,
That's he, mark weel—
On Capt. Grose's Peregrinations, Burns, iii. 347.

Teut. *voedsel*, alimentum, cibus, from *voed-en*, Su.G. *foed-a*, alere; q. well-fed. V. FUDGIE.

FOG, FOUGE, *s.* The generic name for moss in S.

Gryt court hors puts me fra the staw,
To fang the *fog*, be firthe and fald.
Dunbar, Maitland Poems, p. 112.

—"Their houses were the most miserable hovels, built with stone and turf, without mortar, and stopped with *fog*, or straw, to keep the wind from blowing in upon them." P. Tungland, Kirkcudb. Statist. Acc. ix. 325.

"A rowing stane gathers nae *fog*;" Ramsay's S. Prov. p. 15.

"Be sixteen myle of sea to this ile towards the west, lyes ane ile callit Suilskerray, ane myle lang, without grasse or hedder, with highe black craigs, and black *fouge* thereupon part of them." Monroe's Iles, p. 47.

Dan. *fug, fuug*, Sw. *fnugg*, down, mossiness.

To FOG, *v. n.* To become covered with moss, S.

"I have—observed, that about this town [Peebles], both fruit and forest-trees have a smoother skin than elsewhere, and are seldom seen, either to

fog or be bark-bound, the soil is so clean and good, and supplied with the scent of water sufficiently." Pennecuik's Tweeddale, p. 31. Hence,

FOGGIT, *adj.* Properly, supplied with moss, in allusion to the nest of a field mouse, &c. but metaph. supplied in any respect; *weel-foggit*, well-furnished, S.

For noucht but a house-wife was wantin,
To plenish his *weel-foggit* byke.
Jamieson's Popular Ball. i. 293.

It also denotes wealth in general, S.

— She'd may be frae her test'ment score ye;
And better ye were mir'd or bogget,
In case auld lucky be *well fogget.*
Shirrefs' Poems, p. 332.

FOGGIE, *adj.* Dull, lumpish.

"For this cause flee the *foggie* lithernesse of the flesh.—Put to the spure to this dull jadde of my *foggie* flesh, that I may make more haste in my journey." Z. Boyd's Last Battell, p. 954. 1100.

To FOG, *v. a.* To eat heartily, S. B.

Metaph. from corn being well *foggit*, i. e. having abundance of grass mixed with the straw, so as to render it fitter for pasture; or rather, as the term seems to be primarily applied to cattle, from the circumstance of their being filled with *fog*, *foggage*, or aftergrass.

FOGGIE, *s.* A term used to denote an invalid, or garrison soldier, S.

Su.G. *fogde*, formerly, one who had the charge of a garrison; but now much declined in its meaning, as being applied to stewards, beadles, &c. Belg. *voogd*, a guardian, a tutor; *stad-voogd*, a mayor. Teut *voght*. Perhaps our term originally signified the governor of a garrison; and like the Sw. word sunk in its signification.

FOY, *s.* 1. An entertainment given to a friend who is about to leave any particular place of residence, or go to another country. Those, who are attached to him, meet to *drink his foy*, S.

Sailors lives are, my boy,
Full of pleasure and joy.—
Ere we sail there our *foy.*
Morison's Poems, p. 178.

Foi is used in Kent, as denoting "a treat at going abroad or coming home;" Gl. Grose.

2. Used metaph., as equivalent to wishing one a good journey in an ironical sense.

I hope we now may *drink a foy*
To frogs, wha did our trade destroy.
R. Galloway's Poems, p. 105.

Belg. *de fooi geeven*, coenam profectitiam dare; Skinner. Sw. *dricka foi*, id. Seren.; perhaps originally from Teut. *foey*, foedus; as this entertainment is meant as a seal of friendship, and it was customary, among ancient nations, to confirm the covenants into which they had entered, by eating and drinking together.

FOYNYIE, FUNYIE, *s.* That species of polecat, called the wood-martin, or beech-martin, S.

There sawe I——
The bugill draware by his hornis grete,
The martrik sable, the *foynyee*, and mony mo.
King's Quair, v. 6.

"Na man sall weir claithis of silk, na furringis Fr. *fouine*, id. Teut. *fowyne*, mustela foenaria. FOIR GRANDSYR. of Mertrickis, *Funyeis* Purray." Acts Ja. I. 1429. c. 133. Edit. 1566. c. 119. Murray.

My *foir grandsyr*, hecht Fyn Mackowll,
— He gatt my gud-syr Gog Magog.
Bannatyne Poems, p. 174. st. 4.

From the connexion, it is plain that this signifies great-grandfather. *Foir*, before, is prefixed, which is often used in reckoning generations, as *foreeldris*, forefathers.

FOISON, FUSIOUN, *s.* 1. Abundance, plenty.

The lave, that ran with out the toun,
Sesyt to thaim in to gret *fusioun.*
Men, and armyng, and marchandiss.
Barbour, ix. 439. MS.

This sense is common in O. E. Fr. *foison*, id. mentioned by Johnson as an A. S. word, undoubtedly by mistake. Menage derives it from Lat. *fusio*, as *maison* from *mansio*. *Foison*, plenty, Essex, Sussex.

2. Pith, ability; used to express both the sap of a tree, and bodily strength, S.

My thread of life is now worn very sma',
Just at the nick of bracking into twa;
What *fusion's* in it I sall freely ware,
As lang's as I can, in seeking out my dear.
Ross's Helenore, p. 45.

Thus it is used by R. Brunne.

It were than grete ferly how,
That tho stones that thou of sais,
Ere so heuy and of suilk pais,
That non has force ne *fosoun*,
To remoue tham vp ne doun.
App. to Pref. cxci.

Foison, the juice of grass, &c. South of E.

A. Bor. *feausan*, taste or moisture, is evidently the same word, used obliquely.

FOISONLESS, *adj.* Without strength or sap, S.

"Fair folk is ay *fisonless*;" S. Prov. Kelly, p. 104. This has originated from the idea generally prevalent, that those who are fair are less strong and vigorous than such as have a dark complexion.

FOLD, *s.* Earth, ground, the dry land.

Thus thai faught upone fold, with ane fel fair.
Gawan and Gol. ii. 21.

— I sall boidword, but abaid, bring to you heir,
Gif he be frick on the *fold*, your freynd, or your fay. *Ibid.* i. 5.

For *frick*, in edit. 1508. it is *freik*.

Wallace and he furth foundyt our the *fold.*
Wallace, xi. 640. MS.

A. S. *folde*, id. terra, tellus, humus. *Folde wacs tha gyt grues ungrene;* Terra nondum erat graminosa; *Grene fold*, terra gramine tecta; Somner. Isl. *folld*, terra.

FOLY, *adj.* "Belonging to fools," Rudd.

And now that secund Paris, of ane accord
With his vnworthy sort, skant half men bene,
Aboue his hede and halffettis wele besene
Set like ane myter the *foly* Troyane hatt.
Doug. Virgil, 107. 22.

I have observed it in two other places, 158. 23. 299. 38. and still with the same application. In the first of these, the *foly hat* merely signifies the

fool's cap. That, with our ancestors, this was a favourite mode of emblematically representing various characters, appears from one of Lyndsay's Interludes, S. P. R. ii. 92, &c. To some such custom these modern verses seem to allude:

When *caps* among a crowd are thrown,
What fits you best take for your own.

Either from Fr. *fol*, foolish; or Su.G. *fiollig*, id. from *fioll*, anc. *fol*, fatuus.

FOLIFUL, *adj.* Foolish, q. *full* of folly.

"*Foliful* affectionis vil be ther auen confusione quhen God pleysis." Compl. S. p. 195.

FON, FONE, *s. pl.* Foes.

He felt himselfe happynyt amyd his *fon.*
Doug. Virgil, 51. 43. *Fone*, 387. 39.

— Turnyt is my strength in febilnesse,
My wele in wo, my frendis all in *fone.*
King's Quair, ii. 52.

To FON, *v. n.* To play the fool.

This was the practik of sum pilgramage,
Quhen Fillokis into Fyfe began to *fon;*
With Jok and Thome than tuik thai thair veiage.
In Angus to the Feild Chapell of Dron.
Lyndsay's Warkis, 1592, p. 75.

"Or gif thay wald slay the Erle Bothwell, and spair the Quene, thay wer in hoip scho sould mary Johne Hammiltoun the Dukis sone, quhome with merie luikis, and gentill countenance (as scho could weill do) scho had enterit in the pastyme of the glaikis, and causit the rest of the Hammiltounis to *fon* for fainnnes." Buchanan's Admon. to Trew Lordis, p. 19.

Fonne, id. Chaucer also, a fool. Tyrwhitt mentions *fonne* as A. S. But I have observed no similar word in that language. It is the same with Su.G. Isl. *faane*, fatuus; whence *faan-a*, *faan-ast*, fatue se gerere, Su.G. *faanig*, delirus, stultus, Isl. *fanytr* homo nihili; Germ. *fanz-en*, nugas agere.

Perhaps this is the origin of E. *fond*, and also of *fun* sport.

To FONE, *v. a.* "To fondle," Pink.

Ane said, The fairest fallis me,
Tak ye the laif and *fone* thame.
Peblis to the Play, st. 7.

Perhaps properly to toy, or play the fool with. V. preceding word.

To FONDE, FOUND, *v. a.* 1. To go.

How shal we fare, quod the freke, that *fonden* to fight?

i. e. "Who go to battle."
Sir Gawan and Sir Gal. i. 21.

Fighting to fraist, I *fonded* fro home.
Ibid. ii. 6.

—— The King in hy
—— Him rewardyt worthely:—
And syne our all the land gan *found*,
Settand in pes all the countre.
Barbour, x. 256. MS

2. *To found off*, to go from, to depart.

The worthy Scottis so felloun on thaim dang,
At all was dede within a litill stound:
Nane *off* that place had power for to *found.*
Wallace, x. 32. MS.

A. S. *fund-ian*, tendere. *The fande with his;* qui contra eum profectus est; Lye. This seems radically the same with Isl. *finn-ast*, convenire in unum; whence *fund*, conventus. *Ther kommo maanga i hans fund;* Many came together to him; Chron. Rhythm. ap. Ihre. Isl. *fara a fund*, to meet any one.

FONERIT.

But quhan I *fonerit* had the syr of substance in erde;—
Than with ane stew stert out the stoppel of my hals:
That he all stunneist of that stound, as of ane steil wapin. *Dunbar*, *Maitland Poems*, p. 57.

Read *seuerit*, as in edit. 1508.

FONNED, *adj.* Prepared; as, *ill-fonned*, ill-prepared, and *vice versa*, Ang.

Perhaps from A. S. *fund-ian*, *find-an*, disponere; unless allied to Teut. *vond*, Su.G. *fund*, arts, wiles, whence *ill-fundig*, dolosus, callidus.

FOOLYIE, *s.* Gold leaf, foil, S.

Belg. *foeli*, Fr. *feuille.*

FOOR-DAYS, FAIR FOOR DAYS. V. FURE-DAYS.

To FOOT, *v. a.* To kick, to strike with the *foot;* a term used with respect to horses, Ang.

A footing horse, one that kicks, S.

FOR, an inseparable particle, which according to Mr Macpherson, "implies negation, excess, priority, or vitiation of the natural sense of the word to which it is prefixed." Gl. Wynt.

But it ought to be observed, that the particle, implying priority, is properly *fore*, corresponding to A. S. *fore*, Su.G. *foer*, *foere*, anc. *for*, Teut. *veur*, Belg. *voor*, all signifying, in composition, *before.* But *for*, as denoting negation, excess, vitiation, and often as used intensively, is analogous to A. S. *for*, Su.G. *foer*, Teut. *ver*, which in these languages admit of similar meanings. The distinction of orthography, between the two particles, is rarely attended to in our S. works.

FOR, *conj.* Because.

Bot *for* Schyre Willame de Bowne
That Erle wes of Northamtown,
Helde the castelle of Louchmabane,—
He fand thare stalwart barganyng.
Wyntown, viii. 38. 189.

A. S. *for*, Su.G. *foer*, propter.

FOR, *prep.* Denoting quality, as, *What for a man is he?* what sort of a man is he?

Ihre gives an example of the same kind as to Su.G. *foer*, which, he says, otiose ponitur post *hwad. Hwad foer en ar the?* quis vel qualis est ille?

But the term can scarcely be viewed as superfluous. It may be rendered, "What is he for a man?" resembling the Fr. idiom, Je le tiens *pour* homme de bien et d'honneur. Dict. Trev.

FOR, *prep.* Against.

—— Ane Macgullane,
And ane othyr hat Makartane,
With *set* a pase in till *his* way,
Quhar him behowyt ned away.—
Men callys that plase Innermallane:
In all Irland straytar is nane.
For Schyr Eduuard that kepyt thai;
Thai thoucht he suld nocht thar away.
Barbour, xiv. 115. MS.

A. S. *for* often has the sense of *contra* in composition, although there is no evidence of its being thus used by itself.

FORAT, *adv.* Forward, S.; corr. from the E. word.

— *Forat* cam' the bloomin maid,
Nor stern, nor yet affrighten'd.
Rev. J. Nicol's Poems, i. 139.

FORAIVERT, *part. pa.* Much fatigued, S. B. *Fortaivert* is used in the same sense, of which this may be a corr.

FORBEAR. V. FOREBEAR.

FORBEFT, *part. pa.* In a state of great trepidation or perturbation.

This has been expl. "baffled, q. sore *buffed*, from Fr. *buffe*;" Gl. Sibb.

Thai oft the ost, quhen nycht gan fall,
Fra the assalt withdrew thaim all,
Woundyt, and wery, and *forbeft*,
With mad cher the assalt thai left.
Barbour, xvii. 793. MS.

A. S. *for*, Su.G. *foer*, and A. S. *beof-ian*, Su.G. *baefw-a*, Isl. *bif-ast*, Belg. *beev-en*, trepidare.

FORBEIT, *pret.*

I him *forbeit* as ane lard, and laithit him mekil.
Dunbar, *Maitland Poems*, p. 58.

Read *forleit*, as in edit. 1508, *lothed*, Belg. *verleed-en*. V. *Forlethie*. Or perhaps from A. S. *forlaet-en*, to forsake.

FORBY, *prep.* 1. Past, beyond.

— Thai sped thaim fleand, quhill thai
Forby thair buschement war past.
Barbour, vi. 415. MS.

The buschment *by* some deill were past.
Edit. 1620.

2. Besides, over and above.

"*Forby* thir thre erllis and lord foresaid thair was. xxx. knychtis and landit men all of ane surname." Bellend. Cron. B. xiii. c. 16. *Praeter*, Boeth. V. SAX.

Su.G. *foerbi*, Dan. *forbie*, by, past. Belg. *verby*, *voorby*, past, beyond; literally, past before. Teut. *veur-by*, trans, praeter, ultra.

FORBY, FOREBYE, *adv.* 1. Past, beyond.

When he cam to his lady's bour door,
He stude a little *forebye*;
And there he heard a fou fause knight
Tempting his gaye ladye.
Minstrelsy Border, ii. 18.

It is sometimes conjoined with the v. *go*.

For-tirit of my thoucht, and wo-begone,
And to the wyndow gan I walk in hye,
To see the warld and folk that *went forbye*.
King's Quair, ii. 11.

Teut. *veur-by-gaen*, praeterire, transire.

Forbi, O. E. is used as signifying "away, therefrom;" Gl. Hearne.

Tille his partie gan cheue the bisshop Oliuere,
He turned not *forbi* for leue ne for loth.
R. Brunne, p. 286.

3. Besides, over and above, S.

The other burgissis *forby*
Wer cled in thair pontificall.
Burel's Entrance, *Q.* 1590. *Watson's Coll.* ii. 14.

Lang mayst thou teach——
What pleugh fits a wet soil, and whilk the dry;
And mony a thousand useful things *forby*.
Ramsay's Poems, ii. 393.

FORBLED, *part. pa.* "Bleeding, shedding blood," Rudd. But it signifies, overpowered from loss of blood.

Thou wery and forfochin in that stede,—
Aboue the hepe of dede corps ouer ane
Fell doun *forbled*, thare standing thyne allane.
Doug. Virgil, 181. 38.

FORBODIN, FORBODEN, *part. pa.* 1. Forbidden.

"I shew unto you that all those cares wer *forboden* gooddis, expreslie inhibite be the King of heauen." Bruce's Eleven Serm. H. 3. a.

2. Wicked, unlawful.

— The purpoure mantill and rich quent attyre,—
Sum time array of Helene Quene of Arge,
Quhilk from the realme of Mice with her sche brocht,
Quhen sche to Troy *forbodin* Hymeneus socht.
Dong. Virgil, 33. 36.

A. S. *forbiod-an*, to forbid. Su.G. *foerbiud-a*, to debar from public worship. This differs in sense from *banna*, *foerbanna*, as much as a papal interdict differs from excommunication. This use of the Su.G. term, however, suggests the origin of the S. phrase mentioned by Rudd. "*a forbodin fellow*, an unhappy fellow," q. one lying under an interdict.

Douglas uses the same term, apparently in a different sense. Concerning Helenor it is said that King Meonius

—— Him to Troy had send that hinder yere,
Vnkend in armour, *forbodin* for were,
Deliuer he was with drawin swerd in hand,
And quhite targate vnsemely and euil farand.
Doug. Virgil, 296. 48.

Vetitus armis. *Virg.*

This may seem literally translated. But I suspect that Douglas might use this expression, apparently so harsh in translation, in the proper sense of the Lat. part. q. unprepared, from *for* privative, and *bodin*, prepared.

FORBREIST, *s.* 1. The forepart of a coat or garment.

Of saffroun hew betuix yallow and rede
Was his ryche mantil, of quham the *forbreist* lappys,
Ratlyng of brycht gold wyre wyth gyltyn trappys,
Of cordis fyne was buklyt wyth ane knot.
Doug. Virgil, 393. 9.

2. Front or van of an army.

At the *forbreist* thai prowit hardely,
Wallace and Grayme, Boid, Ramsay, and Lundy,
All in the stour fast fechtand face to face.
Wallace, vii. 1188. MS.

A. S. *fore-breost*, Teut. *veur-borst*, thorax; Hence the word has been used metaph.

FORCEAT, *s.* A slave, a galley-slave, Gl. Sibb. Fr. *forat*, id. V. BEGGER-BOLTS.

FORCY. V. FORSYE.

FORCHASIT, *part. pa.* Overchased.

Radour ran hame, full fleyit and *forchaist*,

Him for to hyde crap in the dungeoun deip.
King Hart, i. 33.

FOR-CRYIT, *part. pa.* Worn out with crying.

Quhen he was *tynt*; for-knokit and *for-cryit*,
About he went, onto the tother syd.
Dunbar, Maitland Poems, p. 73.

Belg. *zich verkryt-en*, to hurt one's self with crying. *Tynt* certainly ought to be *tyrit*.

FORD, *s.* 1. Way.

Few men of fenss was left that place to kepe,
Wemen and preistis wpon Wallace can wepe;
For weill thai wend the flearis was thair lord,
To tak him in thai maid thaim redy *ford*,
Leit doun the bryg, kest wp the yettis wide.
The frayit folk entrit and durst nocht byde.
Wallace, iv. 482. MS.

The knycht Cambell, off Louchow was lord,
At the north yett, and Ramsay maid thaim *ford*.
Ibid. viii. 751. MS.

Su.G. *fort*, id., via communis. *Kiaeraer summae grannae, at annaer man hafir hufat gatu oc forta*; If any of the neighbours complain that another has blocked up the way to his house; Skaane L. p. 11. ap. Ihre, vo. *Fort*. *Gatu* being conjoined with *forta*, it appears that the latter is synon. with our *gate*, a way. In the Laws of Jutland, *fort* is used in the same sense; as also C. B. *fford*, Alem. *furt*. Ihre thinks that *fort* has a common origin with *faerde*, Isl. *for*, iter. He also concludes, that this word is of the highest antiquity, from the use of Lat. *angiportus*, which he views as formed from MoesG. *agguus*, pron. *anguus*, narrow, and *fort* away.

2. Used also metaph. for the means to attain an end; or preparation for any work.

To leid the range on fute he maid him *ford*.
Wallace to God his conscience fyrst remord;
Syne comfort thaim with manly contenance.
Wallace, iv. 589. MS.

Quhen Wallace was agreit, and this Lord,
To rewll the rewm he maid him gudly *ford*.
Ibid. viii. 1588. MS.

FORDEIFIT, *part. pa.* Deafened.

Thair yelpis wilde my heiring all *fordeifit*.
Pulice of Honour, i. 3.

Teut. *verdoov-en*, to deafen. V. DEVE.

FORDEL, *s.* 1. The first place, the precedence.

And eftir thaym elike furth in euin space,
Pristis and Centaure straif for the first place:
And now has Pristis the *fordel*, and syne in hye
The big Centaure hir warris, and slippis by.
Doug. Virgil, 132. 40.

The word in this sense exactly corresponds to Teut. *veur-deel*, primae partes, primas in aliqua re locus, Kilian; from *veur* before, and *deel*, part.

2. The word is still used to denote progress, advancement. "He makes little *fordel*," he works, walks, &c. slowly, S. B.

Teut. *veur-deel*, promotio, omne id, quod nos juvat et promovet ante alios; hence it is used for profit, advantage, as Belg. *voordeel*. Su.G. *foerdel*, quod quis praecipue habet prae reliquis, et dein quodvis commodum. Ihre thinks that the term refers to the lots used by our Gothic ancestors for dividing inheritances. He to whom the best portion had fallen by lot, was said to have the *fordel*.

FORDEL, *adj.* Prepared. *Fordel work* is work done before it be absolutely necessary, Ang.

Fordals, used as a *s.* "stock previously prepared, or not yet spent," Buchan. Teut. *veur-deelen*, promovere.

FORDELYD, *part. pa.* Wasted, caused to perish.

——Suppos I fand be name
Thame wryttyn all, yhit of the fame
Of mony, and the dowchtynes,
That lang tyme swa *fordelyd* wes,
Mater nane I worthy fand.—
Wyntown, Cron. ii. 10. 20.

A. S. *fordilg-ian*, delere, obruere; *fordilgade*, delevit, from *for* intensive, and *dilg-ian*, id. Belg. *verdelgh-en*, id.

To FORDER, *v. a.* To promote, to forward, S. *further*, E.

Su.G. *fordr-a*, Germ. *forder-n*, Belg. *voorder-en*, A. S. *forthr-ian*, id. The Su.G. word is from Su.G. Isl. *ford-a*, nutrire, sustentare. This Ihre derives from *foer*, ante, prae.

FORDERSUM, *adj.* Forward, active, expeditious, S. B.

"They are eith hindered that are not *fordersome*;" Ramsay's S. Prov. p. 72.

Germ. *fordersamst*, without delay. V. SUM.

FORDYD, *pret.* Ruined, destroyed; from a *v.* common in O. E., *fordo*, not as Johns. writes it *foredo*.

Barbour, giving an account of the Castle of Forfar being taken by *Philip* the *Foraster* from the English, says that he

——Yauld the castell to the King,
That maid him rycht gud rewarding:
And syne gert brek doun the wall,
And *fordyd* well, and castell all.
Barbour, ix. 323.

In edit. 1620, *forded*. In MS. the word seems rather *sordyd*. If this be the true reading, it must mean, *defiled*. *Sordes* is still used Aberd. for filth.

By the way it may be observed, that we have here a proof of the accuracy of Barbour. For, among the ruins of the castle, within the walls, the remains of a well, nicely built, were lately discovered. It would appear that the castle had never been rebuilt since that time.

It is surprising that Mr H. Tooke should so far mistake the sense of *fordo* as used by Chaucer in the following passage.

I se no more but that I am *fordo*;
Myne herytage mote I nedes sell,
And ben a beggar, here may I no lenger dwell.
Frankl. T. F. 55. p. 2. col. 2.

"*Forth-done*, i. e. *done* to go forth, or caused to go forth, i. e. *out of doors*." Divers. Purl. i. 495. Nothing can be more evident than that this is the same with *fordone*, undone.

A. S. *fordo-n*, *fordo-an*, Belg. *verdo-en*, to waste.

To FORDYN, *v. n.* To make a great noise, to echo, to resound. *Fordynyt*, overpowered with noise.

Of greting, gouling, and wyfelie womenting

The ruffis did resound, bray and rare;
Quhilk huge bewalling all *fordynnyt* the are.
Doug. Virgil, 123. 35.

The land alhale of Italy trymblit and quok,
And how cavernis or furnys of Ethna round
Rummyssit and lowit, *fordynnyt* with the sound. *Ibid.* 91. 11.

For intensive, and A. S. *dyn-an*, Isl. *dyn-a*, Dan. *dyn-er*, Su.G. *don-a*, strepere.

FORDOUERIT, FORDOWERIT, *part. pa.* "Wearied, over-toiled, over-waked," Rudd.

The Rutulianis ouerset with slepe and wyne,
Liggis soupit, *fordouerit*, drounkyn as swyne.
Doug. Virgil, 283. 38.

The word seems rather to signify, *stupified;* Teut. *verdoor-en*, synon. *versott-en*, infatuare; infatuari, stultescere; *door*, stultus, stolidus, socors, Kilian; whence Belg. *door*, a fool. V. however, DOWERIT.

To FORDRIUE, *v. a.* To drive out of the right course.

Juno inflammit, musing on thir casis nyse,
The quhile oure sey that salis the Troianis,
—Sche thame *fordriuis*, and causis oft go wyll
Frawart Latyn.—— *Doug. Virgil*, 14. 5.

A. S. *fordrif-an*, abripere, "to drive away," Somner. Sw. *foerdrifw-a*, id. Teut. *verdryv-en*, pellere de medio, profligare.

FORDRUNKIN, *part. pa.* Very drunk.

Sowpit in slepe, his nek furth of the caif
He straucht, *fordrunkin*, ligging in his dreme.
Doug. Virgil, 89. 42.

A. S. *for-drenc-an*, inebriare; Teut. *ver-drink-en*, to waste by drinking.

FORDULLIT, *part. pa.* Made dull, greatly confused.

My daisit heid, *fordullit* disselé,
I raisit up half in ane lithargie.
Palice of Honour, i. 26.

Teut. *verdwaal-en*, *verdol-en*, errare.

FORDWARD, FORDWART, FORTHWART, *s.* A paction, an agreement.

Of Schir Gologras' grant blith wes the king;
And thoght the *fordward* wes fair, freyndschip to fulfill. *Gawan and Gal.* iv. 26.

——Tarchon kyng
All reddy was to fulfyl his likyng,—
And vp gan knyt thare *fordwartis* and cunnand
Of amyte and perpetual ally.
Doug. Virgil, 319. 16.

——Off a thing, I pray the, let me feill.
For thi manheid this *forthwart* to me fest,
Quhen that thow seis thow may no langer lest
On this ilk place, quhilk I haiff tane to wer,
At thow cum furth, and all othir forber.
Wallace, xi. 487. MS.

In edit. 1648, it is entirely cast out:

For thy manhood this to me manifest.

In edit. 1758, although *forthward* is replaced, it is viewed as an adverb:

For thy manhood *thus forthward* to me fest.

A. S. *for-word*, pactum, foedus, "a bargain, a league, a covenant, a condition, an agreement." Chaucer, *forword*, id. Teut. *veur-warde*. The A. S. term seems comp. of *for*, and *word*, q. the word going before. Kilian says of Teut. *veur-waarde*, q. *veur-woord*, which Rudd. adopts. Kilian elsewhere observes that *waerd* is an old term synon. with *woord*, verbum. Otherwise we might have viewed the Teut. term as formed from *waerd-en* cavere, curare, q. a *pre-caution;* especially as A. S. *waere*, and Germ. *wer* signify, both cautio, and pactio, foedus.

FORDWARTE, *adv.* Forward.

"The oistis cummys *fordwarte* arrayit in battell."
Doug. Virgil, 274. Marg.

Belg. *voordwaerd;* id.

FORDWEBLIT, *part. adj.* Greatly enfeebled, S. B.

Her flouchtrous heart near brast wi' teen;
Her limbs *fordweblit* grew.
Jamieson's Pop. Ball. 1. 241. V. DWABLE.

FORE. This, which seems to be properly a *prep.* is sometimes used as a *s.*

To the fore. 1. Still remaining or surviving, according to the application. Any thing is said to be *to the fore*, when not lost, worn out, or spent, as money, &c. The phrase is also used concerning a person, when it is meant that he is still alive, S. "In being, alive; unconsumed," Shirr. Gl.

—"If Christ had not been *to the fore*, in our sad days, the waters had gone over our soul." Rutherford's Lett. P. I. ep. 193.

"He adds, 'He found the King's memory perfectly fresh as to all things in Scotland; that he asked by name, how it was with Mr Douglas,—and having asked how Mr Smith was, he said, laughing, Is his broad sword *to the fore?* I answered, I knew it was taken from him, when he was made a prisoner, but his Majesty might be persuaded Mr Smith would be provided of one when his service required it." Sharp's Lett. Wodrow's Hist. I. xxv. V. PUDDLE, *v.*

2, Money saved as a stock. *He has something to the fore*, S., he has a little money saved.

"He had a good estate, and well *to the fore;* but being smitten by the ambition of his good-brother Dr Whiteford, tread his steps of vain lavishness and dilapidation of what he had, to seek what he did not deserve." Baillie's Lett. i. 126.

"It is true he had no great means *to the fore* of his own at this time." Spalding's Troubles, I. 195.

3. Having the start of another, in whatever respect, S.

"I am now two *to the fore* with you, albeit I wrote none the last post." Baillie's Lett. ii. 221.

FORE, *s.* Help, advantage, furtherance. *A great fore*, a great help, S. B.

Su.G. *foere* denotes the easiness or convenience of a way, when it is rendered fit for travelling; *godt foere*, viae commoditas; from *far-a*, to fare. *Foer*, good, useful, convenient. *Fora*, which primarily signifies carriage, also denotes any kind of wealth, commodity, or means; A. S. *foge* a vehicle, also, access.

FORE-ANENT, FORNENCE, FORNENS, FOR-

NENTIS, FORNENT, *prep.* Directly opposite to, S. *fornent.*

"They are to say, Clangregore, Clanfarlane.——Likewayes a great number of wicked thieves, oppressoures, and peace breakers, and receipters of thieft, of the surnames of Armestranges, Ellotes,—and utheris inhabiting the bordouris *fore-anent* England." Acts Ja. VI. 1594. c. 227.

"This watter of Sulway rynnis in the Ireland seis: and is the marche of Scotland *fornence* the west bourdouris.——*Fornens* Esdail, on the tothir side lyis Eusdail." Bellend. Descr. Alb. c. 5. In *contrarium* littus, Boeth.

"He wes haldyn kyng of Britonis *fornentis* the Ireland seis." Bellend. Cron. B. vii. c. 11.

My faithfull heart I send it heir,
In signe of paper I present it;
Wald [that] my body war *fornent* it.
Evergreen, i. 111. st. 8.

O. E. *forn aghens*, over against, seems to be radically the same. It indeed scarcely differs from *fornens.*

"But the Centuryon that stood *forn aghens* sigh that he so criynge hadde died and seide veryly this man was Goddis sone." Mark xv.

Afore-nens has been derived from A. S. *a-forenean.* But the word does not occur in this form. It is *for-nean;* and this does not signify opposite to, but penes, prope, almost, near, nigh; Somner. *Fornens*, &c. are evidently from A. S. *foran* before, and *agen, ongean*, opposite to, against. *Foran ongean*, ex adverso; *Foran ongean* Galileam; over against Galilee; Luke viii. 26.

FOREBEARIS, *s. pl.* Ancestors, forefathers, S. Sometimes corr. *forbeiraris*; synon. *Foreldris.*

Thare is the first hill, yclepit Ida,
Thare our *forebearis* in thare credillis lay.
Doug. Virgil, 70. 48.

This is the proper orthography.

His *forbearis* quha likis till wndirstand,
Of hale lynage, and trew lyne of Scotland.——
Wallace, i. 21. MS.

"I exhort you to proceed in the renown and fame which ye and your *forbeers* have conquest in times past." Pitscottie, p. 32.

This word appears in no other language; but seems formed from A. S. *fore*, before, and *ber-an, bear-an*, to bring forth.

FORECASTEN, *part. pa.* Neglected, q. cast away.

"I tell you, Christ will make new work of old *forecasten* Scotland, and gather the old broken boards of his tabernacle, and pin them, and nail them together." Rutherford's Lett. P. i. ep. 35.

Su.G. *foerkast-a*, abjicere, repudiare; *foerkastad*, reprobatus, Apoc. xii. 10. Ihre.

FOREGAINST, FORGANE, *prep.* Opposite to.

"There was 10,000 Irish thir two months lying on the coasts of Scotland *foregainst* our country, keeping these in the west under Eglinton and Argyle in suspense." Baillie's Lett. i. 205.

Wele fer from thens standis ane roche in the se,
Forgane the foray schore and coistis hie.
Doug. Virgil, 131. 38.

And they *forgane* the schippis ay,
As they sailit, they tooke their way.
Barbour, Edit. 1620. p. 308.

In Pink. edit. xvi. 555. *Aforgayn*, q. v.

FOREHANDIT, *adj.* Rash, precipitate, S. B.

FORELDERIS, *s. pl.* Ancestors.

Thretty agane thretty then
In felny bolnyt of auld fed,
As thare *for-elderis* ware slane to dede.
Wyntown, ix. 17. 6.

Su.G. *foraeldrar*, Isl. *forellri*, majores; from *foer*, ante, and *alder*, A. S. *aldor*, senior; Teut. *veur-ouders*, majores.

FORENAIL'D, *part. pa.* Money is said to be *forenail'd*, when it is spent before it be gained, S. Q. *nailed before*, because it cannot be applied to another purpose? Teut. *ver-naeghel-en*, id. or perhaps rather from *verniel-en*, consumere, dissipare.

FORENICHT, *s.* The anterior part of the night, from the gloom till bed-time, S.

Teut. *veur-nacht*, prima pars noctis.

FORESKIP, *s.* Progress made in a journey, in relation to one left behind, S. B., from A. S. *fore*, before, and the termination *skip*, E. *ship*, Sw. *skap*, denoting state or condition.

FORESPEAKER, FOIRSPEIKAR, *s.* An advocate.

"Gif the over-lord of the defender is essonyied at thrie courts; nevertheles he sould compeir at the fourt court, or else send ane *forespeaker* for him." Reg. Maj. B. i. c. 25. § 2.

"That all men that ar *foirspeikaris* for the coist, to haue habitis of grene, of the fassoun of a Tunikill, and the sleuis to be oppin as a'Talbert. And quhilk of the *foirspeikaris* that wantis it in the tyme of the said Parliamentis, or generall counsallis, the said habites, and efterwartis speikis for meid, sall pay. v. pund to the King." Acts Ja. II. 1455. c. 52. edit. 1566. *Foirspeikaris for the coist*, i. e. those who plead for a fee; as equivalent to *speiking for meid*, or reward.

The word is still used in this sense, S. B.

Mind what this lass has undergane for you,—
How she is catch'd for you frae wig to wa',
And nae *forspeakers* has her cause to ca'.
Ross's Helenore, p. 101.

A. S. *forespeca*, prolocutor; *veur-spracke*, Sw. *foresprackare*, id. an advocate; A. S. *forespraec-an*, Teut. *veursprek-en*, to intercede.

FORESTAM, *s.* 1. The prow of a ship.

Thay seuch the fludis, that sonchand quhar thay fare
In sunder slidis, ouer weltit eik with airis,
Fra thare *forestammis* the bullir brayis and raris.
Doug. Virgil, 132. 19.

2. "The front," or forehead, Rudd. I have not marked this sense in Douglas. *Forestum*, id. Shirr. Gl.

Su.G. *stamm*, pars navis prima vel ultima; *framstam*, prora, *bakstam*, puppis. Anc. *stamn*, Isl. *stafn*, Teut. *veur-steve*, Belg. *voor-steven*, E. *stem.* This is derived from Su.G. *staf*, tabula, asser.

FORETERES, *s.* Fortress.

Turnus the prince, that was baith derf and bald,
Ane birnand bleis lete at the *foreteres* glide.
Doug. Virgil, 296. 20.

To FORFAIR, *v. a.* To waste; as denoting fornication, to abuse.

"Wemen,——gif they *forfair* or abuse their bodies in fornication, and are convict thereof: all they quha hes committed sic ane trespas, sall be disherissed. Reg. Maj. B. ii. c. 49. § 1.

It occurs in O. E. as signifying to destroy.

—In that ilk toun did he krie a krie,
That alle that him serued, & of his meyne ware,
Man, woman & childe, suld thei alle *forfare*.
Kastels suld thei bete doun, kirkes suld thei brenne. *R. Brunne*, p. 42.

A. S. *forfar-an*, perdere; Su.G. *foerfar-a*, disperdere, to squander, to waste. One might suppose that this were composed of A. S. *for*, Su.G. *foer*, Belg. *ver*, negative, and *far-en*, *far-a*, *vaer-en*, valere. But as Ihre observes, the simple term *far-a* has the sense of *perdere*, in the O. Goth. and Isl.; whence *firifar-a*, to lose, and *firifar-ast*, to perish.

To FORFAIR, FORFAR, *v. n.* To perish, to be lost.

Bot and thow will, son be the hour off thre,
At that ilk tryst, will God thow sall se me.
Quhill I may lest, this realm sall nocht *forfar*.
Wallace, x. 521. MS.

Without God puneis their cruell vice,
This warld sall all *forfair*.
Spec. Godly Ball. p. 22.

Improperly rendered by Lord Hailes, *offend.*

Forfayr, part. pa. Lost, Barbour.

This Lord the Brwyss I spak of ayr,
Saw all the kynryk swa *forfayr*,
And swa trowblyt the folk saw he,
That he thar off had gret pitté.
Barbour, i. 478. MS.

A. S. *forfar-an*, Teut. *vervaer-en*, perire.

FORFAIRN, *part. pa.* This is mentioned distinctly, because used obliquely by modern writers.

1. Forlorn, destitute, S.

'Tis right we together sud be;
For nane of us cud find a marrow,
So sadly *forfairn* were we.
Song, Ross's Helenore, p. 150.

Syne I can ne'er be sair *forfairn*,
When I hae a plaid of haslock woo'.
R. Galloway's Poems, p. 205.

2. Old-fashioned, Gl. Ross, S. B.

Up in her face looks the auld hag *forfairn*,
And says, Ye will hard-fortun'd be my bairn.
Ross's Helenore, p. 61.

Now, Sir, you hae our *Flaviana's Braes*,
And well, ye see, our gossip did me praise;
But we're *forfairn*, and sair alter'd now,
Sic youngsome sangs are sareless frae my mou!
Ibid. p. 119.

3. Worn out, jaded, S.

This mony a year I've stood the flood an' tide;
And tho' wi' crazy eild I'm sair *forfairn*,
I'll be a *Brig*, when ye're a shapeless cairn!
Burns, iii. 55.

To FORFALT, FORFAULT, *v. a.* To subject to forfeiture, to attaint.

"This Roger of Quincinis successioun (familia) wes disherist and *forfaltit* for certane crymes committit aganis the kingis maieste. Bellend. Cron. B. xiii. c. 15.

Fr. *forfaire*, L. B. *forisfacere*.

FORFALT, *s.* Forfeiture.

"Eftir his *forfalt* the constabillary wes geuyn to the Hayis of Arroll." Bellend. Cron. ubi sup.

Fr. *forfait*, L. B. *forisfact-um*, id.

FORFAULTRIE, *s.* Forfeiture.

"Our nobles, lying up in prisons, and under *forfaultries* or debts, private or publick, are for the most part either broken or breaking." Baillie's Lett. ii. 410.

FORFANT, *adj.* Overcome with faintness.

Astonisht I stud trymbling thair,
Forfant for verie feir;
And as the syllie huntit hair,
From ratchis maks reteir.
Burel, Pilgr. Watson's Coll. ii. 33.

For intensive, and *faint*, which is derived by Junius from Fr. *feind-re*, properly to dissemble; by Skinner and Johnson from *fan-er*, to fade, to wither. Su.G. Isl. *fuene*, however, signifies *fatuus*; Isl. *faan-a* fatue se gerere, from *fae*, brutum. V. G. Andr. and Seren. vo. *Faint*.

FORFLITTEN, *part. pa.* "Severely scolded;" Gl. Sibb.

FORFOUCHT, FORFOUGHTEN, *part. pa.* 1. Exhausted with fighting. This is the primary sense.

Forfouchtyn thai war and trewald all the nycht;
Yeit feill thai slew in to the chace that day.
Wallace, vii. 604. MS

2. Greatly fatigued, from whatever cause.

I wait [nocht] weil quhat it wes,
My awin grey meir that kest me:
Or gif I wes *forfochtin* faynt,
And syn lay doun to rest me.
Peblis to the Play, st. 18.

Into great peril am I nought;
Bot I am sore and all *forefought*.
Sir Egeir, p. 52.

It occurs in the first sense in Hardyng.

Where than he fought, against the bastard strong,—
In battail, sore *ferfoughten* there ful long.
Chron. Fol. 186. a.

Belg. *vervecht-en*, to spend with fighting; *vervocht-en*, spent with fighting.

To FORGADER, FORGATHER, *v. n.* 1. To meet, to convene.

And furth sche passit wyth all hir cumpany,
The Troiane pepill *forgaderit* by and by,
Joly and glaid.—— *Doug. Virgil*, 104. 38.

2. To meet in a hostile manner, to encounter; improperly written *foregather*.

"Sir Andrew Wood—— past furth to the Frith well manned, with two ships, to pass upon the said English-men, whom he *foregathered* withal immediately before the said castle of Dunbar, where they

fought long together with uncertain victory." Pitscottie, p. 100.

3. It is now commonly used to denote an accidental meeting, S.

This falconer had tane his way
O'er Calder-moor; and gawn the moss up,
He there *foregather'd* with a gossip.
Ramsay's Poems, ii. 536.

4. It signifies the union of two persons in marriage, S. B.

And though for you sic kindness yet she had,
As she wad you afore anither wed;
How coud she think that grace or thrift cud be
With ane she now does sae mansworn see?
Fouk ay had best begin with dealing fair,
Altho' they sud *forgader* ne'er sae bair.
Ross's Helenore, p. 105.

Teut. *ver-gaeder-en*, congregare, convenire.

FORGANE. V. FOREGAINST.

FORGEIT, *pret.*

With that ane freynd of his cryd, fy!
And up ane arrow drew;
He *forgeit* it sa fowrwusly,
The bow in flenders flew!
Chr. Kirk, st. 9.

"Pressed, Isl. *fergia*, in praet. *fergde*, fremere, compingere;" Callander. But I am much inclined to think that it rather signifies to let go, let fly; from A. S. *forgu-n*, Belg. *verga-en*, dimittere.

FORGETTIL, *adj.* Forgetful, S. B.

R. Brunne uses *forgetilschip*, as denoting an act of forgetfulness.

So did kyng Philip with sautes on tham gan pres,
Bot for a *forgetilschip* R. & he bothe les.
Philip left his engynes withouten kepyng a nyght.
R. Brunne, p. 176.

A. S. *forgytel*, *forgytol*, obliviosus, Isl. *ofergeotol*, Belg. *vergeetelyk*, id.

To FORHOW, *v. a.* To forsake, to abandon, S. B.

Thare housis thay *forhow* and leuis waist,
And to the woddis socht as thay war chaist.
Doug. Virgil, 220. 37.

Mind what this lass has undergone for you,
Since ye did her so treach'rously *forhow*.
Ross's Helenore, p. 104.

In the same sense, a bird is said "to *forhow* her nest," when she deserts it, S. B.

Su.G. *foerhafw-a*, aspernari, contemtim habere; from *foer*, negat. and *hafwa*; or, as Ihre supposes, in the sense of gerere, to conduct one's self; more probably in its original sense, to have, as *forhow* denotes the reverse of possession.

FORHOWARE, *s.* A deserter, one who forsakes a place.

—Owthir sal I with thir handis twa
Yone ilk Troiane *forhowaare* of Asia
Do put todeith.——
Doug. Virgil, 405. 52.

FORJESKET, FORJIDGED, *part. pa.* Jaded with fatigue, S. id. Gl. Shirr.

These are given as synon. I have heard *forjidged* used in this sense, S. B.

Forjesket sair, with weary legs,
Rattlin the corn out-owre the rigs,—
My awkwart muse sair pleads and begs,
I would na write.
Burns, iii. 243.

Can *forjeskit* have any affinity to Teut. *ver-jaegh-en*, conjicere in fugam, profligare?

FORINGIT, *part. pa.* Banished, made a foreigner; formed from Fr. *forain*.

——As tho coude I no better wyle,
Bot toke a boke to rede upon a quhyle:—
Compilit by that nobil senatoure
Of Rome quhilome that was the warldis floure
And from estate by fortune a quhile
Foringit was, to povert in exile.
King's Quair, i. 3.

FORK. *To stick a fork in the waw.* Some are so foolish as to believe, that a midwife, by doing so, can throw the pains of a woman in labour upon her husband, S.

That this act of fixing a fork in the wall was supposed to be of great efficacy in witchcraft, appears from the account given of it, in relation to the carrying off a cow's milk, in *Malleus Maleficarum*. V. the passage, vo. NICNEVEN.

FORKY, *adj.* Strong, same as *forcy*; Dunbar.

FOR-KNOKIT, *part. pa.* Worn out with knocking. V. FORCRYIT.

To FORLAY, *v. n.* To lie in ambush. Gl. Sibb.

Teut. *verlaegh-en*, insidiari; Su.G. *laegg-a*, Alem. *lag-on*, Germ. *lag-en*, id.

To FORLANE, *v. a.* To give, to grant; Gl. Sibb.

Su.G. *foerlaen-a*, concedere, donare; Belg. *verleen-en*, Germ. *ver-leih-en*. Su.G. *laen-a* was anciently used in the same sense; from Moes-G. *lew-jan*, Isl. *li-a*, praebere, donare.

FORLANE, *part. pa.* "Alone, left alone, all alone;" Rudd. But the learned writer seems to have mistaken the meaning of the word, as used by Doug. I have observed it only in one passage, where it undoubtedly signifies, fornicata est.

——He porturit als ful weilawa,
The luf abhominabil of quene Pasiphe,
Full priuely with the bull *forlane* was schc.
The blandit kynd, and birth of formes twane,
The monstrus Mynotaure doith thare remane.
Doug. Virgil, 163. 16.

In the same sense it is used by Thomas of Erceldoune.

As women is thus *for lain*,
Y may say bi me;
Gif Tristrem be now sleyn,
Yucl yemers er we.
Sir Tristrem, p. 47. V. FORZY.

It is used, however, in the former sense by Henrysone, Test. Creseide.

The sede of luve was sowin on my face;—
But now alas! that sede with frost is slaine,
And I fra luvirs lefte and al *forlaine*.
Chron. S. P. i. 161.

FORLANE, *adj.*

He lykes not sic a *forlane* loun of laits,

He says, thou skaffs and begs mair beir and aits,
Nor ony cripie in Carrick land about.
Dunbar, Evergreen, ii. 54. st. 11.

The term as here used seems to signify importunate, one who in asking will not take a refusal; as corresponding to Su.G. *foerlaegen*, solicitus, qui anxie rem aliquam cupit; qui anxius est, ut re, quam desiderat, potiatur; Teut. *ver-legen*, incommodus, importunus. The phrase may be, "so covetous a fellow; one whose manners discover so much greediess."

To FORLEIT, FORLETE, *v. a.* To forsake, to quit, to leave off. R. Brunne, Chaucer, id.

Thome Lutar wes thair menstral meet;——
Auld lychtfutts than he did *forleit*,
And counterfutin Franss.
Chr. Kirk, st. 6. *Chron. S. P.* ii. 361.

E'en cruel Lindsay shed a tear,
Forletting malice deep.
Minstrelsy Border, iii. 336.

Wer he alyve, he wald deploir
His folie; and his love *forleit*,
This fairer patrane to adoir,
Of maids the maikles Margareit.
Montgomerie, Maitland Poems, p. 166.

A. S. *forlaet-an*, Su.G. *foerlaet-a*, id. Isl. *forlaet-a*, deserere, *forleit*, pret. Teut. *verlaet-en*, Germ. *verlass-en*, id. Ulph. *fralet-an*, dimittere. It is from *for*, *foer*, *ver*, intens., and MoesG. *let-an*, A. S. *laet-an*, Su.G. *laet-a*, to leave.

To FORLEITH, *v. a.* To loath, to have disgust at; Gl. Sibb.

Teut. *ver-leed-en*, fastidire, A. S. *lath-ian*, Sw. *led-as*, id.

FORLETHIE, *s.* A surfeit, a disgust, S. B.

"Ye ken well enough that I was ne'er very browden'd upo' swine's flesh, sin my mither gae me a *forlethie* o't." Journal from London, p. 9.

Lethie is used in the same sense, Loth.

To FORLY, *v. a.* To lie with carnally.

Thar wyffis wald thai oft *forly*,
And thar dochtrys dispitusly:
And gyff ony of thaim thair at war wrath,
Thai watyt him wele with gret skaith.
Barbour, i. 199. MS.

The quhilk Anchemolus was that ilk, I wene,
Defoulit his faderis bed incestuoslie,
And had *forlyne* his awin stepmoder by.
Doug. Virgil, 330. 5.

By seems superfluous. A. S. *forlig-an*, Su.G. *foerligg-a*, Alem. *furlig-an*, fornicari; A. S. *forleg-en*, fornicata est; *forlegani*, in Leg. Fris. scortatores et adulteri. V. FORLANE, *part.*

FOR-LYIN, *part. pa.* Fatigued with lying too long in bed.

For-wakit and for-wallouit thus musing,
Wery *for-lyin*, I lestnyt sodaynlye,
And sone I herd the bell to matins ryng,
And up I rase, na langer wald I lye.
King's Quair, i. 1f.

Wery here seems redundant. Teut. *verleghen*, fessus; Kilian.

FORLYNE, *part. pa.* V. FORLY.

To FORLOIR, *v. n.* To become useless, q. to lose one's self from languor.

My dulé spreit dois lurk for schoir.
My hairt for langour dois *forloir*.
Dunbar, Maitland Poems, p. 125.

FORLORE, *part. pa.* Forlorn, utterly lost; a word common in O. E.

It is used in two more ancient forms by R. Glouc.

Theruore gode lond men ne beth nogt al *verlore*. P. 260.

He vndude alle luther lawes, that me huld byuore,
And gode lawes brogte vorth, that er were as *uorlore*. *Ibid.* p. 281.

i. e. "that were formerly as it were lost."

A. S. *forleor-an*, Su.G. *foerlor-a*, Teut. *verloor-en*, perdere. Hence the Fr. phrase, *tout est frelore*, all is lost.

FORLOPPIN, *part. pa.* Fugitive, vagabond; an epithet applied to runaways.

The terrour doublis he and fereful drede,
That sic *forloppin* Troianis at this nede
Suld thankfully be resett in that ryng.
Doug. Virgil, 228. 7.

Me thocht a Turk of Tartary
Come throw the boundis of Barbary,
And lay *forloppin* in Lombardy,
Full long in wachman's weid.
Dunbar, Bannatyne Poems, p. 19. st. 1.

Perhaps *wachman* should be *wathman*, a wanderer. V. WAITH.

"Is it nocht thocht, that the preist monk or fleschelye *forloppin* freir, followis treulie the verray doctryne of S. Paule: quhilk is rynnegat fra his religioun, & makis ane monsterous mariage, and it wer with ane Non? and yit he wyll sweir, and saye, that all that he dois, is for the glore of God, & the libertie of the Euangell. O intollerabyl blasphemation, fury, & wodnes. Now ar the wordis off the cheiff apostole Peter cum to in effect, sayand, that his deirly beluffit brother Paule, had wryttin mony thyngis, in the quhilkis ar sum harde to be vnderstand, quhilk men vnlernit, and inconstant peruertis (as vtheris scripturis) to thair awin dampnatioun." Kennedy, Commendator of Crosraguell, Compend. Tractiue, p. 78.

Teut. *verloop-en*, to run away, *verloopen knecht*, servus fugitivus; *loop-en*, Su.G. *loep-a*, Germ. *lauff-en*, to run. V. LOUP.

FORMEKIL, *adj.* Very great, Rudd.

FORMOIS, *adj.* Beautiful; Lat. *formos-us*.

In to my gairth, I past me to repois,
This bird and I, as we war wont a forrow,
Amang the flouris fresch fragrant, and *formois*.
Lyndsay's Warkis, 1592. p. 187. *Formous*, Chaucer.

FORNE, *adv.* *To forne*, before, formerly.

He wes fer balder, cirtes, by his leif,
Saying he followit Virgillis lantern *to forne*,
How Eneas to Dido was forsworn.
Doug. Virgil, 10. 37.

Su.G. *forn*, praeteritus; A. S. *forne*, prius; *for-an*, ante. V. FERNYEAR.

FORNENT, *prep.* Concerning.

But we will do you understand
What we declare *fornent* Scotland.
Rob. III.'s Answer to Henry IV. of Eng. Watson's Coll. ii. 4. V. FOREANENT.

FOROUCH, FOROUTH, *prep.* Before, as to time.

'I sall als frely in all thing
'Hald it, as it afferis to king;
'Or as myn eldris *forouch* me
'Hald it in freyast rewaté.'
Barbour, i. 163. MS.

In to that tyme the nobill King—
Is to the se, owte off Arane,
A litill *forouth* ewyn gane.
Ibid. v. 18. MS.

A litill *before* the even was gane.
Edit. 1620. V. next word.

FOROUTH, FORROW, A FORROW, *adv.* 1. Before, as to time.

In to Galloway the tothyr fell;
Quhen, as ye *forouth* herd me tell,
Schir Eduuard the Bruyss, with L,
Wencussyt of Sanct Jhone Schyr Amery,
And fyfty hundre men be tale.
Barbour, xvi. 504. MS.

For oft with wysure it hes bene said *a forrow*,
Without glaidnes awailis no tressour.
Dunbar, Bannatyne Poems, p. 54. st. 1.

i. e. in times of old. Lyndsay, id. V. FORMOIS.

2. Before, as to place.

Syne tuk thai southwartis thair way.
The Erle Thomas wes *forouth* ay.
Barbour, xiv. 242. MS.

This seems a derivative from MoesG. *faura*, before. The form of *forouch* is nearly preserved in Germ. *vorig*, prior. S. *forat*, as to *go forat*, to go on, if not a corr. of E. *forward*, may be the same with *forouth*. It seems doubtful, however, whether *forouth* may not have crept in, instead of *forouch*, from the similarity of *c* and *t* in MSS. If not, it may be viewed as the same with Sw. *foerat*, *foerut*, before; *gaa foerut*, go before; *Sé vael foerut*, a sea phrase, keep a good look out, S. *look weill forat*. Ihre writes *foerrut*, antea, vo. *Ut*.

FOROWSEIN, seen before, foreseen.

Walys ensample mycht have bein
To yow, had ye it *forow sein*.
Barbour, i. 120. MS.

Forow is written distinctly from *sein* in MS.

FOROWT, FOROWTYN, *prep.* 1. Without.

—Quha taiss purpos sekyrly,
And followis it syne ententily,
For owt fayntice, or yheit faynding,—
He sall eschew it in party.
Barbour, iii. 289. MS.

This form of the prep. seldom occurs.

In Rauchryne leve we now the King
In rest, *for owtyn* barganyng.
Ibid. iv. 2.

For is generally written in MS. distinctly from *owt*, or *owtyn*.

2. Besides.

He had in-til his cumpany
Foure scor of hardy armyd men,
For-owt archeris that he had then.
Wyntown, viii. 42. 126.

Sw. *foerutan* signifies both *absque* and *praeter*.

FORPET, *s.* The *fourth part* of a peck, S. It seems merely a corr.

I hae brew'd a *forpet* o' ma't,
And I canna come ilka day to woo.
Ritson's S. Songs, i. 184.

"People from a considerable distance will chearfully pay 2s. 6d. for as much land as is requisite for sowing a cap-full, or *forpet* of seed, 40 of which measures are allotted to an acre: each *forpet* generally produces from 11 to 25 lb. of dressed flax from the mill." P. Culter, Lanarks. Statist. Acc. vi. 77.

FOR-PLEYNIT, *part. pa.* Worn out with complaining or mourning.

So lang till evin for lak of mycht and mynd,
For-wepit and *for-pleynit* piteously,
Ourset so sorrow had both hert and mynd,
That to the cold stone my hede on wrye
I laid, and lenit.——
King's Quair, ii. 54.

To FORRAY, *v. a.* To ravage, to pillage.

Than gert he *forray* all the land;
And sesyt all that euir thai fand.
Barbour, xv. 511. MS.

Thir lordis send he furth in hy:
And thai thar way tuk hastily:
And in Ingland gert bryn, and sla:
And wroucht tharin sa mekill wa,
As thai *forrayit* the countré,
That it wes pité for to se
Till thaim that wald it ony gud.
For thai destroyit all as thai yhud.
Ibid. xvii. 527. MS.

Yone detestabil and myscheuous Enee—
Ane certane horsmen, licht armyt for the nanis,
Has send before, for to *forray* the planis.
Doug. Virgil, 382. 3.

Rudd. apprehends that the term, as here used, merely signifies "to over-run, to take a view, what the Fr. call *reconnoitre*." But it is meant to expl. the phrase used by Virg., quatere campos, to scour the country.

It occurs in the same sense in our Laws.

"—Sum quha nightlie and dailie rievis, *forrayis*, and committis open thieft, riefe and oppression."—Ja. VI. 1593. c. 174. Here it is expletive of *rieving* or robbing.

In latter times, it was written *forrow*, *furrow*.

"Creighton—*furrowed* the lands of Corstorphin—and drave away a race of mares, that the Earle Douglas had brought from Flanders." Hume's Hist. Doug. p. 167.

The word seems immediately from Fr. *fourrag-er*, *fourr-er*, which signify, not only to forage, but to waste, to ravage. Both Spenser and Shakspeare use the E. word in the same sense. It is probable, therefore, that as foraging parties lived as freebooters, the term might thus come to denote depredation. Dr Johns. supposes that *fourrage* is from Lat. *foris*. Du Cange, with far greater probability, deduces it from L. B. *fodrum*, fodder, which Spelman and Somner derive from A. S. *fodre*, pabulum, alimentum; whence *foderare*, *forrare*, fodrum exigere; *fodrarii*, qui ad fodrum exigendum, vel tollendum pergunt; nostris *Fourriers*; also *foriarii*, praedatores militares.

FORRAY, *s.* 1. The act of foraging, or a search through the country for provisions. In this sense it occurs more rarely.

—Quhill thai went to the *forray;*
And swa thair purchesyng maid thai;
Ilk man trewcillyt for to get
And purchess thaim that thai mycht ete.
Barbour, ii. 578. MS.

2. A predatory excursion.

—Quhen the Newill saw that thai
Wald nocht pass furth to the *forray*,
Bot pressyt to thaim with thair mycht,
He wyst weill than that thai wald fycht.
Barbour, xv. 468. MS.

This is expl. by what Newill says;

Bot me think it spedfull that we
Abid, quhill hys men scalyt be
Throw the countré, to *tak thair pray.*
Ibid. ver. 457.

Thir four hundreth, rycht wondyr weyll arayit,
Befor the toun the playn baner displayit:—
A *forray* kest, and sesit mekill gud.
Wallace, ix. 462. MS.

i. e. "planned a predatory excursion, and siezed a valuable prey."

3. The party employed in carrying off the prey.

The *forray* tuk the pray, and past the playn,
Towart the park.——
Wallace, ix. 467. MS.

V. the *v.* and next word.

4. It seems also to denote the prey itself.

That rad noucht gretly skathful was
Til the cuntré, that thai throwcht-rade
For thai na gret *forrais* made.
Wyntown, viii. 40. 264.

5. It would almost seem occasionally to signify the advanced guard of an army.

Willame of Dowglas, that than was
Ordanyd in *forray* for to pas,
And swa he dyd in the mornyng
Wyth the mást part of thare gadryng,
And towart the place he held the way
All strawcht, qwhare that his fais lay.
Wyntown, viii. 40. 136.

FORREOURIS, *s. pl.* A foraging party, or those employed to drive off a prey.

Than Wallace gert the *forreouris* leyff the pray;
Assemblyt sone in till a gud aray.
Wallace, ix. 472. MS.

In Perth edit. erroneously *ferreours.*

The word is certainly from L. B. *foriarii.* V. the *v.* O. Fr. *forrier* and *fourrier*, often occur in the same sense.

Par li pais corroient le *Forrier.*
Roman d'Auberi.

Li *Fourriers* viennent, qui gastent le pais.
Roman de Garin; Du Cange, vo. *Forarii*

This word occurs, in different forms, in most of the languages of Europe, as denoting a quartermaster; Ital. *foriero*, Hisp. *forerio;* Teut. *forier*, mensor, designator hospitiorum sive diversoriorum; *forier-en*, designare hospitium; Kilian.

The Goth. affords so striking a coincidence, that could we not trace the term, as above, through its different changes, it might seem to claim a Scandinavian origin. Su.G. *foerare* denotes an inferior kind of military officer, to whom the charge of the conveys of provisions belonged. Ihre says, that he was anciently called *fourrier.* This would seem to point out a Fr. origin. But he gives the word as a derivative from Su.G. *foer-a*, to lead, to conduct; often applied to the conduct of an army; *foera an en skepps-haer*, ducere exercitum, *foera krig*, gerere bellum, *anfoerare*, dux. Hence also *fora*, vectura, carriage of any kind. The root is *far-a*, ire, profisisci, corresponding to A. S. *far-an*; whence *for*, a journey, an expedition.

FORRET, *s.* 1. "Front, fore-head, corr. from *fore-head*," Rudd.

Alecto hir thrawin visage did away,—
And hir in schape transformyt of ane tret,
Hir *forett* skorit with runkillis and mony rat.
Doug. Virgil, 221. 35.

2. Metaph. used to denote the brow of a hill.

Rycht ouerforgane the *forret* of the bra,
Vndir the hingand rokkis was alsua
Ane coif, and tharin fresche wattir springand.
Doug. Virgil, 18. 16.

FORRET, *adv.* Forward, S.

—Tweesh twa hillocks, the poor lambie lies,
And aye fell *forret* as it stoopt to rise.
Ross's Helenore, p. 14. V. FOREOUTH.

To FORREW, *v. n.* To repent exceedingly. *Forrwyd*, pret.

The Kyng of Norway at the last
And hys men *for-rwyd* sare
That evyre thai arrywyd thare.
Wyntown, vii. 10. 203.

For, intens. and A. S. *hreow-an*, Alem. *riuuu-on*, Teut. *rouw-en*, poenitere.

FORRYDAR, *s.* One who rides before an armed party, to procure information.

Thair *forrydar* was past till Ayr agayne,
Left thaim to cum with power of gret waille.
Wallace, iii. 76. MS.

Sw. *foerridare*, Dan. *forrider*, one who rides before.

FORROWN, FORRUN, *part. pa.* Exhausted with running.

Feill Scottis horss was drewyn into trawaill,
Forrown that day so irkyt can defaill.
Wallace, x. 704. MS.

From *for*, denoting excess, and *rin*, to run.

FORS, FORSS, *s.* A stream, a current.

On horss he lap, and throch a gret rout raid,
To Dawryoch he knew the *forss* full weill;
Befor him come feyll stuffyt in fyne steill.
He straik the fyrst but baid in the blasoune,
Quhill horss and man bathe flet the wattir doune.
Wallace, v. 265. MS.

In going from Gask to Dalreoch, Wallace had to cross the river Earn. The word is *fors*, Perth edit., in others *ford.*

Su.G. *fors* denotes not only a cataract, but a rapid stream. Isl. *fors*, *foss*; Verel. vo. *Foss.* *Fiskia alla forsa*, piscaturum aut flumina; Ost. Leg. ap. Ihre. *Han com midt i forsen af stroommen;*

He got into the mid-stream of the river; Wideg. Hence Sw. *fors-a*, to rush.

It is used in the same sense in Lapland.

"There being still new torrents to stem, and new cataracts to overcome, we were often obliged to land and drag our boats upon the shore beyond one of these cataracts, so that we could not reach *Kingis-fors*, or the Torrent of Kingis, which is 11 miles further, till the 30th." Mortraye's Travels, ii. 289.

Skinner mentions *forses* as occurring in Eng. Dictionary in the sense of *waterfalls* (V. Philips); but expresses great doubt whether this word was ever in use. Here, however, he is certainly mistaken: for it occurs in this sense in the composition of the names of several waterfalls in the vicinity of the Lakes of Cumberland; as *Airey-force*, *Scale-force*.

"We should have visited the waterfall at *Scale-force*, but were told that there had been so little rain as to prevent the effect." Mawman's Excursion to the Highlands and Lakes, p. 223. V. also p. 206.

Ihre derives it from Su.G. *fors*, vehementia. He thinks that in Isl. it is softened into *foss* for the sake of a more agreeable sound. G. Andr., however, under *Fors*, furor, gives *fosar* as signifying, effunditur praeceps; and *fors* is still used in Isl. for a cataract.

To FORS, *v. n.* To care.

So thay the kirk had in thair cuir,
Thay *fors* but lytill how it fuir.
Dunbar, *Maitland Poems*, 105.

This *v.* is often used impers. *It forst nocht*, it gave us no concern.

Apon the se yon Rewar lang has beyn,
Till rychtwyss men he dois full mekyll teyn.
Mycht we be saiff, it *forst* nocht off our gud.
Wallace, x. 819. MS.

— We *rek* not *for* our good. *Edit.* 1648.

i. e. "We value not our substance." *I do no force*, I care not, Chaucer. This *v.* is formed from the Fr. phrase, *Je ne fait point force de cela*, I care not for, I am not moved by, that.

FORS, FORCE, *s.* Necessity. *Off fors*, *on force*, of necessity.

"Sir Patrick's horse entered with him, and could no wise encounter his marrow, so that it was *force* for the said Sir Patrick Hamilton to light on foot." Pitscottie, p. 104.

Be our party was passit Straithfulan,
The small fute folk began to irk ilkane;
And horss, *of fors*, behuffyt for to faill.
Wallace, vii. 765. MS.

So lamp of day thou art, and shynand sone,
All vtheris *one force* mon thar lycht beg or borowe.
Doug. Virgil, 4. 9.

One is certainly an *erratum* for *on*.

FORSAMEKILL, *conj.* For as much.

"It is statut,—that *forsamekill* as there is great raritie and skantnes within the realme, at this present tyme, of siluer; that thairfoir ane new cunyie be strikin." Stat. Dav. ii. c. 46. s. 1.

From *for*, *sa*, so, and *mekill*, much, q. v.

FORSCOMFIST, *part. pa.* 1. Overcome with heat, S.

2. Nearly suffocated by a bad smell, S. V. SCOMFIST.

To FORSET, *v. a.* 1. To overpower, to overburden one with work, S.

2. To surfeit, S.

Teut. *ver-saet-en*, saturare, exsaturare, obsaturare; Kiliau. In the first sense, however, the term seems to have more affinity to A. S. *for-swith-an* reprimere. V. OUERSET.

FORSET, *s.* The act of overpowering or overloading. *A forset of wark*, an excess of labour above one's strength; *a forset of meat*, a surfeit, S.

FORSY, FORSYE, FORCY, FORSS, *adj.* Powerful. Superl. *forseast*.

In warldlynes quhy suld ony ensur?
For thow was formyt *forsye* on the feld.
Wallace, ii. 214. MS.

With retornyng that nycht xx he slew.
The *forseast* ay rudly rabutyt he.
Ibid. v. 291. MS.

Perth edit. *fersast*.

Vnto an *forcy* man ar to be wrocht
Harneis and armour.—
Doug. Virgil, 257. 55.

I was within thir sextie yeiris and sevin,
Ane freik on feld, als *forss*, and als fre,
Als glaid, als gay, als ying, als yaip as yie.
Henrysone, *Bannatyne Poems*, p. 131. st. 4.

This may be immediately from Fr. *force*. Su.G. *fors-a*, however, signifies to rush. Seren. mentions Goth. *fors*, ira, furor, vehementia, as a cognate term, under *Force*, E.

FORSLITTIN, *part. pa.* Left for expl. by Mr Pink.

I have been threatnit and *forslittin*
Sa oft, that I am with it bittin.
Philotus, *S. P. R.* i. 38. st. 101.

This, I suspect, is an error for *forflittin*, scolded. If not, it might signify, worn out, q. with abuse. Su.G. *foerslitt-a*, deterere, distrahere, from *foer*, intens. and *slit-a*, rumpere; Teut. *verslijt-en*, id. A. S. *forsliten*, ruptus.

To FORSPEAK, *v. a.* 1. "To injure by immoderate praise," Gl. Sibb.

One is said to *forspeak* another, when he so commends him as to have a supposed influence in making him practically belie the commendation. If one highly praises a child for sweetness of temper, and the child soon after betrays ill humour; the person, who bestowed the praise, is said to have *forspokin the bairn*, S.

The word, in the same sense, assumes the form of a *s.*

"Some charms are secretly used to prevent evil; and some omens looked to by the older people.—The tongue—must be guarded, even when it commends; it had more need, one would think, when it discommends. Thus to prevent what is called *forespeaking*, they say of a person, *God save them*; of a beast, *Luck sair it*," [i. e. *preserve it.*] P. Forglen, Banffs. Statist. Acc. xiv. 541, N.

The word occurs in the same sense in O. E.

"But whie should there be more credit giuen to witches, when they saie they haue made a reall bargaine with the diuell, killed a cow, bewitched butter, infeebled a child, *forespoken* hir neighbour, &c. than when she confesseth that she transubstantiateth hirselfe, maketh it raine or haile, flieth in the aire, goeth inuisible, transferreth corne in the grasse from one field to another?" Reginald Scot's Discouerie of Witchcraft, 1584. B. iii. c. 11.

2. "A person is said to be *forspoken*, when any sudden mischance happens on the back of a series of good fortune; or when a child, formerly promising, suddenly decays, the child is said to be *forspoken*." Gl. Shirr.

3. *Fore-spoken water.*

"When the beasts, as oxen, sheep, horses, &c. are sick, they sprinkle them with a water made up by them, which they call *fore-spoken water*; wherewith likeways they sprinkle their boats, when they succeed and prosper not in their fishing." Brand's Descr. Orkney, p. 62.

As used in sense 1. it may seem related to A. S. *for-specen*, spoken in vain; or legally reckoned of no account, as it occurs in the Laws of Canute. "He, who in a controversy shall presume to defend himself or his vassal by means of calumnies, *habbe that ealle for specen*, the whole of this shall be accounted *for-specen*;" c. 24." Du Cange renders it interdictum, *forbidden*, but the term seems here to preserve the A. S. sense literally, in cassum, vel frustra dictum.

In sense 3, it denotes *consecrated* water. It has been rendered *bewitched*; as in sense 2. it evidently respects the supposed power of incantation. Whether in this sense it simply signifies, q. *spoken against*, or has any relation to Germ. *spok*, Belg. *spook*, a spectre, I shall not pretend to determine. The latter idea might seem to have some degree of probability, as Belg. *voorspook* signifies a portent, an omen.

FORST, *pret. v.* V. FORS.

To FORSTAW, FORESTA', *v. a.* To understand, S.

A cripple I'm not, ye *forsta* me,
Tho' lame of a hand that I be;
Nor blind is there reason to ca' me,
Altho' I see but with ae eye.
Song, Ross's Helenore, p. 150.

Su.G. foersta-n, Teut. *versta-en*, Germ. *verstehen*, intelligere. Ihre thinks that these Goth. words were formed in resemblance of Gr. ἐπίσταμαι, scio, intelligo, which he derives from ἐπὶ and ἵστημι, sto. But, indeed, the reason of this strong figure is extremely uncertain.

FORSTARIS, *s.* A female forester, or inhabitant of a forest.

Pandarus and Bitias, twa brethir germane,
By Alcanor engendrit that Troyane,
Quhame Iliera, the wilde *forstaris* knaw,
Bred and vpbrocht in Jouis haly schaw.
Doug. Virgil, 302. 10.

Q. *forstaress*, from Fr. *forestier*, a forester.

To FORSURNE, *v. a.*

— Gif that ye be ane counsellar sle,
Quhy suld ye sleuthfullie your tyme *forsurne*?
K. Hart, Maitland Poems, p. 29. st. 21.

Left by Mr Pink. as not understood. But, either simply, or as conjoined with *sleuthfullie*, it signifies to waste, to spend, to consume. Singly, it may signify to care for; Teut. *veursorgh-en*, also, *versorg-en*, curare, procurare, prospicere; MoesG. *saur-jian*, A. S. *sorg-ian*, Alem. *suorg-en*, to be careful; MoesG. *suarja*, care.

FORSWIFTIT, *part. pa.* Bewildered, strayed.

Forswiftit from our rycht cours gane we ar,
Amang the wyndy wallis wauerand fer.
Doug. Virgil, 74. 14.

This is rendered "driven swiftly," Rudd. Add. But it is certainly from *for* intens. and Alem. *swif-an* vagari, oberrare; Teut. *sweyv-en*, *sweyff-en*, id. Sw. *swaefw-a*, to fluctuate, to wander.

FORTAIVERT, *part. pa.* Much fatigued, S. V. TAIVERT.

FORTHENS, *adv.* At a distance, remotely situated.

Thare lyis ane werlye cuntre weil *forthens*,
With large fieldes lauborit ful of fens.
Doug. Virgil, 67. 32.

Q. *forth thence*, A. S. *forth* and *thanon*, hinc inde.

FORTHERSUM, FORDERSUM, *adj.* 1. Rash; acting with precipitation, S. B.

Gin ye o'er *forthersome* turn tapsie turvy,
Blame your ain haste, and say not that I spur ye.
Ross's Helenore, Introd.

2. Having a forward manner, S. B.

The ither was a right setting lass,
Though *forthersome*; but meek this lassie was.
Ross's Helenore, p. 94.

3. Of an active disposition; as, *forthersome wi' wark*, S. B. opposed to dilatoriness.

FORTHGENG, *s.* The entertainment given at the departure of a bride from her own, or her father's, house, Ang.

Forth and *gang*, to go. A. S. *forthgang*, progressus, exitus.

FOR-THI, FORTHY, *conj.* Therefore, A. Bor.

Agayne hym thai ware all irows:
For-thi thai set thame hym to ta
In-til Perth, or than hym sla.
Wyntown, vii. 7. 207.

Nocht for thi, nevertheless, notwithstanding.

— The tothyr failyeit fete;
And *nocht for thi* his hand wes yeit
Wndyr the sterap, magre his.
Barbour, iii. 124. MS.

Forthy is often used by Chaucer and Gower in the same sense. In the MS., both of Bruce and of Wallace, it is almost always written as two different words. Sw. *foerty*, id. A. S. *forthi*, *forthy*, ideo, propterea.

FORTHY, *adj.* Forward; or perhaps frank, familiar in manner.

"Wherever is no awe or fear of a king or prince, they, that are most *forthy* in ingyring and furthsetting themselves, live without measure or obedience after their own pleasure." Pitscottie, p. 1. V. FURTHY.

To FORTHINK, *v. a.* To be grieved for, to repent of.

The day will cum that thou *forthink* sall it,
That thai have put sic lesings into writ.
Maitland Poems, p. 316.

Scho tauld him hir tresoun till ane end.—
At hir he speryt, giff scho *forthocht* it sar.
Wa, ya, scho said, and sall do eyirmar.
Wallace, iv. 759. MS.

Thai *foirthocht* that thai faucht.
Houlate, iii. 16.

He sighed and said, Sore it me *forthinketh*
For the dede that I haue done, I do me in your grace. *P. Ploughman*, Fol. 98. a.

It is often used by Chaucer. Alem. *forthenc-an*, perperam cogitare de. Su.G. *foertank-a*, aliquid male factum censere. Belg. *zich verdenck-en*, to grudge, to waste away with thoughtfulness.

FORETHINKING, *s.* Repentance.

"Such a man also may haue—some secrete checkes of remorse for his bygone follies, euen Judas his μετάμελια, repenting or *forethinking*." Z. Boyd's Last Battell, p. 447.

FORTHYR, *s.* Assistance, furtherance, any thing tending to accomplish an end in view.

The lokmen than thai bur Wallace, but baid,
On till a place his martyrdom to tak;
For till his ded he wald na *forthyr* mak.
Wallace, xi. 1344. MS.

A. S. *furthrung* occurs in the same sense, expeditio negotii. V. FORDER.

FORTY, *adj.* Brave, valiant.

O you of Grekis maist *forty* Diomede,
Quhy mycht I not on feildis of Troye haue deid?
Doug. Virgil, 16. 10.

Fortissime, Virg. from Lat. *fortis*, or Fr. *fort*, id. Both Rudd. and Sibb. have conjoined this with *forsy*; but they evidently differ as to origin as well as signification.

FORTHWART, *s.* Prudence, precaution; used perhaps in the general sense of, deportment.

A ryoll King than ryngyt in to France,
Gret worschip herd off Wallace gouernance,
Off prowis, pryss, and off his worthi deid,
And *forthwart* fair, commendede off manheid;
Bath humyll, leyll, and off his priwyt pryss,
Off honour, trewth, and woid of cowatiss.
Wallace, viii. 1618. MS.

A. S. *for-ward*, precautio. But perhaps the word is allied to Su.G. Isl. *ford-a* precavere.

FORTRAVALIT, FORTRAWAILLYT, *part. pa.* Greatly fatigued, in consequence of travelling, and especially from watching, S.

Than Danger to the duir tuik gude keip,
Both nycht and day, that Pitie suld nocht pas:
Quhill all fordwart, in [the] defalt of sleip,
Scho bissilie as *fortravalit* scho was.
King Hart, i. 45.

The first *scho* is certainly by mistake for *swa*, so.

"I mon soiourne, quhar euyr it be
Leuys me tharfor per charyté."
The King saw that he sa wes failyt,
And that he *ik* wes *for-trawaillyt*.
Barbour, iii. 326. MS.

Ik is used for *eik*, also.

—— To slepe drawys hewynes.
The King, that all *fortrawaillyt* wes,
Saw that him worthyt slep nedwayis.
Barbour, vii. 176. MS.

Fr. *travaillé*, tired, fatigued; formed after the Goth. manner with *for* intens. prefixed.

To FORVAY, FORUEY, FORWAY, *v. n.* 1. To wander, to go astray.

Full soberlie their haknayis thay assayit,
Efter the faitis auld and not *forwayit*.
Palice of Honour, i. 9.

2. To err, either in judgment or practice; metaph.

The names of cieteis and pepyll bene so bad
Put be this Caxtoun, bot that he had bene mad,
The flude of *Touer* for Tyber he had write,
All men may know thare he *forueyit* quyte.
Doug. Virgil, 7. 8.

Ane brutell appetite makis young fulis *forvay*.
Ibid. Prol. 96. 15.

It seems comp. of *For* negat. and *way*, or A. S. *waeg*; although I have not observed a word of this formation in any other dialect. However, it may be from Teut. *verwaey-en*, vento agitari.

FORWAY, *s.* An error.

Tharfor wald God I had thare eris to pull,
Misknawis the crede, and threpis vthir *forwayis*.
Doug. Virgil, Prol. 66. 25.

i. e. "Affirm other false doctrines." Rudd. by mistake cites this as the *v.*

FORWAKIT, *part. pa.* Worn out with watching, much fatigued from want of sleep, S.

Sum of thare falowys thare ware slayne;
Sum *for-wakyd* in trawalyng.
Wyntown, viii. 16. 141. V. FORWALLOUIT.

Belg. *vervaakt*, "exceeding sleepy, having watched much beyond one's ordinary time;" Sewel.

FORWALLOUIT, *part. pa.* Greatly withered. The term is used with respect to one whose complexion is much faded by reason of sickness, fatigue, &c. S.

For-wakit and *for-wallouit* thus musing,
Wery for-lyin, I lestnyt sodaynlye.
King's Quair, i. 11.

FORWARD, *s.* Paction, agreement.

Tristrem com that night;—
To swete Ysonde bright,
As *forward* was hem bitvene.
Sir Tristrem, p. 124.

R. Brunne uses the term in the same sense.

Me merualles of my boke, I trowe, he wrote not right,
That he forgate Wiliam of *forward* that he him hight.
Neuerles the *forward* held what so was in his thouht. *Cron.* p. 65.

Chaucer *forward*, id. Same with FORWARD, q. v.

FORWEPIT, *part. pa.* Disfigured, or worn out with *weeping*. V. FOR-PLEYNIT.

FORWONDRYT, *part. pa.* Greatly surprised, astonished.

—— He agayne to Lothyane
Till Schyr Amer his gate has tane;
And till him tauld all hale the cass,
That tharoff all *for wondryt* wass,
How ony man sa sodanly

Mycht do so gret chewalry.
Barbour, vi. 10. MS.

It occurs in O. E.

That was alle *forwondred*, for his dede com tene. *R. Brunne*, p. 37.

Teut. *verwonder-en*, mirari.

FORWORTHIN, *part. pa.* "Unworthy, ugly, hateful;" Rudd.

Yone was ane cauerne or caue in auld dayis,—
Ane grisly den, and ane *forworthin* gap.
Doug. Virgil, 247. 35.

But it seems rather to signify lost, undone, cast away; and in its full extent, execrable.

Forworthin fule, of all the warld refuse,
What forly is thocht thou rejoyce to flyt?
Dunbar, *Evergreen*, ii. 53. st. 8.

A. S. *for-weorth-an*, perire; *forworden-lic*, damnabilis; *forwyrd*, an accursed thing; comp. of *for*, in the same sense in which Belg. *ver* is often used, directly inverting the meaning, and *weorth-ian*, to be.

FORWROCHT, *part. pa.* Overtoiled, worn out with labour.

Eneas and his feris, on the strand
Wery and *forwrocht*, sped them to nerrest land.
Doug. Virgil, 18. 3.

Sa famist, drowkit, mait, *forewrocht*, and waik.
Palice of Honour, iii. 10. *Forwrocht*, edit. 1579.

Belg. *verwerck-en*, to consume with working; *He heest zich verwerkt*, he has hurt (or tired) himself with working. A. S. *forwyrc-an* is used differently; signifying to destroy, to lose.

FORYAWD, *part. adj.* Worn out with fatigue; nearly obsolete, Loth.; perhaps q. *foryede*, much fatigued with walking.

To FORYEILD, *v. a.* To repay, to recompense.

———For that cruell offence,
And outragious full hardy violence,—
The goddis mot condingly the *foryeild!*
Doug. Virgil, 57. 2.

Here it is used in relation to punishment, as *foryelde* by Chaucer.

A. S. *for-geild-an*, *for-gyld-an*, reddere, compensare. Teut. *vergheld-en*, id. from *for* and *gild-an*, *gheld-en*. *Wederghcld-en* is synon., as also Su.G. *wedergild-a*.

FORYEING, *part. pr.* Foregoing, taking precedence.

—*Foryeing* the feris of ane lord,
And he ane strumbell, and standford.
Dunbar, *Maitland Poems*, p. 111.

A. S. *forga-n*, praeire.

To FORYET, FORYHET, *v. a.* To forget, S. B.

Se on this wise sche can *foryet* nothing.
Doug. Virgil, 122. 31. Chaucer, id.

Foryet is also used as the *part. pa.*

Leill, loif, and lawté lyis behind,
And auld kyndnes is quyt *foryett*.
Bannatyne Poems, p. 184.

Quha will befor thire bukis rede,—
Sall find discendand lynealy,
Na persowne, that I fand, *foryhete*
Till Malcolme the spows of Saynt Margret.
Wyntown, vi. 19. 69.

FORYOUDENT, *adj.* Tired, out of breath, overcome with weariness, Ang.; synon. *forfoucht-in*.

FOS, Foss, *s.* A pit for drowning women. V. PIT and GALLOWS.

FOSSA, *s.* The grass that grows among stubble, Ang.

Su.G. *boss* signifies stubble. But *fossa* is undoubtedly the same which occurs in a Lat. charter, A. D. 1205.—Non vidimus tempore Henrici et Richardi quondam Regum Angliae quod quis redderet decimas de ferùs aut de genestis aut de *fossis* ubi prius fuerint demosmatae. Du Cange thinks this an error, instead of *froscis*, which he renders, "waste and barren ground;" vo. *Fraustum*. But Cowel seems rightly to render the passage:—"We never saw that any one paid tith of furze or broom; or of *Lattermath* or *after pasture*, where the grass or hay had been once mowed before." Law Dict. vo. *Fossae*.

FOSTEL, *s.* A vessel, a cask.

Grein Lust, I leif to the at my last ende
Of fantisie ane *fostell* fillit fow.
King Hart, ii. 61.

Fr. *fustaille*, L. B. *fustaill-ia*, a wine cask; from Teut. Fr. *fuste*, id. derived from Lat. *fust-is*, Dict. Trev.

FOSTER, *s.* Progeny, Gl. Sibb.

Sw. *foster*, child, embryo, foetus.

To FOTCH, FOUTCH, *v. a.* 1. To change one's situation.

"Look in what maner wee see the sheepheards tents flitted and *fotched*, efter the same maner I see my life to be flitted and *fotched*." Bruce's Eleven Serm. K. 4. b.

2. To shift or change horses in a plough. It is said that farmers begin to *fotch*, when the day is so far lengthened that the plough is twice yoked in one day, Loth. Fife.

3. To exchange in whatever way, *I'll foutch with you*, I will make an exchange, S. B.

Su.G. *byt-a*, mutare? V. next word.

To FOTCH, *v. n.* To flinch.

They band up kyndnes in that toun,
Nane frae his feir to *fotch*.
Evergreen, ii. 180. st. 11.

i. e. "to flinch from his companion."

The only words which seem to have any affinity are Isl. *fat-ast*, Su.G. *fat-as*, *fatt-as*, deficere, deesse, fugere; Isl. *eg fette*, retrorsum flector, G. Andr. As *flinching* is a *change* of conduct, a shifting of one's course, the senses formerly mentioned may be traced to this or, *vice versa*. Or *fotch*, as signifying to flinch, may be radically the same with Su.G. *puts-a*, decipere, circumvenire.

FOTHYR, *s.* A cart-load. V. FUDDER.

FOU, *s.* A pitch-fork, Buchan.

FOUD, *s.* The name given to the president of the Supreme Court formerly held in the Orkney Islands.

"The President, or principal person in the *Lawting* was named the Great *Foud* or *Lagman*, and subordinate to him were several little *fouds* or under sheriffs or bailiffs." Barry's Orkney, p. 217.

Su.G. *fogde*, anc. *fogat*, *fogati*, *fougte*, praefectus, Germ. *vogd*, *vogt*, praefectus regionis, urbis,

vel castri. I have seen no satisfactory conjecture as to the origin.

FOUGE. V. Fog.

FOUL, *adj.* Wet, rainy, S.

——She was not sae skeegh,
Nor wi' her answer very blate or dreegh;
But says, I'm wae, ye've got so *foul* a day.—
Ross's Helenore, p. 38.

—An' glowerin round the lift, to see
Gif fair or *fowl* the morn wad be,
Trudg'd wi' his collie, to his cot.
Rev. J. Nicol's Poems, ii. 84.

To FOUND, *v. n.* To go. V. Fonde.

To FOUNDER, *v. a.* To fell, to strike down, to give such a blow as to stupify one. It is also said, that one is *foundered*, when he receives a stroke, as by a fall, which causes stupefaction, S.

It occurs in a similar sense, O. E.

He *founder'd* the Saracens o' twain,
And fought as a dragon.
R. Brunne, Ellis's Spec. i. 122.

Mr E. renders it *forced*. But he conjectures that "it is a mistake of the transcriber for *sonder'd*, i. e. sundered, separated."

Perhaps from Fr. *fondre*, to fall; *fondre d'en-haut*, to fall down plump; converted into an active transitive *v.*

To FOUNDY. V. Fundy.

FOUNE, *adj.* Of, or belonging to, fawns.

And sum war cled in pilchis and *foune* skynnis.
Doug. Virgil, 220. 42.

FOURHOURS, *s.* The slight entertainment taken between dinner and supper; denominated from the hour commonly observed in former times, which was *four* o'clock P. M. The term is now vulgarly appropriated to *tea*, although the hour is changed. Formerly, it denoted some stronger beverage, S.

Thus Aulus hath for ten years space extended
The plea; and further more I have expended
Vast sums, to wit, for washing, lodging, diet,—
For morning-drinks, *four-hours*, half gills at noon,
To fit their stomach for the fork and spoon;—
For rolls, for *nackets*, roundabouts, sour cakes,
For Cheshire cheese, fresh butter, cookies, bakes,
For panches, saucers, sheepheads, *cheats*, plack-pyes.
Client's Complaint, Watson's Coll. i. 22. 23.

This poem, written some time in the seventeenth century, gives a curious picture of manners, and particularly of the means employed by clients to keep their lawyers in good humour.

From a passage in Knox's Hist. it seems probable that the custom of *four-hours* had its origin in the tavern.

"The craftsmen wer required to assemble thameselfis togither for deliverance of thair Provest and Bailyes, bot they past to their *four houris pennie*." p. 270.

This pl. mode of expression is generally used by the vulgar. "It's nine-hours," It is nine o'clock, —"twall-hours at een," midnight, S. This is evidently a Fr. idiom.

FOURNEUKIT, *adj.* Quadrangular, having four corners, S.

"The mone beand in opposition (quhen it is maist round) apperit suddanly as it war *foure nukit*." Bellend. Cron. B. vii. c. 18.

Ne spare thay not at last, for laik of mete,
Thare fatale *foure nukit* trunschepuris for til ete.
Doug. Virgil, 208. 52. *Quadrae*, Virg.

Belg. *vierhoekig*, id. E. *nook* has been viewed as formed from Belg. *een hoek*, angulus; which Lye approves. Add. Jun. Etym. Shaw mentions Gael. *niuc*, id. But I have not observed it in any other Celt. Dictionary.

FOURSUM, used as a *s.*, denoting four in company.

The *four-sum* baid, and huvit on the grene.—
With that the *foursum* fayn thai wald have fled.—— *King Hart*, i. 25. 26. V. Sum.

FOUSEE, Fousy, *s.* A ditch, a trench.

An oist of tentis, stentit on the grene,
With turettis, *fousy*. and erde dykis ilk dele,
He gan addres to closin wounder wele.
Doug. Virgil, 210. 35.

"The Proveist assembles the commonaltie, and cumis to the *fouseis* syde, crying, Quhat have ye done with my Lord Cardinall?" Knox, p. 65.

Fr. *fossé*, Lat. *fossa*.

To FOUTCH, *v. a.* To exchange. V. Fotch.

Foutch, *s.* An exchange of one thing for another, S. B.

FOUTH, Fowth, *s.* Abundance, plenty, fullness, S.

Of Helicon so drank thou dry the flude,
That of thy copious *fouth* or plenitude
All men purchesce drink at thy suggerit tone.
Doug. Virgil, 4. 6. V. Almous.

"Ye sal eit your bred with *fouth*, & sall dwel in your land without feir." Abp. Hamiltoun's Catechisme, 1552, Fol. 10, a. b.

It does not appear that there was any subst. noun resembling this in A. S.

Rudd. derives it from *fow* for *full*, q. *fulth*. It is indeed from *full*; for Wyntown uses it in its primary form, *Fwlth of mete*, abundance of meat. V. Brist. But Teut. *vulte* is used precisely in the same sense; plenitudo, saturitas.

Fouth, *adj.* Abundant, copious.

When the wind's in the West, the weather's at the best.
When the wind is in the East, it is neither good for man [n]or beast.
When the wind is in the South, rain will be *fouth*.
Kelly's S. Prov. p. 353.

FOUTY, Futie, *adj.* Mean, base, despicable, S. pron. *footy*.

——He, Sampson like,
Got to his feet, finding no other tool,
Broke one rogue's back with a strong wooden stool,
And, at a second blow, with little pains,

Beat out another *fouty* rascal's brains.
Hamilton's Wallace, p. 353.

An' Pacan's sin was left, ye ken,
At Lemnos, to be sear'd
Wi' Vulcan's ir'ns; then to blame me
Is *futie* and mislear'd.
Poems in the Buchan Dialect, p. 31.

Fr. *foutu*, a scoundrel, from *foûtre*, to lecher.

FOUTTOUR, FOUTRE, *s.* A term expressive of the greatest contempt, S.

I trow the *Fouttour* lyis in ane transs.
Lyndsay, *S. P. R.* ii. 90.

Mr Pink. renders it *rascal*. But the sense is more general. It has evidently been borrowed from the Fr.

FOW, Fu', *adj.* 1. Full, S.

Bot thir lawmakers that ar now,
Thinkis that the saull will be sa *fow*,
Anis in four oulkis, it will neid nane
Quhill the fourt Sonday cum agane.
It is ane takin, I yow tell,
Saullis hounger they feill nane thame sell,
And thairfoir dois the word disdane;
Thay ar sa *fow*, now they neid nane.
Dial. Clerk and Courteour, p. 20.

"It is usual in S.," as Rudd. has observed, "to change *ll* or *l* into *w*." This, however, has prevailed far more generally in conversation, than in writing.

2. Saturated with food, S.

"He's unco *fou* in his ain house that canna pike a bane in his neighbour's;" Ramsay's S. Prov. p. 33.

"You are never pleas'd *fow* or fasting;" S. Prov. Kelly, p. 376.

3. Drunk, inebriated.

Na, he is drunkin I trow;
I persaive him weill *fow*.
Lyndsay, *Pink. S. P. R.* ii. 28.

For this our grief, Sir, makes us now
Sleep seldom sound, till we be *fow*.
Pennecuik's Poems, 1715, p. 2.

"A *fow* heart is ay kind," spoken when one in his cups shews impertinent fondness; Kelly, p. 44.

Awa, she says, fool man ye're growing *fu'*.
Ross's Helenore, p. 117. V. DAFT.

This idiom, which seems quite unknown in E., is found on the continent. Su.G. *full*, ebrius; hence, *fyll-a sig*, se inebriare, *fyllbult*, helluo, *fylleri*, ebrietas, Ihre. Germ. *voll*, literally full, also signifies drunk; *Er war voll*, he was fuddled.

FOW, *s.*

Sumtyme, quhen husbandmen went to the weir,
They had ane jack, ane bow, or els ane speir:
And now befoir quhair thay had ane bow,
Ful fain he is on bak to get ane *fow*:
And, for ane jak, ane raggit cloke hes tane;
Ane sword, sweir out, and roustie for the rane.
Priests Peblis, *S. P. R.* i. 13.

Mr Pink. renders it "a club." Mr Sibb. "perhaps a knapsack." The first is by far most probable. Perhaps it is from Fr. *fust*, *fût*, a staff, or baton, as the staff of a spear.

FOWE and GRIIS.

Robbers, for sothe to say,
Slough mine felawes, Y wis,
In the se;
Thai raft me *fowe and griis*,
And thus wounded thai me.
Sir Tristrem, p. 77.

"*Fowe*, from the Fr. *fourure*, signifies furs in general; *Griis* a particular kind of fur, so called from its grey colour." Note, p. 280. But it is not probable, that *fourrure* would be softened into *fowe*. Might not *fowe* rather refer to the fur of the pole cat, Fr. *foine*, *fouine*? V. next word.

FOWMARTE, *s.* A pole-cat, S. A. Bor. Mustela putorius, Linn.

"It is ordanit, that na man haue Mertrik skinnis furth of the realme; and gif he dois, that he pay to the King II. s. for the custume of ilk skin, and for x. *Fowmartis* skinnis callit Fithowis, x. d." Acts Ja. I. 1424. c. 24. edit. 1566.

Junius views *fullmer*, id. as comp. of O. Fr. *ful* fetid, and *merder* a martin, observing that in Belg. it is called *visse*, from its bad smell. Kilian accordingly renders Teut. *visse*, *fisse*, *vitche*, mustelae genus valde putidum; hence *fitchat*. In O. E. it is also written *fulimart*, and distinguished from the *fitchat*.

"The beasts of the chase in some [books] are — divided into two classes: The first, called beasts of *sweet flight*, are the *buck*, the *doe*, the *bear*, the *rein deer*, the *elk*, and the *spytard* [i. e. an *hart* one hundred years old]. In the second class are placed the *fulimart*, the *fitchat* or *fitch*, &c. and these are said to be beasts of *stinking flight*." Strutt's Sports, p. 14.

FOWSUM, FOUSUM, *adj.* 1. Luscious, ungratefully sweet, S.

——Glaikit fools, owr rife o' cash,
Pamper their weyms wi' *fousom* trash.
Fergusson's Poems, ii. 19.

2. Obscene, gross; as E. *fulsome* is used.

Quhat is your lufe bot lust,—
Ane *fowsum* appetyte,
That strenth of person waikis;
Ane pastance unperfyte,
To smyte you with the glaikis?
Scott, *Chron. S. P.* iii. 144.

3. Nauseous, offensive; like E. *fulsome*.

Kind Scota heard, and said, Your rough-spun ware
But sounds right douff and *fousome* i' my ear.
Ross's Helenore, *Introd.*

According to Sibb. "q. *foulsome*." It has evidently the same origin with E. *fulsome*; which has been generally derived from A. S. *ful*, impurus, also, obscoenus, and *sum*, denoting quality, q. v.

FOWSUMLIE, *adv.* Loathsomely large; applied to what is overgrown in size.

"Howbeit thow wer accumpanyt with thaym all thair tender age, thow sall fynd thaym throw thair intemperance and surfet diet sa *fowsumlie* grow-in in thair myd or latter age, that thay sall appeir als vncouth to thy sycht, as thow had neuir knawin thaym in thair tender age." Bellend. Desc. Alb. c. 4. In tantam evadunt *deformitatem*; Boeth.

FOWSUM, *adj.* Somewhat too large; often applied to a garment, S. B. apparently from *fow*, full.

To FOX, *v. n.* To employ crafty means, to act with dissimulation.

"The Venetians will join with France. The Florentines and the other petty princes are *foxing* already for fear." Baillie's Lett. ii. 175, 176.

Isl. *fox-a* signifies fallere, to deceive; *fox*, false, adulterated; *Ved fox*, *kaup fox*, Falsa et fraudulenta venditio; Verel. Ind. Wachter views the Isl. *v.* as the origin of the name *fox*, in the various forms which it assumes in the Gothic dialects.

FOZY, *adj.* 1. Spungy, soft. As, *a fozy peat*, a peat that is not solid; *a fozy neep*, a spungy turnip; *a fozy-stick*, a piece of wood that is soft and porous, S.

2. "A fat full-grown person," Shirr. Gl. more properly one who is *purfled*, or as we say, *blawn up*, S. B.

3. Deficient in understanding; metaph. applied to the mind. *A fozie chield*, an empty fellow, S. B.

A. S. *wosig*, humidus, succulentus; Teut. *voos*, *vooghs*, *voosch*, spongiosus; *voose torven*, cespites fungosi, S. B. *fozy tures*. *Vodsigh*, palustris, marshy: Isl. *vos*, aquositas, *vadse*, *veskia*, humiditas. *Foss*, id. Verel. Ind. vo. *Vos*.

FRA, FRAY, FRAE, *prep.* 1. From, S. O. E. A. Bor.

———Thai na mete thar within had,
Bot as thai *fra* thair fayis wan.
Barbour, iii. 447. MS.

The third tellis how *fray* Troyis cite
The Troianys carryit wer throwout the se.
Doug. Virgil, 12. 33.

The speat may bear away
Frae aff the houms your dainty rucks of hay.
Ramsay's Poems, ii. 82.

2. After, from the time time that; used elipticaily.

Than thocht he to have the leding
Off all Scotland, but gane saying,
Fra at the Brwce to ded war brocht.
Barbour, i. 581. MS. V. also ix. 110. 710.

Syne neyst he thowcht to be kyng,
Fra Dunkanys dayis had tane endyng.
Wyntown, vi. 18. 29.

3. Since, seeing. It is still used in this sense, S.

The king, *fra* Schyr Aymer wes gane,
Gadryt his menye euirilkan.
Barbour, viii. 1. MS. V. Wyntoun, ix. 7. 3.

Thai said it suld ful der be boght,
The land that thai war flemid fra.
Minot's Poems, p. 3.

Callander derives this from Su.G. *fram*, prorsum. But it is more natural to trace it to *fraa*, a, ab, ex, A. S. Isl. *fra*, id. It seems almost certain, that the origin is MoesG. *fairra*, longe, which Ulph. often uses in the same sense with *fram*; as, *Ni affidja fairra alh*, departed not from the temple, Luke, ii. 37. Thus *fra* seems merely an abbreviation of *fairra*, as denoting change of place or distance. There is a striking analogy between this and Lat. *pro*, as well as Gr. πρόα.

FRAAT, *conj.* Nevertheless, however; a corr. of *for a' that*, S.

That's unco luck, but gueed I sauna ca't;
And yet intill't there something couthie *fraat*.
Ross's Helenore, p. 48.

FRACK, FRAK, FRECK, *adj.* 1. Ready, active, diligent.

The riche and pure he did alyke regaird,
Punist the euill, and did the gude rewaird.
He wald not lat the Papists cause ga bak,
Gif it were just, bot wald be for him *frak*.
Diallog, Honour, Gude Fame, &c. p. 12.

—I am assurit had ilk preichour
Into the mater bene as *frak*
As ye haue bene heir, sen ye spak,
It had not cum to sic ane heid
As this day we se it proceid.
Bot I can se few men amang thame,
Thocht all the warld suld clene ouirgang thame,
That hes ane face to speik agane
Sic as the kirk of Christ prophane.
Ibid. p. 29. Hence,

FRAKLY, *adv.* Hastily.

Na mare he said: but wounder *frakly* thay
Vnto thare labour can thame al addres.
Doug. Virgil, 258. 6.

2. It is still used in a sense nearly allied. *A freck carl*, or a *freck auld man*, is a phrase commonly applied to one, who although advanced in life, retains a considerable degree of vigour and activity; S. B.

3. Open, ingenuous; as E. *free* is used.

* "The first Lord that ever was specified in the summons, was Lord David Lyndesay of the Byres, because he was most familiar with King James III. and was *frackest* in his opinion, and used himself most manfully in his defence against his enemies." Pitscottie, p. 96.

To MAIK FRACK, to be diligent in preparation, to make ready.

"Thir thingis newlie ratefeit, the merchantis maik *frack* to saill, and to thair traffique, quhilk be the trouble of weirs had sum yeirs bein hinderit." Knox, p. 35.

"The said Johnne [Chatirhous] maid *frack* for the persuit; and upoun the Magdalene day, in the morning anno 1543, approchit with his forcis." Ibid. p. 39.

Lord Hailes views *wrak*, *wrek* as the same with this; observing, that it is frequently used by the Scottish writers. "Knox," he observes, p. 35, "says, *The merchantis maik frack to sail.*—This is plainly the same word. To *maik frack*, is to load a cargo. Hence the modern word *freight*." Bann. P. Note, p. 304. But this learned writer has mistaken the sense of *frack*. This appears from the structure of the language. The phrase, *maik frack*, governs these words, "to thair traffique," as well as "to sail." Besides, it follows in the next sentence, "From Edinburgh were *fraughtit* twelf shippis," &c. According to analogy, Knox must therefore have written, "maik fraught." According to Lord Hailes's interpretation, in what sense did Chatirhous "*maik frack* for the pursuit?" Did he bring his forces by water? The contrary is evident from the passage.

I may add, that in a MS. of Knox, apparently as old as the first edition, the phrase is rendered, "The merchantis maid *preparationis* to saill."

Frek occurs in O. E. in the sense of *ready* or *eager*.

Oure king and his men held the felde—
With lordes and with knyghtes kene,
And other doghty men bedene,
That war full *frek* to fight.—
Both arblast and many a bow
War ready railed upon a row,
And full *frek* for to fight.
Minot's Poems, Warton's Hist. iii. 104.

The term is certainly allied to Su.G. *fraeck*, alacer, strenuus. Isl. *frek-r*, strenuus, citus, innitens operi; *frek-a*, celero, *at freka sparid*, accelerare gradum, to quicken one's pace.

To FRAK, *v. n.* To move swiftly.

— The Troianis *frakkis* ouer the flude.
Doug. Virgil, 14. 11.

Now quha was blyth bot Mnestheus full yore,
Quhilk—*frakkis* fast throwout the opin see,
Als swiftlye as the dow affrayit dois fle.—
Ibid. 134. 38.

Rudd. derives it from A. S. *fraec*, profugus, or Teut. *vracht*, vectio. Sibb., without the slightest reason, refers to *flaggis* of fire, as if synon. The origin is certainly the same with that of *Frack*, q. v.

FRACTIOUS, *adj.* Peevish, fretful; applied to the temper, S. Lat. *fractus*.

FRAGALENT, *adj.* Advantageous, profitable, Ang.

To FRAY, *v. n.* To be afraid.

"This and the convoy of it make us tremble for fear of division.—Thir thingis make us *fray*." Baillie's Lett. i. 80.

The E. *v.* formed from Fr. *effray-er*, thus receives a neut. sense. It is used actively by the same writer.

FRAY, *s.* Fear; Fr. *effray*, *effroy*.

"Great were the *frays* of this people, and their tears to God plentiful." Baillie's Lett. ii. 69.

FRAYDANT, *adj.*

Quhateir thair wyfes dois them demand,
Thay wirk it many wayis;
Ar *fraydant* at the man,
Quhil thay bring him our stayis.
Maitland Poems, p. 188.

This, according to Mr Pink. may be *quarrelsome*; which indeed seems to be the sense. But I would not derive it from *fray*, but A. S. *freoth-an*, to fret, to chafe, of which it may be the *part. pr.*: q. *freothend*. "They are still fretting, till they make him surmount all his obstacles, or every thing that *lets* their designs." Or there may be an allusion to the nautical term *stays*.

FRAYING, *s.*

Bot or all wp clumbene war thai,
Thai that war wachys till assay,
Hard stering, and priué speking,
And alswa *fraying* off armyng.
Barbour, x. 653.

This may signify, rubbing of armour, or the rattling occasioned by collision; Fr. *fray-er*, Belg. *vryv-en*, to rub. This is mentioned by Johnson as one sense of E. *fray*; although he gives no authority. The word in MS., however, seems rather *fraping*; from Fr. *frapp-er*, to hit, to strike. In edit. 1620. it is rendered *framing*, which is more obscure than any of the other readings.

FRAYIT, *part. p.* Afraid; Wall. Doug. V. FRAY.

To FRAIK, *v. n.* To flatter, to wheedle, Ang. Fife.

Yet some will *fraik*, an' say, "My dear,
O how I do adore you."
A. Douglas's Poems, p. 79.

FRAIK, *s.* Much ado in a flattering sort of way. *He maks a great fraik*, he pretends great regard, Ang. Perhaps from the E. *s. freak*, which some derive from A. S. *fraec*, periculosus.

FRAIL, *s.* Expl. *flail*, Gl.

The sheep, the pleugh, the *frail*, declare
The employments whilk they courtit.
Rev. J. Nicol's Poems, ii. 5.

This seems merely a provincial corr. S. A.

To FRAIS, *v. n.* To make a cracking or crashing noise.

Sone eftir this of men the clamor rais,
The takillis, grassillis, cabillis can frate and *frais*.
Doug. Virgil, 15. 45.

Rudd. offers various conjectures as to the origin of this word; Fr. *écraser* conterere, *croissir* crepitare, *froisser*, contundere; Germ. *rauschen*, strepitum edere. But it is allied, as Sibb. has observed, to Su.G. *fras-a* crepitare. It may be added, that *fraes-a* signifies, stridere. This exactly corresponds to *stridor*, the word here used by Virg. *Fras-a* particularly denotes the sound of dry wood, when it catches fire. A. Bor. *frase*, to break.

FRAISE, *s.* A cajoling discourse, *To make a fraise*. V. PHRASE.

FRAISE, *s.* *A calf's fraise*, the pluck of a calf, S. Teut. *frase*, vituli lactantis fissa intestina; Germ. id. Fr. *fraise*, a calf's pluck.

To FRAIST, FRASTYN, FREST, FRESTIN, *v. a.* To try, to prove, to make an attempt upon.

I rede ye mak furth ane man mekar of mude,
That will with fairnes *fraist* frendschip to fynd.
Gawan and Gol. i. 10.

He lansit out our ane land, and drew noght ane lyte;
Quhair he sould *frastyn* his force and fangin his fight.
Ibid. iii. 20.

— Wondir freschly thair force thai *frest* on the feildis.
Ibid. iii. 4.

Twa rynnyng renkis raith the riolyse has taue;
Ilk freik to his feir to *frestin* his fa.
Ibid. iii. 21.

i. e. "Each took," literally, "two running races, with an intention to make an effort against his foe."

It seems to be the same word which R. Brunne uses, p. 119, although Hearne renders it *fraughts*.

Mald in Bristow lettres fast sendes,
Bi messengers trowe, forto procore frendes,
To burgeis & citez (the wardeyns alle scho *freistes*)
& to lordes of feez, that scho on treistes.

Su.G. *frest-a*, Isl. *freist-a*, anc. *freiz-a*, Dan. *frist-er*, A. S. *fras-igean*, MoesG. *frais-an*, id. Ihre refers to Gr. πειρά-ομαι. id.

To FRAK, *v. n.* To move swiftly. V. under FRACK.

To FRAME, *v. n.* To succeed.

"— That indeed the defender did express his dis-

like with their enterprise, as a business which could not *frame*, and that it had been wisdom to have stayed all moving till the event of the Dutch war had been seen." Information for Marq. Argyle, Wodrow's Hist. i. 50.

A. S. *frem-ian*, valere, prodesse; "to profit, to serve or be good for;" Somner.

FRAMET. V. FREMYT.

FRANCHIS, *s.* Sanctuary, asylum.

The king syne schew to him the haly schaw,
Quhilk strang Romulus did reduce and draw
In manere of *franchis* or of sanctuary.
Doug. Virgil, 253. 52.

Fr. *franchise*, id. Rudd., on the authority of Hottoman, mentions L. B. *francisia* as used in the same sense. The origin is Germ. *frank*, liber.

To FRANE, FRAYN, *v. a.* To ask, to inquire, to interrogate. Part. pr. *franand*.

Quhen it dois cum, all men dois *frane*.
Dunbar, Maitland Poems, p. 118.
And al enragit gan efter harnes *frane*,
Armour al witles in his bed sekis he.
Doug. Virgil, 223. 15.
Now speris he *franand* with all his micht,
To knaw Eneas wandring be the se.
Ibid. 319. 36.

Freyned, enquired; P. Ploughman. Somner observes that *Frane* is used in the same sense, Lancash.

A. S. *fraegn-ian*, MoesG. *fraihn-an*, Su.G. *fraegn-a*, Isl. *fregn-a*, interrogare. It occurs in a more primitive form in Alem. *frak-en*, Teut. *vraegh-en*, Isl. Su.G. *frae*, id.

FRANE, *s.* Interrogation, inquiry.

Quhen that scho spak, her toung was wonder slé,—
Hir *frane* was cuverit with ane piteous face,
Quhilk was the causs that oft I cryit, allace!
Bannatyne MS. Chron. S. P. iii. 235.

V. the *v.*

To FRATE, *v. n.*

The takillis, grassillis, cabillis can *frate* and frais. *Doug. Virgil*, 15. 44.

Rudd. renders this word as if it denoted a noise or cracking, that made by the rubbing of cables, and were synon. with *frais*. It might indeed be traced to Isl. *frat-a* fremere. But it seems rather to signify the rubbing itself (and *frais* the noise made by it) corresponding to A. S. *freoth-an*, fricare; Su.G. *fraet-a*, to wear, to gnaw, to corrode.

To FRAUCHT, FRAWCHT, *v. a.* To freight, S.

— "And at nane of our Souerane Lordis liegis tak schippis to *fraucht* vnder colour to defraud our Souerane Lord nor his liegis." Acts Ja. IV. 1488. c. 11. Edit. 1566. c. 3. Murray.

Johnson mentions this as a *v.* used in E. "*for* freight, by corruption." But it is evidently the ancient form.

Teut. *vracht-en*, vectare, vectura onerare, Mod. Sax. *fracht-en*, Sw. *frakt-a*, id. Germ. *frett-en*, onerare, whence Seren. derives Isl. *fracke*, rudens, a cable.

FRAUCHT, FRAWCHT, *s.* 1. The freight of a vessel, that with which it is loaded, S.

A bate suld be on ilké syde
For to wayt, and tak the tyde,
Til mak thame *frawcht*, that wald be
Fra land to land be-yhond the se.
Wyntown, vi. 18. 217.

2. The fair, or price of a passage, S.

"Tarry breeks pays no *fraught*;" S. Prov. "People of a trade assist one another mutually." Kelly, p. 318.

Teut. *vracht*, Sw. *frakt*, freight.

FRAUCHTISMAN, *s.* One who has the charge of loading a vessel.

—"And this to be serchit be the officiaris of the burgh, and the heid *frauchtismen* of the schip." Acts Ja. III. 1487. c. 130, Edit. 1566. *Frauchtesmen*, Murray, c. 103.

FRAWART, FRAWARTIS, *prep.* From, contrary to.

Sche thame fordriuis, and causis oft go wyll
Frawart Latyne.—— *Doug. Virgil*, 14. 6.
Thy self or thame thou *frawartis* God remouis.
Ibid. 95. 43.

A. S. *framweard*, aversus, Rudd. Rather from *fra*, and *weard*, Germ. *wart*, a termination denoting place or situation.

FRAWFULL, *adj.*

How evir this warld do change and vary,
Lat us in hairt nevir moir be sary;
Bot evir be reddy and addrest;
To pass out of this *frawfull* fary.
Dunbar, Bannatyne Poems, p. 59.

This Lord Hailes renders "froward, untoward." If this be the meaning, it may be from A. S. *fraefel*, *fraevol*, praecox, Germ. *fraevel*, Alem. *fracuuili*, id. But it is doubtful, if the term does not merely signify, *fray-full*, q. full of *frays*.

To FRE, *v. n.*

Be thou vexit, and at undir,
Your freinds will *fre* and on yow wondir.
Maitland Poems, p. 134.

Given by Mr Pink. as not understood. It may signify, make enquiry; Su.G. *fra*, Isl. *frae*. V. *Frane*. Or perhaps for *fray*, take fright, stand aloof.

FRE, *adj.* Noble, honourable.

Schir Ranald come son till his sister *fre*,
Welcummyt thaim hayme, and sperd of hir entent. *Wallace*, i. 329. MS.

It seems to bear this sense in the following passage, as being connected with *noble*, and contrasted with *pure*.

To play with dyce nor cairts accords
To thé, bot with thy *noble* lords,
Or with the Quene thy moder *fré*;
To play with pure men disaccords.
To King James V. Bannatyne Poems, p. 146. st. 5.

Mr Ellis observes that "free, in old English, is almost constantly used in the sense of noble or genteel." Spec. ii. 32. The same observation, I think, applies to S.

MoesG. *fri-ja*, liber, A. S. *freah*, Belg. *vrij*, Germ. *frei*, id.

FRE, *adj.* Beautiful, handsome.

The Archebyschape of Yhork than—

Crownyd with solempnytè
Dame Malde, that suet Lady *fre*.
Wyntown, vii. 4. 48.

The term, however, may here signify, noble.

Of Ysonde than speketh he,
Her prise;
Hou sche was gent and *fre*,
Of love was non so wise.
Sir Tristrem, p. 83.

Su.G. *frid*, pulcher, anc. *fri*; Isl. *fryd*, Germ. *frey*, Belg. *fraai*; C. B. *ffraw*, Arm. *frau*, id. It has been supposed, with considerable probability, that the term as used in this sense, has some relation to *Frey-a*, the Gothic name of Venus, whence our *Friday*, Lat. dies *Veneris*; whence also, according to Ihre, the word *fru*, originally denoting a woman of rank, although now applied indiscriminately; Isl. *fry*, matrona; Teut. *vrouue*, domina, hera, magistra.

FRE, *s.* A lady.

I followit on that *fre*,
That semelie was to se.
Maitland Poems, p. 205.

This is merely the *adj.*; apparently, as signifying noble, which both in S. and O. E. is often used subst. like *bricht*, *clere*, &c. V. FRELY.

To FREATH, *v. n.* To foam, to froth, S.

O rare! to see thee fizz and *freath*!
Burns, iii. 15.

To FREATH, *v. a.* To work up into froth, to make suds for washing, S.

—— See the sun
Is right far up, and we've not yet begun
To *freath* the graith.——
Ramsay's Poems, ii. 86.

FREATH, *s.* Froth; as that of soap for washing clothes, S.

Su.G. *frada*, Dan. *fraade*, *frae*, spuma.

FRECHURE, *s.* Coolness.

The breathless flocks drawes to the shade,
And *frechure* of their fald;
The startling nolt, as they were madde,
Runnes to the rivers cald.
A. Hume, *Chron. S. P.* iii. 388.

Fr. *fraischure*, id.

FRECK, *adj.* V. FRACK.

FREDFULL, *adj.* Read *frendfull*. Friendly.

Gud Wallace sone throu a dyrk garth hym hyit,
And till a house, quhar he was wont to ken,
A wedow duelt was *frendfull* till our men.
Wallace, ix. 1379. MS.

FREE, *adj.* 1. Brittle, as applied to stones, wood, &c. S. B.

2. *Free corn* is that which is so ripe as to be easily shaken, S. B.

Sw. *fron*, friabilis, anc. *fraekn*; but our term, I suspect, is merely E. *free*, used in a peculiar sense, as denoting what may be easily liberated by a change of its present state.

To FREESK, *v. a.* To scratch, to rub roughly to curry, Ang. A. Bor. *fridge*, to fret, to rub in pieces.

Teut. *vryv-en*, to rub.

FREESK, *s.* A hasty rub; metaph. any piece of work done expeditiously, Ang.

FREIK, FREKE, FRICK, *s.* 1. Mr Pink. renders this, *man*. But it is certainly too indefinite. For the term is frequently used in such connexion as to suggest the idea of a strong man, or an intrepid man, one who is fit to appear with honour on the field of battle.

Had never leid of this land, that had been levand,
Maid ony fenté before, *freik*, to fulfil
I suld sickirly myself be consentand.
Gawan and Gol. ii. 10.

—Wondir freschly thai *frekis* fruschit in feir.
Ibid. st. 20.

It is applied to Arthur and all his noble attendants.

Thus to fote ar thei faren, thes *frekes* unfayn.
Sir Gawan and Sir Gal. i. 7.

I sall boidword, but abaid, bring to you heir,
Gif he be *frick* on the fold, your freynd, or your fay. *Gawan and Gol.* i. 5

Freik, edit. 1508.

Than Wallace said, with sobir wordis, that tid,
Schir, I am seik, for Goddis luff latt me ga.
Langcastell said, Forsuth it beis nocht sa;
A felloune *freik* thow semys in thi fair.
Wallace, ii. 395. MS.

Derfly to dede feyle *frekys* thar he dycht.
Ibid. v. 965. MS.

I was within thir sextie yeiris and sevin,
Ane *freik* on feld, als forss, and als fre,
Als glaid, als gay, als ying, als yaip as yie.
Henrysone, *Bannatyne Poems*, p. 131. st. 4.

Quhat *freik* on feld sa bald dar maniss me?
Henrysone, *Ibid.* p. 134. st. 2.

This designation is given to Conscience, in P. Ploughman.

I am fayne of that forward, sayd the *freke* than.
Fol. 17. b.

Su.G. *fraeck*, alacer, strenuus. Isl. *frek-r*, id. *Tho at buli vaeri sterker oc frekner*; although they were at the same time robust and active; Ol. Tryggu. S. ap. Ihre; Dan. *frek*, daring.

2. A fellow; but, as Sibb. has observed, "more commonly a petulant or forward young man."

——Quod I, Loune, thou leis.
Ha, wald thou fecht, quod the *freik*, we haue bot few swordis. *Doug. Virgil*, 239. a. 27.

The wyffs keist up ane hiddwous yell,
Quhen all thir younkeris yokkit;
Als ferss as ony fyre flauchts fell,
Freiks to the field thay flokkit.
Chr. Kirk, st. 21. *Chron. S. P.*

Su.G. *fraeck*, in like manner, is used in two different senses; signifying not only strenuus, but tumidus, insolens. The first may be viewed as the original sense. In different Northern dialects, it seems primarily to have denoted a man of real valour, and afterwards to have been applied to one who only pretended to be so, who acted in a thrasonical way. Wachter indeed defines Germ. *frech*, nimis liber, metu et pudore solutus; deriving it from A. S. *freah*, *freoh*, free. If this be the etymon, the hypothesis given above must be inverted.

A. S. *fraec-genga*, denotes a fugitive, a renegado; also, a glutton: and *ge-frec-nan*, exasperari, which Hickes derives from Goth. *fraeck*. This has also been viewed as the origin of E. *freak*.

FREIRIS, *s.* A friary, or convent of friars.

"Als sone as the Bruce had red thir writingis, he inquirit diligentlie quhair the Cumin wes. This seruand suspeckand na euill, schew that he wes in the *freiris* of Dunfreis." Bellend. Cron. B. xiv. c. 7. Choro Fratrum Minorum; Boeth. Fr. *frerie*, id. *frairie*, *frairies*, L. B. *fratreia*; Du Cange.

To FREITH, FRETH, *v. a.* To protect, to assist.

Nouthir Troianis, nor Rutulianis *freith* will I;
Lat aithir of thame thare awin fortoun stand by.
Doug. Virgil, 317. 25.

A. S. *frith-ian*, protegere.

To FREITH, *v. a.* To liberate, to set free.

The rycht is ouris, we suld mor ardent be;
I think to *freith* this land, or ellis de.
Wallace, ix. 820. MS.

In other editions it is changed to *free*.

Quhen thai had brynt all tre werk in that place,
Wallace gert *freith* the wemen, off hys grace;
To do thaim harm neuir his purpos was.
Ibid. ix. 1513. MS.

Frethit, Wyntown, ix. 24. 59.

This word is used by Hardyng, to denote the liberation of a captive.

Then was Humfrey erle of Herford *frethed* clene,
And enterchaunged for kyng Robertis wyfe,
That holden was in England then full ryfe.
Chron. Fol. 170. a.

I have not observed that A. S. *frith-ian* is used in this sense. The *v.* is *ge-frith-ian*, liberare; Su.G. *freol*, free, *frid*, liberty.

FREIT, FREET, FRET, *s.* A superstitious notion, or belief, with respect to any action or event as a good or bad omen, S. It is pronounced *fret*, S. B. Loth. *freit*, generally elsewhere.

Syne thai herd, that Makbeth aye
In fantown *fretis* had gret fay,
And trowth had in swylk fantasy,
Be that he trowyd stedfastly
Neyyre dyscumfyt for to be,
Quhill wyth hys eyne he suld se
The wode browcht of Brynnane
To the hill of Dwnsynane.
Wyntown, vi. 18. 362.

2. A superstitious observance or practice, meant to procure good or evil, a charm, S.

"His [the diuels] rudiments, I call first in generall, all that which is vulgarly called the vertue of word, herbe, and stone, which is vsed by vnlawfull charmes, without naturall causes; as likewise all kind of practiques, *freites*, or other extraordinary actions, which cannot abide the trew touch of naturall reason.—Unlearned men (being naturally curious, and lacking the trew knowledge of God) finde these practises to proue trew, as sundrie of them will doe, by the power of the diuell for deceiuing men, and not by any inherent vertue in these vaine wordes and *freites*." K. James's Works, Daemonologie, p. 99. 100.

3. Any thing performed as an act of religious worship, that has no other origin than superstition.

—In hys lettrys said he thane,
That the pepil of Ireland
Wnfaythful wes and mystrowand,
And lede thame all be *fretis* wylc,
Nowcht be the lauche of the Ewangyle.
Wyntown, vii. 7. 223.

But holie water in the ayre to tosse,
And with the finger heere and there to crosse,
Scorne thou, as fruitlesse *freets*, least Sathan slight,
And scorne such weapons should resist his might.
More's True Crucifix, p. 170.

4. This word is also used in a kind of metaph. sense. *To stand on frets*, to stickle at trifles, to boggle at slight matters, which deserve as little attention as any superstitious notion or rite, S. B.

Fouk need not *on frets* to be *standing*,
That's woo'd and married and a'.
Song, added to Ross's Helenore, p. 147.

The idea thrown out by K. James occurs in the old ballad, Adam o' Gordon.

Wha luik to *freits*, my master deir,
Freits ay will follow them.
Pink. Select S. Ballads, i. 49.

It is thus expressed in prose:—

"He that follows *freets*, *freets* will follow him;" S. Prov. Kelly, p. 128.

This Prov. contains an observation founded on experience. We are not to suppose that those who framed it, believed the efficacy of superstitious rites. But they must at least have meant to say, that those, whose minds are under the influence of superstition, being continually on the watch, will observe many things as ominous or fatal, which are entirely overlooked by others; and thus produce to themselves a great deal of unhappiness. It may have been meant, however, to express something farther, which is not less true; that God, in his righteous providence, often suffers those who neglect a more sure testimony, and give their minds to omens and superstitious observances, to meet with such things as seem to confirm them. Thus he threatens to *choose* the *delusions* of a disobedient and idolatrous people, and to give them what they seek, *altars for sin*.

Mr Macpherson on this word refers to Alem. *fristan*, to interpret. But there seems to be no affinity. According to Sibb., "perhaps from Scand. *fraegd*, fama, rumor; or quasi *frights*." There is not the least foundation for the latter hypothesis; which is that given by Ritson, who referring to the Prov. already mentioned, thus explains it; "Those to whom things appear *frightful* or ominous, will be always followed by *frightful* or ominous things;" Scotish Songs, Gl. In mentioning *fraegd*, Sibb. has come nearer to the truth. For Isl. *frett*, which signifies a rumour, in the plural denotes oracles, prophecies, or responses of the dead; Edda Saemund. It is used in the same sense, Landnamabok, p. 13. This is very nearly related to our term; as it seems primarily to denote a notion founded on oracular authority; and in a secondary sense, an omen, or one thing portentous of another. The Isl. term, by some Northern Etymologists, has been derived from *freg*,

audio; imperf. *frae*, which is viewed as radically the same with Germ. *fragen*, interrogation. The connexion, indeed, is very intimate; a great part of what we hear being in consequence of interrogation.

With all due deference, however, to the Northern writers, because of their superior opportunities of information, I am much inclined to think that Isl. *fraett*, *frett*, an omen or oracle, is immediately from *fraette*, percipio, interrogo, relatu acquiro; G. Andr. p. 78; and that both are allied to Su.G. Isl. *fraede*, wisdom, erudita institutio; from *fraede* erudio, certiorem et gnarum facio; Ibid. p. 76. *Kenna heilog fraedi*, to know sacred wisdom; Tryggu. S. ap. Ihre. This corresponds to MoesG. *frath-jan*, cognoscere, sapere; *frathi*, sapientia. It was very natural for an ignorant people, to appropriate the character of *wisdom* to those who were supposed to be most versant in omens and portents; just as our ancestors used the phrase, *a wyss wife*, for denominating a witch. The very term *witch* has been supposed to have a similar origin. It is at any rate analogous to Fris. *wit-vrouwe*, *witike wyfe*, mulier sciola.

I mention this only as the more *immediate* origin of Isl. *frett*. For Ihre traces *fraede*, and the other terms expressive of wisdom, to *fraa*, *fraug-a*, interrogare.

FREITTY, FRETTY, *adj.* Superstitious, given to the the observation of *freits*, S.

FRELAGE, *s.* Freedom, power; privilege.

Quhat God has to him grantit sic *frelege?*
Doug. Virgil, 277. 31.

Still used in Sheffield, Ray. *Freelege*, A. Bor. id. Rudd. derives it from Fr. E. *privilege*. But it seems more closely allied to Germ. *frilatz*, free; *frei-gelassen*, a free man; Alem. *firlazin*, *frilazin*, a free girl. Du Cange derives *frilatz* from A. S. *freoh* and *les-an*, to send away, manumittere. Su.G. *fraels*, Isl. *frials*, free.

FRELY. *Frely fute.*

Then schippyt thai, for owtyn mar,
Sum went till ster, and sum till ar,
And rowyt be the ile of But.
Men mycht se mony *frely fute*
About the cost, thar lukand,
As thai on ayris raiss rowand.
Barbour, iii. 578. MS.

This seems for *frely fode* or *fude*, a common phrase in ancient poetry, denoting a person, and especially a female of high birth. These may be here poetically introduced, as witnessing the exertions of Bruce and his men. V. FODE.

FRELY, *s.* A beautiful woman; the *adj.* used as a *s.*

To Kerle he thus argownd in this kind,
Bot gret desyr remaynyt in till his mynd,
For to behald that *frely* off fassoun.
Wallace, v. 653. MS.

A. S. *freolic*, liberalis, ingenuus; Teut. *fraylick*, belle, pulchre, eleganter; Kilian. Isl. *fridleik-r*, beauty. V. FRE, *adj.* 2.

FRELY, FREELY, *adv.* Intirely, completely, S.

Then quho sall wirk for warld's wrak,
Quhen flude and fyre sall our it frak,
And *frely* frustir feild and fure,
With tempest kene and hiddous crak?
Dunbar, *Bannatyne Poems*, p. 73.

Used in the same sense by Wyntown; and S. B. as augmenting the sense, *freely weil*, quite well, very well.

[She] did her jobs sae *freely* canny,
That mony ane laments poor Nanny.
Shirrefs' Poems, p. 266.

Su.G. *friliga* is used as an affirmative, utique, omnino; Germ. *freylich*, assuredly.

FREMYT, FREMMYT, *adj.* 1. Strange, foreign; S. *frem*, S. A. Bor. *fremd.*

——O fader maist dere
Anchises, desolate why left thou me here
Wery and irkit in ane *fremmyt* land?
Doug. Virgil, 92. 29.

Frem folks, strangers, S. *A fremd body*, a stranger, S. B. *Fremed*, *frim*, peregrinus, Lincoln.

2. Acting like a stranger, keeping at a distance, S. "Better my friend think me *framet*, than fashious;" S. Prov. Kelly, p. 72. i. e. it is better that one should see his friend seldom, than be troublesome with his visits.

3 Having no relation or affinity. *Quite fremd*, nowise related, S. "Scotis *frem*, cui *sibb* opponitur;" Rudd. A. Bor. *frem'd*, *fremt*, "far off, not related to;" Gl. Grose. V. FREND.

4. Unlucky, adverse.

Sa infortunate was we that *fremyt* day,
That maugre plainly quhethir we wold or no,
With strong hand by forse schortly to say,
Of inymyis taken and led away
We weren all, and broucht in thaire contrée.
King's Quair, ii. 5.

It is used by R. Glouc. and Langland.

That chyld wax so wel & ythen, as seyde *fremde* & sybbe,
That he wolde be a noble mon, yyf he moste lybbe. P. 346.

Lightlye that they leauen, losels it habbeth,
Or dieth intestat, and the bishop entreth,
And makith mirth theirmidde, and his men bothe,
And siggen he was an niggard that no good might spare
To frend ne to *fremid*, the finde haue his soule.
P. Ploughman, Fol. 79. a.

Germ. A. S. *fremd*, Alem. *fremider*, Belg. *vremd*, Su.G. *fraemmande*, MoesG. *framathja*, peregrinus; all from the Goth. prep. *fram*, signifying *from;* as Gr. ξένος from ἐκ; and Lat. *exterus*, from *e*, *ex*, to which fountain the E. word, *stranger*, may also be traced, as corr. in passing through the medium of Fr. from Lat. *extraneus*.

FREMITNES, FREMMITNES, *s.* Strangeness, distance of conduct.

My collar rent is be Dame *Fremitnes*,
The prenis thairof ar reft be sad Nyscnes.
Lament. Lady Scotl. A. iii. b.

i. e. niceness, pride, personified.

Bot outher man I use scurrilitie;
Or els sic straunge and uncouth *fremmitnes*,
That I wait nocht quhane to mak merines.
Maitland Poems, p. 152. V. *Fremyt*, 2.

FRENCH-GOWS, *s. pl.* A piece of female dress, apparently used in the seventeenth century; perhaps *gause*.

For she invents a thousand toys,
That house, and hold, and all destroys;——

French-gows cut out and double banded, &c.
Watson's Coll. i. 30. V. TUFF.

FREND, FRIEND, *s.* 1. A relation, S.

The Lordys that tyme of Ingland,
That than remanyd qwik lyvand,
Menyd be-for the Kyng rycht sare
Thare kyne, thare *frendys*, that peryst ware.
Wyntown, vii. 10. 354.

"*Friends* agree best at a distance;" S. Prov. "This is spoken of relations, who agree best when there is no interference of interests." Kelly, p. 103.

2. A connexion, one allied by marriage, S.

"Make *friends* of framet folk; S. Prov. spoken to dissuade people from marrying those who are their kindred." Kelly, p. 247.

Su.G. *fraende*, *frende*, Isl. *frendi*, a kinsman. This is the proper sense; although it is extended both to allies and to friends. V. Ihre, and G. Andr. p. 77.

Teut. *vriende* agnatus, cognatus. Rudbeck derives *fraend* consanguineus, from *froe*, semen, quasi sanguine eodem nati; Atlantic. P. II. 570.

A. S. *freond* is merely the part. pr. of *fre-on* amare; amans, amicus, Lye; q. a loving person. Wachter views Alem. *friunt*, and Germ. *freund*, id. as contr. from the part. of *frey-en*, to love.

MoesG. *frijonds* occurs only in the sense of amicus. But it has the same relation to the *v. fri-jon* amare, being the part. pr. For the sentiment, expressed by it, applies to the term as used in both senses; as we are bound by the ties of love both to relations and to friends.

FRENYIE, *s.* A fringe.

—*Frenyeis* of fyne silk frettit full fre.
Gawan and Gol. ii. 1.

Teut. *frengie*, *frenie*, fimbria, lacinia; Kilian.

To FRENN, *v. n.* To be in a rage, Ang.

FRENNISIN, *s.* Rage, violent passion, Ang.; perhaps from Fr. *phrenesie* madness, E. *phrensy*.

FRENSCHLY, *adv.* Frankly, readily.

—Cast this vther buke on syde ferby,
Quhilk vnder cullour of sum strange wycht
So *frenschly* leyes, vneth tuo wordis gais rycht.
Doug. Virgil, 7. 54. Germ. *frank*, liber.

FRENSWM, *adj.* Friendly.

——The Kyng of Ingland
Held sic frendschepe and cumpany
To thare Kyng, that wes worthy.
Thai trowyd that he, as gud nychtbore,
And as *frenswm* composytore,
Wald hawe jugyd in lawte. *Wyntown*, viii. 2. 52.

To FREQUENT, *v. a.* To acquaint, to give information, Ang.

An improper use of the E. or Fr. *v.* instead of *acquaint*.

* FREQUENT, *adj.* Great; as respecting concourse of people; q. well-attended.

"The noblemen, gentlemen, and ministers of the West and South, did meet in *frequent* number." Baillie's Lett. i. 16.

"To-morrow, in Stirling, is expected a *frequent* council." Ibid. p. 37.

FREQUENTLY, *adv.* In a great or considerable number.

"The noblemen——came in *frequently* against the afternoon." Baillie's Lett. i. 34.

FRER, FRERE, *s.* A frier.

Leryd and lawde, nwne and *frere*,
All wes slayne wyth that powere.
Wyntown, viii. 11. 87. Fr. *frere*, id.

* FRESH, *adj.* Open; applied to the weather, as opposed to *frosty*, S.

"*Fresh weather*; open weather." Sir J. Sinclair's Observ. p. 49.

"Our winters—have been open and *fresh*, as it is termed." P. Campsie, Stirlings. Statist. Acc. xv. 319. N.

FRESH, *s.* A smaller flood in a river, S.

"Interrogated, Whether the river, when there is a *fresh* in her, does not partly run down said Allochy Grain?—depones, that when the river is in a speat, as much of her will run down the Allochy Grain as would make an ordinary summer water." State, Leslie of Powis, &c. p. 62.

"Whether, when there is a speat or *fresh* in the river, it is not his opinion that the said dyke has a tendency to throw the waters of the river over upon the Fraserfield side." Ibid. p. 164. 165.

Here used as synon. with *speat*. But I apprehend that it is not, in its general use, quite so strong, but more properly synon. with *Fluther*, q. v.

FRESON, *s.*

A freke, on a *freson*, him folowed in fay:
The *freson* was afered for drede of that fare.
Sir Gawan and Sir Gal. ii. 5.

Gawan, his steed being skilled, orders his *freson* to be brought, st. 17.

Go feeche me my *Freson*, fairest on fote,
He may stonde thé in stoure in as mekle stede.

From the connexion, it certainly denotes a horse of some kind, perhaps a palfrey, as being used in place of the charger. Fr. *frison*, "a man, or horse, of Frizeland;" Cotgr.

To FREST, FRESTIN. V. FRAIST.

FREST, *s.* Delay.

With that thar bowys away thai kest,
And come on fast, but langer *frest*.
Barbour, vii. 447. MS.
This consaill thocht thaim wes to best.
Then send thai furth, bot langer *frest*,
The woman that suld be thar spy.
Ibid. ver. 547. MS.

Mr Pink. leaves this word without explanation. It is evidently the same with Su.G. *frest*, *frist*, temporis intervallum. *Triggia natta frist*, the space of three days; Ihre. A. S. *first-an*, to make a truce, literally, to grant an *interval* or cessation of arms; *fyrst*, *first*, time, respite, truce. Hence, according to Somner, *furst*, in the laws of Henry I. c. 46. Nisi de furto, vel capitalibus sit, in quibus statim oportet responderi, de quibuscunque implacitetur aliquis, *furst* et *fondung* habeat. These words, he adds, "denote the respite granted to the criminal, or time for deliberating whether he shall plead or not; unless it signify a power of traversing the bill of indictment." He does not distinctly expl. *fondung*. But it seems to signify trial as to the means of exculpating one's self from a charge; from A. S.

fund-ian, niti, or rather from *fand-ian* tentare, whence *fonde*, Chaucer, to search. V. FRIST, *v.*

To FRET, *v. a.* To eat ravenously, to devour.

——In sic hunger thou stad sal be,
As thou art caryit til ane strange coist,
That all the meissis consumit ar and loist,
Thou art constreuyt thy burdis gnaw and *fret*.
Doug. Virgil, 209. 18.

A. S. *fret-an*, Teut. *fret-en*, *vret-en*, id. MoesG. *fret-an*, Su.G. *fract-a*, Alem. *frezz-en*, Germ. *fress-en*, comedere.

FRET, *s.* A superstition, an omen. V. FREIT.

FRETHIT, *part. pa.* Liberated. V. FREITH.

FREUCH, FREWCH, FROOCH, (gutt.) *adj.* 1. Frail, brittle; applied to wood, also to flax in spinning, when the fibres are hard and brittle, S. B. A Bor. *froogh*, id.

"The swingle-trees flew in flinders, as gin they had been as *freugh* as kail-castacks." Journal from London, p. 5.

2. Dry; applied to corn, that has recovered from the effects of rain in the time of harvest, Ang.

3. Metaph. referring to friendship, fortune, &c.

Ha, quha suld haue affyance in thy blis,—
Whilk is alace sa *ffreuch* and variant?
Palice of Honour, i. 7.

Wo worth this warldis *freuch* felicitie!
Ibid. st. 56.

——This warld is verry *frewch*,
And auld kyndnes is quyt foryett.
Bannatyne Poems, p. 185. st. 5.

This is probably from the same root with Su.G. *fraekn*, friabilis, qui cito dissilit. Rotten hay in Isl. is denominated *frack* and *fragg*, G. Andr. The term more generally used for brittle is *Frusch*, q. v.

FREUALT. Read *serual*.

Graym pressyt in and straik ane Inglis knycht,
Befor the Bruce apon the basnet brycht.
That *seruall* stuff, and all his othir weid,
Bathe bayn and brayn the nobill suerd throuch yeid.
Wallace, x. 375. MS.

Frivole, edit. 1648, 1673 and 1758. But *servile* is certainly meant, as denoting the insufficiency of the metal of which the basnet was made.

FREWALL, *adj.* Frivolous; used in the sense of *fickle*.

Fy on fortoun, fy on thi *frewall* quheyll,
Fy on thai traist, for her it has no left.
Wallace, vi. 87. MS.

Perhaps *thai* should be read *thi*.

Teut. *frevel*, *wrevel*, Fr. *frivole*, Lat. *frivol-us*.

FREWP.

Cryand Crawis, and Kais, and that crewis the corne,
War puir *frewp* forward
That with the leve of the lard
Will into the corne yard
At even and at morne. *Houlate*, i. 15.

Dele the second *and*, in line first, according to MS.

The poet here represents the Romish clergy under the notion of different kinds of birds. While *pik-mawis* are priors, *herons* chanters, &c., *crawis* and *kais* are only expectants. For they are still *crying* and *craving* the corn. The expression used must therefore correspond to this allegorical exhibition. The meaning evidently is, that they are far behind the rest; as they can have nothing without the *Laird*'s permission.

The only idea I can form of *frewp* is, that it is from Fr. *fripe*, broker's ware, frippery; also, worn to rags. *Puir frewp* may have been a phrase used in S. to denote either such trumpery, or a tatter-de-mallion. Thus to be *puir frewp forward*, is to get no farther access than a person of this description, i. e. to be far behind, to be kept at the backs of others.

FREZELL, *s.* An iron instrument for striking fire.

"He is euer readie to strik fire with his *frezell* and his flint, if wee will find him tinder." Z. Boyd's Last Battell, p. 1266.

FRY, *s.* A disturbance, a tumult.

It sets them well into our thrang to spy;
They'd better whish't, reed I sud raise a *fry*.
Ross's Helenore, p. 18.

This may be merely E. *fray* varied in pron. But Isl. *frya* signifies querela, and *fry-a*, *fryg-ia*, carpere, vilipendere.

FRICK. V. FREIK.

FRIDOUND, *pret. v.* Quavered.

Compleitly, mair sweitly,
Scho *fridound* flat and schairp,
Nor Muses, that uses
To pin Apollo's harp.
Cherrie and Slae, st. 7.

Fr. *fredonn-er*, to warble or quaver, in singing, or playing on an instrument; *fredon*, a semi-quaver; warbling, quavering, Cotgr. The origin of the Fr. word is quite obscure.

FRIED CHICKENS, chicken-broth with eggs dropped in it, S.

"*Fried chickens*, properly, Friar's chickens. A dish invented by that luxurious body of men." Sir J. Sinclair's Observ. p. 150.

The phrase is thus traced to the monastic times.

FRIEND-STEAD, *adj.* Possessing a friend.

"I am sure, while Christ lives, I am well enough *friend-stead*; I hope he will extend his kindness and power for me." Rutherford's Lett. P. 1. ep. 144.

FRIGGIS, *s. pl.*

With forks and flales they lait grit flappis,
And flang togidder lyk *friggis*.
Chr. Kirk, st. 14.

This seems to mean, stout men, fit for war. According to this view, *frigg* is the same with *freik*, sometimes written *frick*. In Mr Pinkerton's copy, from Maitland MS. it is, *with friggis*. This would totally alter the sense.

FRYME, Houlate, ii. 5., "seems *ryme*, prophecy," Pink.

But *fryme* is a palpable error of the copyist. In MS. the passage is;

Our Souerane of Scotlandis armes to knaw,
Quhilk sal be Lord and Ledar
Of bred Britaine all quhair,
As Sanct Margaretis air,
And the *signe schaw*.

Holland gives two proofs that the king of S. should be sovereign of all Britain; first, his being heir to S. Margaret, Queen to Malcolm Canmore, who was of the Saxon blood-royal; secondly, his armorial *sign*, the lion rampant.

He bure a lyoin as lord, of gowlis full gay,
Maid maikles of mycht, on mold quhare he movit.

FRIM-FRAM, *s.* Expl. "trifle."

This word seems to occur only in a work, which breathes so much of the spirit of a party, as to destroy its own credibility.

"Criticks with their *frim-frams* and whytie whaties, may imagine a hundred reasons for Abraham's going out of the land of Caldea."—Scotch Presb. Eloq. p. 145.

It is given as synon. with *whytie whatie*, and seems to denote a kind of silly shuffling or tergiversation; formed perhaps by a reduplication of SuG. *fram*, forward, or as conjoined with *fram*, from, q. going forward and then backward, *to* and *fro*.

To FRIST, *v. a.* 1. To delay, to postpone.

In some remarks on Ramsay's Gl., it is said, that "*Frist* is a mistake for *Traist*, to trust." Works of Sir D. Lyndsay, i. 191.

But this is a singular assertion; as the term is so frequently used by our writers.

"I but beg earnest, and am content to suspend and *frist* glory while supper time." Rutherford's P. i. ep. 91.

"We *frist* all our joys of Christ, till he and we be in our own house above." Ibid. ep. 122.

It is also used as *v. n.* in this sense,

"But let faith *frist* and trust a while." Ibid. P. iii. ep. 48.

It may be observed, however, that in these examples, the *v.* does not signify a simple delay, but one submitted to with confidence and hope.

2. To give on credit, to grant delay as to payment; implying the idea of confidence in a person, S.

Will ye frist me? Will you give me credit for some time, or not ask ready money? Perths. In some parts, at least, of this county, it is pronounced *first*.

Sen *fristed* goods ar not forgivin,
Quhen cup is full, then hold it evin.
Montgomerie, MS. Chron. S. P. iii. 504.

This refers to the S. Prov., "The thing that's *fristed* is no forgiven;" Kelly, p. 305.

"That debt is not forgiven, but *fristed*: death hath not bidden you farewel, but hath only left you for a short season." Rutherford, P. ii. ep. 6.

"I am content, my faith will *frist* God my happiness." Ibid. P. i. ep. 156.

Here there is only a slight deviation from the primary sense. For to give on credit, is merely to *delay* the exaction of what is owing by another.

Su.G. Isl. *frest-a*, to delay. *Beiddu han fresta till morgin*; Orabant, ut spatium illis daret in diem posterum; "They bade him *frist* them till the morn," S. Ol. Tryggu. S. ap. Ihre. *Frestmark* is the time allowed to a buyer to try the cattle he has purchased. *Mark* denotes a boundary or limit, whether respecting time or place. Thus the word signifies the *term* during which the goods are allowed on *credit*. V. *Frestmark*, Verel. Ind. p. 170. Germ. *frist-en*, prorogare tempus agendi vel patiendi, Wachter.

FRIST, FRISTING, *s.* 1. A delay, suspension.

"I would subscribe a suspension, and a *fristing* of my heaven, for many hundred years, (according to God's good pleasure) if you were sure in the upper lodgings in our Father's house before me." Rutherford's Lett. P. i. ep. 2.

2. *To frist*, on credit.

Ane dyvour coffe, that wirry hen,—
Takis gudis to *frist* fra fremit men;
And brekis his obligatioun.
Bannatyne Poems, p. 171. st. 6.

A frist, *afrist*, is used in the same sense, according to Kelly, p. 32. "a trust."

"All ills are good *a frist*;" S. Prov. "The longer a mischief is a coming, the better." Ibid. But the phrase is rather an illustration of sense first; as signifying, "when delayed."

Isl. *frest-ur*, Germ. *frist*, a delay. V. the *v.* and FREST.

FRYST, *adj.* First.

This wes the *fryst* strak off the fycht,
That wes perfornyst douchtely.
Barbour, xii. 60. MS.

This may be an error in MS. as I have met with no other instance. A.S. *fyrst*; Su.G. *foerst*, id. which, as Ihre observes, is a superlative formed from the part. *foer*, before.

FRITTE, *s.*

Hale muder of our makar, and medecyn of miss!
Hale *fritte* and salve for the synnis sevin!
Houlate, iii. 7.

This is part of an absurd address to the Virgin Mary. *Fritte* is left by Mr Pink. as not understood. So much merit being ascribed to the Virgin by the church of Rome, it may denote compensation, satisfaction; Germ. *friede*, Alem. *frido*, id.: or security, protection, as the same Germ. word also signifies. Su.G. *frid*, id. A.S. *frith*, peace, *freot*, liberty, manumission. This term is retained in O. E. as signifying peace, or rather security from death.

That bataile was hard, so men has no *frith*,
Slayn was that coward, & his sonne him with.
R. Brunne, p. 90.

Isl. *froe*, however, and *frygd*, signify, recreatio, morbi vel doloris lenimen; G. Andr. p. 79. which approaches most nearly to the sense of the conjunct term *salve*.

FRODY, *adj.* "Cunning," Pink.

Quhen freindis meitis, hairtis warmis,
Quod Johnie that *frody* fude.
Lyndsay, S. P. Repr. ii. 105.

Teut. *vroed*, wise, prudent; Leg. *frelie*.

FROG, *s.* An upper coat, a seaman's coat, a frock.

In the begynning off the nycht,
To the castell thai tuk thair way.
With blak *frogis* helyt war thai.
Barbour, x. 375, MS.

As I that grippit with my crukit handis,
The scharp rolkis toppis at the schore,

In heuy wate *frog* stade and chargit sore,
Thay gan with irn wappynnis me inuade.
Doug. Virgil, 176. 2.

i. e. "Bestead with a heavy wet coat."

Ten thowsand ells yied in his *frog*,
Of Heland plaidis, and mair.
Interlude, Droichis, Bannatyne Poems, p. 174.

O. Flem. *frock*, lena, suprema vestis, Kilian. Fr. *froc*. L. B. *frocus*, *froccus*.

Nil toga ruricolae, nil *frocus* religioso.
Will. Brito, Philipp. p. 108.

I had conjectured that *frog* or *frock* was of Goth. origin, as formed from A. S. *rocc*, Su.G. Germ. *rock*, Belg. *rok*, an outer garment; and observe that the learned Spelman has thrown out the same idea. Teut. *rock* and *lyf-rock*, signify a coat. *F* or *v* is often prefixed, when a word passes from one language to another. Ihre derives Su.G. *rock* from *rauh*, Belg. *ruych*, rough; as the inhabitants of the Northern countries generally wore the skins of animals in their rough state.

To FROG, *v. n.* To snow or sleet at intervals, Ang. This word is frequently used to denote the distant appearance of flying showers, especially of snow, in the Grampian mountains, to those residing in the plain. Thus they say, *It's froggin in the hills*.

Unless we suppose *r* to have been inserted, it cannot be viewed as allied to Dan. *fog* nimbus, nix vento agitata. V. Seren. vo. *Fog*. It has more resemblance to Germ. *verrauch-en*, to evaporate, to rise in steam or smoke.

FROG, *s.* A flying shower of snow or sleet, Ang.

This is certainly the sense of the word as used by Sir D. Lyndsay, although overlooked by Mr Pink.

Quhat kin of a woman is thy wyfe?
S. ——— A storm of stryfe;
A *frog* that fylis the wind;
A filland flagg; a flyrie fuff;
At ilka pant sche lattis a puff.
Pink. S. P. Repr. ii. 71.

This sense corresponds to *storm*, *flagg*, *fuff*.

FROG, *s.* A young horse, more than a year old, but not two, Buchan.

Allied perhaps to Teut. *vroegh*, properly denoting the morning, but used in composition to signify what is early; *Vrocgh ryp*, praematurus, praecox. Or, to Su.G. *frogth*, laetitia, because of the playfulness of colts.

To FRONT, *v. n.* Meat is said to *front*, when it swells in boiling, Ang.

FROUNSIT, *part. pa.* Wrinkled.

His face *frounsit*, his lyre was lyk the lede,
His tethe chattrit, and shiveret with the chin.
Henrysone's Test. Creseide, Chron. S. P. i. 162.

Fr. *frons-er*, to wrinkle; also, to frown. Chaucer uses *frounceles*, as signifying, without wrinkles.

FROW, *s.* A lusty woman, S.

The word, although used in this peculiar sense in S., is evidently the same with Germ. *fraw*, Belg. *vrowe*, a woman. Wachter and Ihre view these as derived from MoesG. *frauja*, a lord, as originally denoting domestic authority. Su.G. *fru* properly signifies a woman of rank. V. FRE, *adj.* 2.

FROWDIE, *s.* A big lusty woman, S. B.

This might at first view seem a dimin. from *Frow*. But perhaps it is immediately allied to Sw. *frodig*, plump, jolly. *En fet och frodig karl*, a fat and plump man, Wideg.

FROWDIE, *s.* A cap for the head, with a seam in the back part of it, worn by old women, Ang.

Perhaps q. Su.G. *fru-tyg*, a lady's cloth or cap, as *natt-tyg* denotes a nightcap.

This piece of dress is also called a *sow-back*; most probably from the resemblance of the hinder part of the cap to the *back* of a *sow*, both being curved.

FRUCTUOS, *adj.* Fruitful.

Thare is ane place quham the Grekis thay sa,
Vnto his name clepis Hisperia,
Ane nobill land, richt potent in batall,
And *fructuos* grund, plentuos of vittall.
Doug. Virgil, 29. 44. Lat. *fructuos-us*, id.

FRUNTY, FRONTY, *adj.* Free in manner, spirited; implying the idea of forwardness, Fife.

Davy's a decent thrifty chield,
A winsome lad, an' *frunty*.—
A. Douglas's Poems, p. 95.

This seems formed from Fr. *effronté*, impudent, overbold; although used in a softer sense. I need scarcely add, that it is radically allied to E. *effrontery*.

To FRUSCH, FRWSCH, *v. a.* 1. To dash, to strike with violence.

Sa wondir freschly thai frekis *fruschit* in feir,
Throw all the harnes thai hade,
Baith birny and breist plade,
Thairin wappynis couth wade.
Gawan and Gol. ii. 20.

Fruschit in feir, i. e. "crushed, dashed, knocked, together."

Togidder duschis the stout stedis attanis,
That atheris counter *fruschit* vtheris banys.
Doug. Virgil, 386. 17.

2. To break in pieces. Part. pa. *fruschyt*, *to fruschyt*.

The crag wes hey, and hidwouss,
And the clymbing rycht peralous:
For hapnyt ony to slid and fall,
He suld sone be *to fruschyt* all.
Barbour, x. 597. MS.

3. To overthrow, to discomfit; *to fruschit*, pret.

The Sothroune part so *frusched* was that tide,
That in the stour thai mycht na langar bide.
Wallace, iii. 197. MS.

On thame we shout, and in thar myd rout duschit,
Hewit, hakkit, smyte doun, and all *to fruschit*
Thay fey Gregiouns, on ilk syde here and thare.
Doug. Virgil, 51. 53. Sternimus, Virg.

Immediately allied to Fr. *froiss-er*, to dash, knock, or clatter together; also, to crash, burst, or break in pieces; *to* quash; Cotgr. The Fr. word may perhaps be radically from the Goth.; as Su.G. *frus-a* signifies, cum fremitu et effusè procidere. This, however, properly denotes the violent fall of water; although Ihre views it as allied to *frues-a*, stridere. V., however, the *adj.*

To FRUSCH, *v. n.* To break, to fall to pieces.

Ane othir he straik on a basnat of steille;
The tre to raiff and *fruschit* euire deille.
His steing was tynt, the Ingliss man was dede.
Wallace, ii. 52. MS.

O bruckle sword, thy mettal was not true,
Thy *frushing* blade me in this prison threw.
Hamilton's Wallace, p. 28.

FRUSCH, FRUSH, *adj.* Brittle; as *frusch wood*, S.

O wae betide the *frush* saugh wand!
And wae betide the bush of briar!
It brake into my true love's hand,
When his strength did fail, and his limbs did tire.
Minstrelsy Border, ii. 153.

Teut. *broosch*, *bruysch*, Belg. *broos*, Germ. *bros*, C. B. *brau*, Arm. *bresg*, Gael. *brisg*, id. Alem. *bruzi*, brittleness. Kilian not only explains the Teut. term as signifying fragilis; caducus; but, also, praeceps, ferox. The latter sense would seem to mark some affinity with Su.G. *frus-a*. I need scarcely remind the reader, that *f* and *b* are very frequently interchanged. V. the *v*.

FRUSCH, *s.* Breaking, or noise occasioned by it.

Thar wes off speris sic bristing,
As athir apon othyr raid,
That it a wele gret *frusch* hes maid.
Horss come thar fruschand heid for heid,
Swa that fele on the ground fell deid.
Barbour, xvi. 160. MS.

To FRUSTIR, *v. a.* To render useless, to destroy.

Than quho sall wirk for warld's wrak,
Quhen flude and fyre sall our it frak,
And frely *frustir* feild and fure?
Dunbar, *Bannatyne Poems*, p. 73.

i. e. "Render both field and furrow, or every furrow of the field, completely useless."

Fr. *frustr-er*, to disapppoint, to frustrate; Lat. *frustr-are*.

FRUSTIR, *adj.* 1. Frustrated, disappointed.

Thy modyr and thow rycht heir with me sall bide,
Quhill better be, for chance at may betyde.—
Quhat suld I spek of? *frustir* as this tyde,
For gyft of gud with him he wald nocht bide.
Wallace, i. 313. MS.

Edit. 1620, *frustrate*. It may, however, be used as a *s.* q. Quhy suld I spek of *frustir?* i. e. of his disappointment.

2. Vain, empty, inferior in worth.

The *frustir* luve it blindis men so far,
In to thair mynds it makis thame to vary;—
All luve is lost bot upone God allone.
Dunbar, *Bannatyne Poems*, p. 92. st. 12.

FUD, FUDE, *s.* 1. The matrix.

O worthi byrth, and blyssyt be thi *fud;*
As it is red in prophecy beforn,
In happy tym for Scotland thow was born.
Wallace, viii. 1640. MS.

This word seems to have been still misunderstood by editors, and hence has been absurdly rendered *food*, in editions, as if meat had been meant. The high compliment here paid to Wallace, apparently contains an allusion to these words, "Blessed be the womb that bare thee;" Luk. xi. 27.

A.S. *foth*, matrix, But we have the very form of the S. word in Isl. *fud*, id.; G. Andr. p. 79. Hence Isl. *foed-ast*, to be born, Dan. *foed-er af sig*, to breed, *mis-foed-er* to miscarry, *foedsel* nativity, *foede-by*, *foede-sted*, the place of one's nativity; Su.G. Isl. *faed-a*, to bring forth, Germ. *fod-en*, *foed-en*, id. also to be born. Ital. *potta*, rendered by Veneroni, la nature de la femme, and *puttana*, a whore, have been traced to the same Goth. origin. The affinity of Gr. φυτευ-ω, to generate, and βυθος, matrix, has also been remarked.

2. The backside, S. B.

They'll fright the *fuds* of the pockpuds,
For mony a buttock bare's coming.
Ritson's S. Songs, ii. 56.

The English soldiers are here ludicrously denominated from their supposed partiality for *pock-pudding*.

An' frae the weir he did back hap,
An' turn'd to us his *fud*.
Poems in the Buchan Dialect, p. 5.

3. A hare's, or rabbit's, tail or brush, S. Rudd.

Ye maukins, cock your *fud* fu' braw,
Withouten dread.
Your mortal fae is now awa'.
Burns, iii. 119. V. FODE.

FUDDER, FOTHYR, FUTHIR, FIDDER, *s.* 1. A large quantity, although indefinite. It seems primarily used to denote a cart-load.

— With this Bunnok spokyn had thai,
To lede thair hay, for he wes ner:
And he assentyt but daunger:
And said that, in the mornyng
Wele sone, a *fothyr* he suld bryng,
Fayrer, and gretar, and weile mor,
Than he brocht ony that yer befor.
Barbour, x. 198. MS.

Futhir, as used by Douglas, has been rendered "a thing of little or no value," Rudd.

Is nane bot thou, the Fader of goddis and men,
Omnipotent eternal Joue I ken:
Onlie thy help, Fader, thare is nane vthir;
I compt not of thir pagane Goddis ane *futhir*,
Quhais power may not help ane haltand hene.
Doug. Virgil, 311. 29.

If this, mentioned by Rudd., be the proper meaning, it must be quite a different word, allied perhaps to Fr. *feutre*, a skin, a piece of felt, Su.G. *foder*, Germ. *futter*, id. But it is doubtful, if the expression does not refer to the multitude of the heathen gods as contrasted with the unity of the true God. In this sense Douglas might say, "I make no account of a whole cart-load of such contemptible deities."

2. A certain weight of lead.

"The *fidder* of lead containis neerby sexscore and aucht staue." Skene, Verb. Sign. vo. *Serplaith*.

It is used by Dunbar nearly in this sense, as denoting a certain weight of metal.

Out of thair throttis they shot on udder
Hett moltin gold, methocht, a *fudder*.
Bannatyne Poems, p. 29. st. 6.

3. A great number.

Quhen all wes done, Dik with ane aix

Cam furth to fell ane *fudder*.

Chr. Kirk, st. 23. *Chron. S. P.* ii. 366.

Fodder, *fother*, E. "*Fodder*, or *fother* of lead, a weight of lead containing eight pigs, every pig three and twenty stone and a half." Cowel.

The weight seems to differ in different counties of E. Chaucer *fother*, "a carriage-load; an indefinite large quantity." Tyrwhitt.

A. S. *fother*, *fothur*, "a cart, a wain load, a foother, as of lead;" Somner. *Fother wudu*, a fother or cart-load of wood, Leg. Canut. Germ. *fuder*, id; mensura vecturae maxima, vini, foeni, lignorum, lapidum, &c. Wachter; Teut. *voeder*. Wachter objects to the derivation of it from *fur-en*, to carry; as being contrary to analogy, and without any respect to the insertion of the letter *d*. He prefers MoesG. *fidur*, quatuor, (A. S. *feother*, *fyther*), as, he says, we understand by *fuder*, as much as one *quadriga*, or carriage, having *four* wheels, and drawn by *four* horses, can bear. In confirmation of this, he mentions what had been remarked by Festus, that *Petoritum* was the name which the Gauls gave to a carriage; and that the name originated from the use of four wheels; adding that Celt. *pedwar* signifies *four*.

Although the origin is doubtful, yet Wachter seems not to have observed, that Kilian mentions *voer*, *voeyer*, as synon. with *voeder*, vehes, vectura; and Germ. *fuher*, *fahre*, as used precisely in the same sense. It may be also observed, that Teut. *voeyer* is equivalent to *voeder*, pabulum, our *fodder*; which, as Wachter himself observes, is in Germ. *fur*, per syncop. from *futer*. This, then, may be sufficient to set aside his objection as to the letter *d*. It must be evident, that the derivation from *voeren*, *far-en*, to carry, is far more natural than that from *fidur*, four. Thus it will correspond to Su.G. *fora*, a cart-load; whence, *foersel*, carriage.

FUDDER, *s.* Lightning.

——The wind, with mony quhyd,
Maist bitterly thair blew.
With quhirling and dirling,
The *fudder* fell so thick,
Doun dryuing and ryuing,
The leiues that thay did lick.
—Than fled thay, and sched thay,
Euery ane from ane vdder;
Doun louching, and coutching,
To fle the flichts of *fudder*.
Burel's Pilg. Watson's Coll. ii. 24.

Fr. *foudre*, id. which is used by Chaucer in the same sense, H. of Fame, ii. 27. Some have derived the Fr. word from Lat. *fulgur*. But it certainly claims a Goth. origin; Isl. *fudra* denoting a rapid motion, like lightning; efflagro, citus moveor, *more fulguris; fudr*, calor, motus; G. Andr. p. 79. Ihre has observed this affinity.

FUDDY, *s.* A designation given to the wind, Aberd.

A puft o' wind ye cudna get,
To gar your cannass wag;—
Till I advis'd the King to sell
His daughter to the moon;
Syne *Fuddy* raise and filt your sails;
Ye gat your pipes in tune.
Poems in the Buchan Dialect, p. 20.

In Caithness a sudden gust is called *fud*, *feud*.

This might seem allied to Isl. *fud-r*, motus. V. *Fudder*, 2. But, because of the change of *wh*, *quh*, the inhabitants of the Northern counties into *f*, *fuddy* is perhaps q. *whuddy* or *whiddy*. Thus it would resemble Isl. *hwida*, aer; also, fervida actio vel passio pressa; G. Andr. V. QUHID, and Note on this word, Jamieson's Popul. Ball. I. 102. 103.

FUDDUM, *s.* Drift continued for a few moments, and returning after a short interval, Ang. most probably from the same Goth. origin with *Fudder*, or *Fuddy*, q. v.

FUDGIE, *adj.* Thick, gross, Loth. apparently the same with FODGEL, q. v.

To FUF, FUFF, *v. n.* To blow, to puff, S.

This word is used by Doug. although overlooked by Rudd.

The irne lumpis, into the cauis blak,
Can bysse and quhissil; and the hate fire
Doith *fuf* and blaw in bleisses birnand schyre.
Virgil, 257. 17.

Fuff and blaw is the phrase still commonly used in S.; sometimes *fuff and pegh*.

When strangers landed, wow sae thrang,
Fuffin and peghing, he wad gang,
And crave their pardon that sae lang
He'd been a coming.
Ramsay's Poems, i. 235.

Germ. *pfuff-en*, id. the initial letter being thrown away. A. Bor. *faff*, to blow in puffs, is evidently from the same source.

To FUFF, *v. a.* To blow intermittently, S.

She *fuff't* her pipe wi' sic a lunt,
In wrath she was sae vap'rin,
She notic't na, an aizle burnt
Her braw new worset apron——
Burns, iii. 131.

Teut. *puff-en*, *poff-en*, id. The letters *b*, *f*, *p*, being nearly allied, the Fr. have changed this to *bouff-er*. E. *whiff* retains more of the form of C. B. *chwyth*, halitus, flatus.

FUFF, *s.* A blast, synon. with *puff*, S.

—A filland flagg, a flyrie *fuff*.——
Lyndsay, *S. P. Repr.* ii. 71. V. FROG, 2.

"The first puff of a fat haggish is the worst;" S. Prov. "If you wrestle with a fat man, and sustain his first onset, he will soon be out of breath." Kelly, p. 304.

FUFFARS, *s. pl.* Bellows, Ang.

Formed from *fuff*, *v.* in the same manner as Teut. *poester*, *puyster*, and Su.G. *pust*, id. from Teut. *poest-en*, Su.G. *pust-a*, to blow.

To FUFFLE, *v. a.* To put any thing in disorder. It is particularly applied to dress, when creased or disordered, from being roughly handled. *Curfuffle*, comp. from this, and *tuffle*, are synon.

These terms are especially used in reference to the dress of a female, when put in disorder in consequence of romping or toying with young fellows. Hence one might also suppose that *fuffle* were originally the same with Isl. *fifl-a*, ad stuprum allicere; also, infatuare. This is derived from *fifl*, *fyfl*, a fool; Landnamab. Gl. Montrosè blennus, et extremè stultus.

homo; G. Andr. p. 69. By the way, it may be observed, that this is probably the true origin of E. *whiffle* and *whiffler*.

Fuffle, indeed, may with great propriety be traced to Isl. *fipla*, often confounded with *fifla*, to touch frequently; contrectare; attrectare, libidinose tangere. *Fiplar hond*, his hand frequently touches; Landnamab. Gl. Isl. *fip-a* also signifies, turbare. It is evidently, in a similar sense that Lyndsay uses *fuffilling*, in his *Answer to the Kingis Flyting*.

FUGis, *s.*

———That wer ane mervale huge!
To by richt blew, that never ane hew had sene!
Ane servand be, that never had sene ane *fuge!*
King Hart, ii. 30.

As in this stanza several things are mentioned, which are either correlates or contrasts, perhaps this signifies a *master*; Teut. *voeght*, Germ. *vogt*, Belg. *voogd*, a master, a tutor or governor.

FUGE', FUGIE, *adj.* Fugitive.

Ye *fugé* lynnage of fals Laomedone,
Addres ye thus to mak bargane anone?
Doug. Virgil, 76. 2.

FUGE', FUGIE, *s.* 1. A fugitive, S.

How foul's the bibble he spits out,
Fan he ca's me a *fugee!*
Achilles played na trumph about
Wi' him, he says; but judge ye.
Poems in the Buchan Dialect, p. 29.

Hence the vulgar phrase, applied to a legal deed, *a fugie warrant*, S.

2. A coward, one who flies from the fight; a term well known to those who amuse themselves with the *humane* sport of cock-fighting, S.

"This custom [cock-fighting] was retained in many schools in Scotland within this century; perhaps it is still in use. The schoolmasters were said to preside at the battle, and claimed the run-away cocks as their perquisites. These were called *Fugees*." Brand's Popular Antiq. p. 234.

To the disgrace of our country, this custom is still retained in some schools. It is, however, I believe, more generally abolished.

Lat. *fugi-o*.

FUISH, *pret.* Fetched, S. *Fess*, pres.

But someway on her they *fuish* on a change,
That gut and ga' she keest with braking strange.
Ross's Helenore, p. 56.

To FULE, *v. n.* To play the fool.

But he *fulyt* for owtyn wer,
That gaiff throuch till that creatur.
Barbour, iv. 222. MS.

Isl. *fol*, fatuus. V. THROUCH.

FULYE, *s.* 1. A leaf.

The varyant vesture of the venust vale
Schroudis the scherand fur, and euery fale
Ouerfrett wyth *fulyeis*, and fyguris ful dyuers
The pray bysprent wyth spryngand sproutis dyspers. *Doug. Virgil, Prol.* 400. 39.

2. Leaf gold, S. *foil*, E.

The *fulye* of the fyne gold fell in the feild.
Gawan and Gol. iii. 23.

We still use *fulye* in the same sense, without the addition of the term *gold*. Fr. *feuille*, id.

To FULYIE, *v. a.* To defile.

"He with vnbridillit lust *fulyeit* his anttis." Bellend. Cron. B. v. c. 1.

MoesG. *fuls*, A. S. Isl. *ful*, foul; Teut. *vuyl-en*, Su.G. *fylsk-a*, to defile.

FULYIE, FOULYIE, *s.* 1. The sweepings and dung of a town, S.

"The Lords—considered a representation made by the Magistrates of Edinburgh, bearing that the muck and *fulyie* of the toune being now rouped and set in tack, the soum payable by the tacksmen for the same, is not sufficient to defray the expence of cleansing the streets." Act Sed^r. 4th Aug. 1692.

2. Hence transferred to manure.

"The Master's foot is the best *foulyie*;" S. Prov. "i. e. dung, *gooding*;—signifying that the care and concern of a man will make his business prosper." Kelly, p. 308. 309.

MoesG. *fuls*, putris, foetidus, Isl. *full*, *ful*, id. Belg. *vullis*, filth, dung.

FULYEAR, *s.* A defiler, one who pollutes.

"He was ane rauisar of virginis, *fulyear* of matronis, gret nurisar and fauorar of detractouris." Bellend. Cron. B. viii. c. 7.

FULLYERY, *s.* Leaved work, that which is wrought like foliage.

Fullyery, bordouris of many precious stone—
Palice of Honour, iii. 17.

Fr. *fueill-er*, to foliate. V. FULYE and SKARSMENT.

FULLYLY, FULLELY, *adv.* Fully.

—Thai mycht nocht se thaim by,
For myst, a bowdraucht *fullely*.
Barbour, ix. 579. MS.

FULMAR, *s.* A species of Petrel, Procellaria cinerea, common in St Kilda.

"The *Fulmar* in bigness equals the Malls of the second rate;—it picks food out of the backs of living whales; it, as is said, uses sorrel with it, for both are found in its nest;—it comes in November, the sure messenger of evil tidings, being always accompanied with boisterous W. winds, great snow, rain or hail." Martin's St Kilda, p. 30. 31.

The term would seem to have some analogy to its Dan. name *hav-hest*, Sw. *haf-haest*, i. e. sea-horse; for Isl. *fula* signifies a fole, and *mar*, the sea, q. the colt of the sea.

FUMART. V. FOWMARTE.

FUMLER, *s.* *Caik fumler*, "turn cake, a parasite, or perhaps a niggardly fellow, that will give none of his bread to others;" Rudd.

I am na *caik fumler*, full weil ye knawe;
No thing is mine quhilk sall nocht yours be,
Giff it efferis for youre nobilité.
Doug. Virgil, Prol. 482. 34.

Rudd. conjectures, that this is for *whumle*, to wheelm or turn over, according to the mode of pronunciation in the North of S. But neither does the sense favour this view, nor the analogy. For Doug. nowhere uses this corr. mode of writing. It seems to denote a niggard, by an oblique use of E. *fumble*, Su.G. *fumla*, Belg. *vommel-en*; q. one who *aukwardly* tries to conceal his *cake* when his friend calls. This is scarcely a deviation from the use of E. *fumble*

up. The primary sense of *fumble* is to grabble in the dark; transposed from Isl. *fulma*, palpo in tenebris; G. Andr.

To FUNDY, FUNNY, *v. n.* To become stiff with cold, to be benumbed.

"An eating horse never *funnied*;" S. Prov. Kelly, p. 52. *Fundied*, Ramsay's S. Prov. p. 13.

"The wile limmer was sae dozen'd an' *funied* wi' cauld, that she had neither farrach nor maughts." Journal from London, p. 3.

It is more generally pronounced *fundy*. The idea expressed, is that a horse will not catch cold while eating. Kelly renders this *foundered:* and as a horse is said to be foundered, when a stagnation of the blood, and stiffness of the muscles, are produced, in consequence of his being exposed to cold, after being very warm; it is not unlikely that *fundy* is the O. S. word for this. It is still used in the same sense with *founder*.

Fundred and *Funnit* are used in the sense of coldrife; "*A foundy'd body*, one that cannot endure cold; *Foundy'd with cold*, rigens frigore." Rudd. A cat is said to be *a funnit creature*, perhaps because fond of lying near the fire.

Sibb. refers to Teut. *ghe-wondt*, saucius. But it has no connexion with the idea of being *wounded*. We might suppose that, as E. *founder* seems formed from Fr. *fondre*, to come down, the effect being put for the cause, the S. word had the same origin, only the termination of the *v.* being thrown away. But it creates a difficulty here, that Doug. uses *founder*, as borrowed from the Fr. *v.* in the sense of *fall down*.

The auld trymblyng towart the altare he drew,
That in the hate blud of his son sched new,
Founderit.——
Virgil, 57. 22. V. also 394. 22.

We must therefore leave the origin as quite uncertain.

FUNDYN, *part. pa.* "Founded, settled," Pink. But Barbour uses it in two other senses.

1. Found.

Bot the King—in all assayis,
Wes *fundyn* wyss and awisé.
x. 37. MS.

2. Supplied, furnished with the means of sustenance.

For he had na thing for to dispend,
Na thair wes nane that evir kend
Wald do sa mekill for him, that he
Mycht sufficiantly *fundyn* be.
Barbour, i. 322. MS.

A. S. *find-an*, suggerere, suppeditare, subministrare. E. and S. *find* is still used in the same sense, "*He finds me in money and in victuals*," Johns.

FUNYIE, *s.* A polecat. V. FOYN.

To FUNK, *v. a.* 1. To strike, S.

2. To kick behind, S.

Perhaps from Teut. *fuyck-en*, pellere, pulsare.

FUNK, *s.* 1. A stroke, S.

2. A kick, S.

3. Ill humour. *In a funk*, in a surly state, or in a fit of passion, Loth.

In this sense, it might seem allied to Teut. *In de fonck zijn*, turbari, tumultuari, in perturbatione esse; Kilian.

To FUNNY. V. FUNDY.

FUR, FURE, FEURE, *s.* 1. A furrow, S.

That Kyng off Kyll I can nocht wndirstand;
Off him I held neuir a *fur* off land.
Wallace, viii. 22. MS.

Barronis takis fra the tennentis peure
All fruitt that growis on the *feure*.
Dunbar, *Bannatyne Poems*, p. 51. st. 3.

Hence *furlenth*, the *length* of a *furrow*. Here we see the origin of E. *furlong*.

To the lordly on left that lufly can lout,
Before the riale renkis, richest on raw;
Salust the bauld berne, with ane blith wout,
Ane *furlenth* before his folk, on feildis sa faw.
Gawan and Gol. iv. 22.

2. Something resembling a furrow; used metaph.

Thare followis aue streme of fyre, or ane lang *fure*,
Castand gret licht abouf quhare that it schane.
Doug. Virgil, 62. 12. Sulcus, Virg.

Dan. *fur*, Su.G. *for*, *fora*, A. S. *furh*, Belg. *vore*, id. Ihre derives Su.G. *for* from *far-a*, terram exercere, to cultivate the ground.

FUR, *pret.* 1. Went.

——Wallang with him *fur*,
Quhill he was brocht agayn our Carleill mur.
Wallace, x. 583. MS. V. FURE, *v.*

2. Fared; with respect to food.

Yeit *fur* thai weill of stuff, wyn, aill and breid.
Wallace, xi. 441. MS.

FURC, *s.* Gallows. V. PIT AND GALLOWS.

To FURE, *v. a.* 1. To carry, especially by sea.

"That the act of frauchting and lading of schippis, mycht be put till executioun efter the tenour of the samin, and at na gudis be *furit* be the maister vpon his ouerloft." Acts Ja. III. 1487. c. 130. edit. 1566. *Fured*, c. 109. Murray.

2. To conduct, to lead.

For thocht a man wald set his bissy curis,
Sae far as labour used his wisdom *furis*,
To flie hard chance of infortunitie,—
The cursid weird yet ithandly enduris,
Gien to him first in his nativitie.
Bellend. Evergreen, i. 33. st. 5.

Or it may simply signify; "as far as labour and wisdom can go."

Su.G. *foer-a*, to carry, also, to lead; Belg. *voeren*, to carry.

FURE, *pret.* Fared.

The wardane syne til his cuntrè
Fure, and a qwhile thar restyd he.
Wyntown, viii. 37. 180.

A. S. *for*, ivit, pret. of *far-an* ire.

FURE, *adj.* "Firm, fresh, sound, in good plight.—*On fute fure*, sound in the feet;" Gl. Sibb.

This is radically the same with *Fery*, q. v.

FURE, *s.* Apparently, a strong man, the word last mentioned used as a *s.*

—A forky *fure*.——
Dunbar, *Maitland Poems*, p. 47.

Mr Pink. on this word refers to A. S. *fur* promptus, Lye's Dict. But the word is *fus*. Su.G. *en foer karl*, vir fortis, is very nearly allied.

FURE-DAYS, FUIR-DAYS, FOOR-DAYS. 1. Late in the afternoon, S. B. *Furedays dinner-time*, a late hour for dinner. *Foordays*, A. Bor. id.

O. E. *ferre dayes;* also, *forth dayes*. Thus Robin Hood is introduced as saying;

It is *ferre dayes*, god sende us a gest,
That we were at our dynere.
Ritson's R. Hood, i. 7.

"And whanne it was *forth dayes* hise disciplis camen and seiden, this is a desert place and the tyme is now passide." Mark vi. 35. "The day was now far spent." Mod. Vers.

A. S. *forth dages*, die longe provecta; *forth nihtes*, nocte longe provecta; *forth*, provectus, "advanced, farre spent," Somner; and *dages* the genitive of *dag* a day. He expl. *forth* as if he had viewed it as a part of the v. *far-an*; evidently distinguishing it from *forth*, prorsum.

2. *Fair-fuir days*, broad day-light, as contrasted with night, S.

Be that time it was *fair foor days*,
As fou's the house could pang,
To see the young fouk ere they raise,
Gossips came in ding dang.
Ramsay's Poems, i. 271.

Then lat Ulysses now compare
Rhaesus an' maughtless Dolon,
An' Priam's son, an' Pallas' phizz
That i' the night was stolen:
For [ne'er a protick] has he deen,
Fan it was *fair-fuir days*.
Poems in the Buchan Dialect, p. 11.

This phrase seems radically different from the former. Sibb. in explaining the former, says; "The same word might, however, signify *before day-light;* from Teut. *veur-dagh*, tempus antelucanum." This is certainly the origin of the latter.

FURFELLES, *s. pl.* Skins with fur.

"Ilk serplaith of *furfelles*, conteining 4000, iiii ounce." Skene, Verb. Sign. vo. *Bullion*. From *fur* and *fell*, a skin.

FURISINE, *s.* A steel to strike fire with.

"He that was found in the army but flint and *furisine*, or but his sword beltit fast to his sidis, was schamefully scurgit." Bellend. Descr. Alb. c. 16. Igniario, Boeth.

Apparently corr. from Teut. *veur-*, or *vier-ijser*, id. from *vuer*, *vier*, fire, and *ijser*, steel.

FURK AND FOS, a phrase used in old charters, signifying *Gallows and Pit*.

Lat. *furca* a gallows, and *fossa* a pit. V. PIT.

FURLENTH, *s.* The length of a furrow. V. FUR.

FURLET. V. FIRLOT.

FURMAGE, *s.* Cheese; Fr. *fourmage*.

Furmage full fyne scho brocht insteid of geil.
Henrysone, Evergreen, i. 150. st. 18.

FURME, *s.* A form or bench.

—Ane *furme*, ane furlet, ane pott, ane pek—
Bannatyne Poems, p. 159.

To FURROW, *v. a.* To depredate. V. FORRAY.

FURSABIL, *adj.* What can be carried or driven away.

"Rollent Foster Inglisman, kapitane of Wark—spulyeit—the haill tennentis' insicht of the haill barounie that was *fursabil*." Maitland Poems, Note, p. 306.

Fr. *forceable*, id. Perhaps it should rather be *tursabil*, which is used in this sense.

FURSDAY, FURISDAY, FOURSDAY, *s.* Thursday, S.

"It is statute and ordanit, that thair be thre mercat dayis ouklie in the said towne [Edinburgh], for selling of flesche: that is to say, Sonday, Monounday, and *Furisday*." Acts Ja. V. 1540. c. 104. *Foursday*, Skene, c. 122.

This is evidently a corr. of *Thursday;* from *Thor* the Son of Odin, this day being originally dedicated to him. But it is unusual thus to change *th* into *f*.

FURTH. "*The muckle furth*, the open air;" Gl. Shirr. This is merely the adv. *furth*, forth, abroad, out of doors, used as a *s*.

To FURTHEYET, *v. a.* To pour out.

On thé fresche Wenus keist his armourouse e,
On thé Mercurius *furtheyet* his eloquence.
Ballade, Stewart of Aubigny, Pink. S. P. R. iii. 139.

A. S. *forth-geot-an*, profunderè; *forth-get-en*, profusus, effusus. V. YET, *v.*

FURTHY, *adj.* 1. Forward.

He was a man of stout courage,
Furthy and forward in the field;
But now he is bonden with eild.
Sir Egeir, p. 58.

2. Frank, affable, of easy access, S.

3. Expl. "courageous, unabashed."

Johnny said, Gin ye be civil
Come in owre; ye're welcome here,
In he cam fu' blyth an' *furthy*.
A. Douglas's Poems, p. 102.

To FURTHSCHAW, *v. a.* To manifest, to display.

"Thus mouit of zele, but knawledge, puttande my heale confidence in hym onelie, quha causit the dum to speke, the blynd to se, the ignorant to vnderstand, haue I *furthschawin* the sobir fructis of my ingine: nocht doutyng (gude redare) bot thow wyll luke on the samyne with siclyke fauour & gude mynde, as did the gude Lorde on the pure woman, quha offerit hir sobir ferding with als gude hart, as vtheris that offerit mekil mair conforme to thair puissance." Kennedy of Crosraguell, Compend. Tractiue, p. 2. 3.

FURTH SETTER, *s.* An editor, used as equivalent to *author*.

"I am assurit (benevolent redare) quhen thow dois mark and considder the tytle of our lytle tractiue, thairefter persauis quha is the *furthsetter* and author of the samyn, thow wyl wounder gretlie and meruell: that I (quha am ane man void of all eloquence, rude of ingyne, and jugement) durst be sa baulde, as to attempt sua heych ane purpose, specialie in this miserable tyme, quhairinto thair is sua gret diuersitie of opinioun amangis swa mony pregnant men of ingyne." Kennedy of Crosraguell, Compend. Tractiue, p. 2

FUSH, *pret. v.* Fetched.

Her aunt a pair of tangs *fush* in,
Right bauld she spak and spruce.
Ramsay's Poems, i. 272. V. Fuish.

FUSIOUN. V. Foison.

FUST, *adj.*

The wyfe said, Speid, the kaill ar soddin,
And als the laverok is *fust* and loddin;
When ye haif done tak hame the brok.
Bannatyne Poems, p. 160. st. 10.

"The lark is roasted and swollen." It seems to be a cant proverbial phrase for, Dinner is ready;" Lord Hailes. On what grounds this interpretation is given, I do not perceive. The sense seems to be; "Make haste, the dinner is ready; it is so late that the lark is at rest and silent in her nest. As you must go home, you have no time to lose; and when you do so, take the fragments with you."

It is favourable to this view, that the wooer is represented, st. 1., as coming about evening. Ir. *fois-im*, signifies, to rest; *foistine*, resting, *fostam*, to stop. *Loddin* appears to be *lowden*, the same as *Loun*, quiet, silent, q. v.

FUTE-ALE, *s.* A sort of entertainment given to those present, when a woman, who has born a child, for the first time gets out of bed; pron. *fit-ale*, S.

Su.G. *oel*, cerevisia, is compounded in a great variety of ways. *Barnsoel* denotes the baptismal banquet; *kirkgaangsoel*, that given after a puerperal woman has been at church, &c. Ihre, vo. *Oel*. V. Kirk, *v.*

FUTEBROD, *s.* A footstool, or support for the feet, S. MoesG. *fotabord*, id.

FUTE HATE, Fute Hote. 1. Straightway, immediately, without delay.

The king send a gret cumpany
Wp to the crag thaim till assaile,
That war fled fra the gret battaill:
And thai thaim yauld for owtyn debate,
And in hand has tane thaim *fute hate*.
Barbour, xiii. 454. MS.

Sute hate, edit. Pink.

"King Athelstane to dant thir attemptatis come in Louthiane with mair diligence than was beleuit, and followit *hait fute* on the Pichtis." Bellend. Cron. B. x. c. 5. Hostium haerens vestigiis; Boeth.

And forth scho drew the Troiane swerd *fute hate*. *Doug. Virgil*, 122. 51.

In this sense *foot hot*, *fote hote*, frequently occurs in O. E.

The table adoun riht he smot
In to the flore *foot hot*.
King of Tars, *Ritson's E. M. R.* ii. 160.

Chaucer, Gower, id.

2. Closely, exactly, accurately.

Syne I defende, and forbiddis euery wicht,
That can not spell ther Pater Noster richt,
For to correct, or yit amend Vyrgill,
Or the translater blame in his vulgar style:
I knaw what pane was to follow him *fute hate*.
Doug. Virgil, Pref. 8. 16.

3. As denoting proximity of situation.

Vnder the montane law thare stude *fute hote*
Ane bing of erth, vphepit like ane mote.
Doug. Virgil, 396. 12.

Rudd., who has marked only the first and most common sense, explains it, "*e vestigio*, verbatim, with a hot foot, i. e. pede festinante, hard at the heels."

Mr Tooke renders it, "— without giving time to the foot to cool; so our court of *Pie Poudre*, *pied poudré*, in which matters are determined before one can wipe the dust off one's feet." Divers. Purley, I. 487.

"*Haut le pied*, in Fr." says Tyrwhitt, "has the same signification.—So that I should suspect *hot*, in our phrase, to be a corruption of *haut*." Note, iv. 260. But this conjecture has not the least probability.

Fancy might trace this phrase to Isl. *fothuatur* pedibus celer, from *fot* foot, and *huatur*, Su.G. *hwat*, swift. But it is undoubtedly a metaph. phrase borrowed from hunting, in which the dog pursues the tract of animals, and is most successful, when the tract is recent, i. e. when the footsteps of an animal are as it were *hot*. In like manner, sportsmen speak of the seat of a hare being warm, when she has lately quitted it. Thus, the expression, *fute hate*, primarily refers, not to the pursuer, but to the object of pursuit; while it necessarily implies that the pursuit is begun and carried on with all possible expedition. This phrase has some analogy to that of *reid hand*, used in our laws with respect to one who has committed slaughter. But it is more nearly allied to that of *hot-trod* used on the Border.

"The pursuit of Border marauders was followed by the injured party and his friends with blood-hounds and bugle-horn, and was called the *hot-trod*. He was entitled, if his dog could trace the scent, to follow the invaders into the opposite kingdom."—Scott's Lay of the Last Minstrel, N. p. 308.

FUTIE, *adj.* Mean, base, despicable, S. V. Fouty.

FUTHIR. V. Fudder.

FWDE. V. Fode.

FWLTH, *s.* Fullness. V. Fouth.

FWNGYT, Barbour, viii. 307. V. Swyngyt.

G.

IT must be observed, that in modern words, derived from those which are ancient, the letter *G* is often lost, as in E. *fair*, *fain*, *gain*, *rain*, from A. S.

To GA, Gae, *v. n.* 1. To go, S.

The battaillis than to giddyr fast thai *ga*.
Wallace, i. 106. MS.

To follow Virgill in this dark poetrye,
Conuoy me, Sibyll, that I *ga* not wrang.
Doug. Virgil, Prol. 158. 14.

It seems doubtful whether this was anciently pron. *ga* or *gae*, or if there was any uniformity. For in different counties the part. pr. is still *gaain*. Pret. *gade*, S. anc. *yhed*, *yheid*, *yhude*; part. pa. *gane*, *gayne*.

A. S. *ga-n*, pret. *eode*, *geode*; Isl. *ga*, pret. *od*; Su.G. Dan. *gaa*; Belg. *gaa-n*, Germ. *geh-en*, Precop. *ge-en*. V. Gang.

2. *To gae throw*, to bungle any business. *He gaed through his discourse*, S.; he lost his recollection, so as not to deliver it rightly. *He stickit it*, S. synon.

The sameness of signification between these two phrases, seems to suggest that there is an allusion to the act of piercing with a sharp weapon.

3. *To gae throw*, to waste, to spend to the utmost. *He gade throw aw his gear*, he spent the whole of his property, S.

This is a Belg. idiom, still retained in that language. *Hy is door gegaan*, he is bankrupt.

4, *To gae* one's *way*, or *gait*, to depart, to go about one's business, S. V. Gait.

5. *To gae with*, to fail. *He's gane aw with*, he's gone all to wreck, S.; i. e. every thing is gone against him.

A. S. *with*, contra, adversus; as *with magan*, contra valere, *with don*, contra facere, *with-gan*, or *-gaen*, contra-ire, oppugnare.

GAAR, Garr, *s.* 1. The oozy vegetable substance in the bed of a river or pond, S. B.

2. The rheum that flows from the eyes, when in a hardened state, S. B.

A. S. *gor*, coenum, dirt, mire; Flandr. *goor*, limus, lutum. Su.G. *gor*, pus, matter proceeding from a wound. E. *gore* is radically the same.

GAB, *s.* 1. The mouth, S.

"Ye take mair in your *gab* than your cheeks can had; Ramsay's S. Prov. p. 86.

—In flowing numbers I shall sing, "Approves:"
If not, fox like, I'll thraw my *gab* and gloom,
And ca' your hundred thousand a sour plum.
Ramsay's Poems, i. 328. V. Weirded.

2. The taste, S.

Be that time bannocks and a shave of cheese
Will make a breakfast that a laird might please;
Might please the daintiest *gabs*, were they sae wise
To season meat with health, instead of spice.
Ramsay's Poems, ii. 73.

Ir. *gob*, a beak, bill, or mouth; or *cab*, the mouth. V. Gob.

To GAB, *v. n.* *To gab off*, to mock, to illude.

And when Ferandis modyr herd
How hyr sone in the bataill ferd;
And at he swa wes discomfyt;
Scho resyt the ill spyryt als tyt:
And askyt quhy he *gabyt* had
Off the ansuer that he hyr mad?
Barbour, iv. 290. MS.

"Spoke vainly," Pink. But this does not express the meaning. The very same idea is conveyed as by Su.G. Isl. *gabb-a*, A. S. *gabb-en*, deridere, illudere. The phrase, *gabyt off*, is very similar to one in which the Su.G. *s.* occurs. V. the *s.*

Gabbin has been used much later in the sense of jeering, mockery. V. the *s.*

C. B. *goapa*, jocari, *goapaer*, irrisor; Fr. *gaber*, to mock. As Ital. *gabbo* signifies sport, a joke, *gabbare* is to illude. Ihre, vo. *Gabb*, mentions E. *gibe*, Belg. *gabber-en*, nugare, and L. B. *gabator*, Isidor. *gabarus*, insulsus, as cognate terms. Junius refers E. *gabble* to the same origin. But this seems more immediately allied to Isl. *geifl-a*, blaterare.

2. To prate, to talk idly, S.

"*To gab*, (a corruption of) to gabble." Sir J. Sinclair's Observ. p. 84.

In the same sense it is used by Chaucer,

Ne though I say it not, I n' am not lefe to
gabbe. *Millere's T.* 3510.

Chaucer also uses it as signifying, to lye; *Gabbe I of this?*—*Num id mentior?* Boeth. Lib. 2. Also, Gower.

——*Gab* nought
But telle, if euer was thy thought
With fals Semblaunt, and Couerture.
Conf. Am. Fol. 38, a.

Gab, *s.* 1. Prating, saucy talking, *A gude gift of the gab*, a great deal to say, facility in talking S. now sometimes used, rather ludicrously, but without any intended disparagement; although it had originally been applied in a bad sense.

2. Entertaining conversation, S. It may, however, signify gibes.

Some unco blate, and some wi' *gabs*,
Gar lasses hearts gang startin.
Burns, iii. 126.

Su.G. *gabb*, irrisio, *The giorde gabb af them*; They mocked them; 2 Cron. xxx. 10. C. Br. *goab*, *goap*, id. V. the *v.*

GABBED, *adj.* "That hath a great volubility of the tongue," Rudd. Thus, *a gabbit chit*, a child that has much chat, S. B. Hence, *Auld-gabbit*, sagacious, S. synon. *auld-mou'd.*

—Resembling a late man of wit,
Auld gabbet Spec, wha was sae cunning,
To be a dummie ten years running.
Ramsay's Poems, ii. 362.

GABBING, *s.* 1. Illusion, mockery.

I said that thy sone suld ga
To Pariss, and he did richt swa;
Folowand sic a mengye,
That neuir, in his lyff tyme, he
Had sic a mengye in leding.
Now seis thow I mad na *gabbing*.
Barbour, iv. 300. MS.

2. Jeering, raillery.

At bughts in the morning nae blyth lads are scorning,
The lasses are lonely, dowie and wae;
Nae daffin, nae *gabbin*, but sighing and sabbing, &c.
Flowers of the Forest, *Ritson's S. Songs*, ii. 3.

3. Idle prating, S.

Was it not eik as possibill Eneas,
As Hercules or Theseus to hell to pas?
Quhilk is na *gabbing* suthly, nor na lye.
Dong. Virgil, Pref. 6. 42.

Here the word might perhaps be rendered as in sense 1.

A. S. *gabbung*, derisio, illusio; Isl. *gaabbun*, delusio.

To GABBER, *v. n.* 1. To jabber, to gibber, to talk incoherently, S.

Belg. *gabber-en*, id. Hence E. *gibberish*, if not rather from Teut. *gabberdacie*, nugae, Kilian. Perhaps Isl. *gifr-a* loquitor, is radically the same; *gifr*, battologia.

GABBY, *adj.* 1. Possessing fluency of speech, S.

And on condition I were as *gabby*
As either thee or honest Habby,
That I lin'd a' thy claes wi' tabby.—
Hamilton, *Ramsay's Poems*, ii. 335.

Altho' mair *gabby* he may be
Than Nestor wise and true,
Yet few will say, it was nae fau't
That he did him furhow.
Poems in the Buchan Dialect, p. 7.

2. Loquacious, S.

"—Yet he was a fine *gabby*, auld-farren carly."
—Journal from London, p. 2.

GABBIT, *s.* A fragment, a bit of any thing, S. B. *There's no a hale gabbit o't*, it is all to rags, S. B.

Gobet is used by Wiclif for bit, small portion.

"He hadde broke the cheynes and hadde broke the stockis to smale *gobetis*." Mark v.

Also by Chaucer in the same sense.

He said he had a *gobbet* of the saile
Which Seint Peter hadde, whan that he went

Upon the se, till Jesu Christ him hent.
Prol. Pard. v. 23.

Fr. *gob*, *gobeau*, a lump, a morsel.

GABER, *s.* A lean horse, one so frail as to be scarcely fit for service, Stirlings.

This word has been imported from the Highlands; Gael. *gabhar*. "formerly, a horse;" Shaw.

GABERLUNYIE, *s.* "A wallet that hangs on the side or loins;" Ritson. Hence, *Gaberlunyie-man*, "a wallet man or tinker;" id. "the man who carries the wallet on his back, an itinerant mechanic, or tinker, who carries in his bag the implements of his trade;" Callander.

—— Ye're yet our young,
And ha' na lear'd the beggar's tongue,
To follow me frae town to town,
And carry the *Gaberlunyie* on.
—She's aff with the *gaberlunyie-man*.
Ritson's S. Songs, i. 166. 167.

On what authority *gaber* is rendered a wallet, I have not been able to learn. Sibb. expl. it "a basket or wallet," deriving it from Fr. *gabarre*, "originally a wicker boat covered with leather." But the only word that seems to have any semblance of affinity is Fr. *giberne*, a kind of sack used by Grenadiers for carrying their grenades; Dict. Trev.

Teut. *loenie*, *longie*, a loin. Were not *gaberlunyie* so used as apparently to signify something from which the owner is denominated, it might have been supposed that the person had his name q. A. S. *gebeor*, hospes, and *lun* egenus, i. e. a poor guest; or as in the song, the *poor man*.

GABERT, *s.* A lighter, a vessel for inland navigation, S. from Fr. *gabare*, id.

"The freight from Glasgow is generally between 2s and 2s 6d the single cart, but those who take a great cargo [of coals] and employ *gaberts*, get them a little cheaper." P. Kilfinan, Argyles. Statist. Acc. xiv. 256.

GABERTS, *s. pl.* 1. A kind of gallows, of wood or stone, erected for supporting the wheel to which the rope of a draw-well is fixed, Ang.

2. Three poles of wood, erected and forming an angle at the top, for weighing hay, Ang.

GAD, GADE, *s.* 1. A rod, S. pron. *gaud.*

"Ane rod is ane staffe, or *gade* of tymmer, quhairwith land is measured." Skene, Verb. Sign. vo. *Particata.*

2. A spear.

—"That thei wear found right often talking with the Skottish prikkers within les then their *gads* length a sunder." Patten's Acc. Somerset's Expedition, ap. Dalyell's Fragments, p. 76.

3. A fishing-rod, S. A.

4. A goad.

"Afflictions to the soule is like the *gade* to the oxe, a teacher of obedience." Z. Boyd's Last Battell, p. 1068.

Hence *gadwand*, S. a goad "for driving yoke-horses or oxen;" Rudd.

In euery age wyth irne graith we ar boun,

And passand by the plewis, for *gadwandis*
Broddis the oxin with speris in our handis.
Doug. Virgil, 299. 25.

This is undoubtedly from the same origin with E. *goad*; A. S. *gaad, gad*, Su.G. *gadd*, Isl. *gaddr*, stimulus, aculeus, a point or sting. In the second sense, one signification of the A. S. word is retained; "the point of a weapon, spear, or arrow-head;" Somner.

To GADGE, *v. n.* "To dictate impertinently, to talk idly with a stupid gravity;" Gl. Rams.

It sets ye well indeed to *gadge!*
Ere I t' Apollo did ye cadge,—
A Glasgow capon and a fadge
Ye thought a feast.
Ramsay's Poems, ii. 339.

To GADYR, *v. a.* To gather.

In-til the wyntyr folowand
Nest eftyr Ottyrburne, of Scotland
The Kyng gert *gadyr* a cownsale
At Edynburgh. *Wyntown*, ix. 9. 5.

A. S. *gaeder-an*, id. Seren. views this as allied to Isl. *giaedi*, res, opes.

GADDRYNG, *s.* Assembly; applied to a Parliament.

——To the lord the Brws send he
Word to cum to that *gaddryng*.
Wyntown, viii. 18. 113.

It is elsewhere used to denote the assembling of men, in the formation of an army.

GAE, *s.* The jay, a bird; Corvus glandarius, Linn.

The Hobie and the Hedder-bluter
Aloud the *Gae* to be their tuter,
Thame to conduct and gyde.
Burel's Pilgr. Watson's Coll. ii. 28.

Aloud, permitted, *allowed*.

This seems to approach to the more ancient orthography; Fr. *gay, geay*, O. Teut. *gay, gaey*, id. perhaps from the lively humour and motions of this bird, Teut. Fr. *gay*, brisk, merry. The name of the *jack-daw* has probably a similar origin. This in Teut. is *gacke*, Germ. Sax. Sicamb. *gack*. Now *gack-en* is given by Kilian as synon. with *gheck-en*, to sport, to be playful, and *gaeck* with *gheck*, play; also, a fool, a mountebank. Isidore supposes that the jay is called *graculus*, a garrulitate.

GAF, GAFF, *pret.* Gave.

Than all thai *gaf* assent thartill.
Barbour, xv. 460. MS.

——Gret giftis to thaim *gaff* he.
Barbour, xviii. 544. MS.

GAFF, *s.*

"Night, or blaze-fishing, during close-time, with *gaffs*, spears, leisters, &c. is very injurious to the legal fishing, and is practised with impunity, over various parts of the country." Prize Essays, Highland Society, ii. 409.

This may be the same with *Gaff* mentioned by Phillips, as signifying "an iron-hook to pull great fishes into a ship." It seems to have the same origin with GAVELOCK, q. v.

The name *Gaff-net*, however, is given S. to the largest sort of net, which stretches nearly across a river, and is dragged by two men, one on each bank, with long poles, to which the ends of the nets are fixed. The lower part is sunk by means of lead; the upper is buoyed up by cork. This kind of net is common in Tweed.

To GAFFAW, *v. n.* To laugh aloud, S.

—To bend wi' ye, and spend wi' ye
An evening, and *gaffaw*.—
Ramsay's Poems, ii. 73.

GAFFAW, *s.* A loud laugh. V. GAWF.

To GAGOIUN, *v. a.* To slander, to dishonour.

Yet and thou glaike or *gagoiun*
The trueth, thou sall come downe.
Spec. Godly Ball. p. 9.

"Dally with a *gagui*, Fr. fille de joie;" Lord Hailes. *Gagioun*, Poems 16th Cent. p. 167.

Fr. *gouge* is used indeed to denote a soldier's trull, and *gouguer* signifies to be frolick, merry, &c. to enjoy all wished delights. But the meaning may be; "If thou either trifle with the truth, or slander it." C. B. *gogan*, to slander, to satyrise; Bullet.

GAY, *adv.* Pretty, moderately; also GAYLIE, GAYLIES. V. GEY.

GAID, *pret.* Went, S.

—"Hee *gaid* to the cross." Bruce's Serm. on the Sacr. H. 7. a. V. GA.

GAYN, *adj.* Fit. V. GANE.

GAYN-CUM, *s.* Return, coming again.

—That wyth thame fra thine thai bare
Til Kyncardyn, quhare the Kyng
Tylle thar *gayne-come* made bydyng.
Wyntown, vi. 18. 404.

But quhan he sawe passit baith day and hour
Of her *gaincome*, in sorrowe gan oppresse
His woful herte in cair and hevinesse.
Henrysone's Test. Cresside, Chron. S. P. i. 159.

GAYNIS, *s.*

The *gaynis* of my yeiris gent,
The flouris of my fresche youtheid,
I wait nocht how away is went.
Maitland Poems, p. 192.

"Properties," Pink. It may perhaps bear this meaning, from Su.G. *gagn*, commodum, whence E. *gain*. But it is more natural to understand it as merely put for *gayness*, cheerfulness, gaiety.

GAIR, GARE, GORE, *s.* 1. A stripe or triangular piece of cloth, inserted at the bottom, on each side of a shift, or of a robe. It is pronounced in both these ways, S.

Amiddis quhom born in ane goldin chair,—
Was set a Quene, as lyllie sweit of swair,
In purpour rob hemmit with gold ilk *gair*,
Quhilk gemmit claspis closed all perfite.
Palice of Honour, i. 10.

His garmont and his gite ful gaie of grene,
With goldin listis gilte on every *gare*.
Henrysone's Test. Creseide, Chron. S. P. i. 163.

Mr Pinkerton renders it *border*. But this does not express the meaning. The border and *hem* are too nearly allied. Here it may denote every *breadth*, or distinct division of the cloth in the robe. He has perhaps been misled by Johnson, who, after Skinner, renders *goar* "any edging sewed upon cloth to strengthen it;" from C. B. *goror*, ora superior.

The same word occurs in Chaucer, although not understood by Tyrwhitt.

A barme-cloth eke, as white as morowe milk,
Upon her lendes, full of many a *gore*.
Milleres T. v. 3237.

An elfe quene shal my lemman be,
And slepe under my *gore*.
Sir Thopas, v. 13719.

Mr Ellis has entirely mistaken the sense of *gore*, as it occurs in an old love song.

Gainest under *gore*,
Hearken to my roun. *Spec. E. P.* i. 111.

"*Gore*", he says, "appears to be the same with *gear*, dress, from the Saxon *gearwa*, vestis."

We have both the form, and precise meaning, of our word in Isl. *geir*, segmentum panni figura triquetra; G. Andr., a cutting of cloth of a triangular figure. The sense is varied in Teut. *gheere*, lacinia, sinus vestis, limbus. Another sense, is added, however, which coincides with the former; Pars qua largior fit vestis; Kilian. Belg. *geer*, the gore of a smock; Sewel.

2. *Gare*, *gair*, "a spot or slip of tender fertile grass on a barren mountain or heath;" Gl. Sibb.

He improperly refers to Teut. *gaer*, maturus, percoctus. For the denomination does not respect the fertility, but the form. *Gore*, as denoting "a small narrow slip of ground," occurs in some O. E. law-books. V. Cowel. Hence,

GAIRED, GAIRY, *adj.* Having streaks or stripes of different colours, S. *A gairy cow*, a cow that is streaked on the back or sides.

GAIRIE, *s.* The name given to such a cow.

First she drank Crommy, and syne she drank *Garie*,
And syne she drank my bonny grey marie.
Ritson's S. Songs. i. 229.

GAIRIE-BEE, *s.* Apis terrestris, Linn. S. The A. muscorum is called the *Todler-tike*, and the A. hypnorum, the *Red-arsy bee*. Their names occur in the following puerile rhyme.

The *Todler-tike* has ne'er a good bike,
Nor yet the *Gairie-bee*;
But the *Red-arsy* has the best bike,
Allow'd among all the three.

GAIRDONE, *s.*

Na growine on ground my *gairdone* may degraid,
Nor of my pith may pair of wirth a prene.
Henrysone, *Bannatyne Poems*, p. 131. st. 3.

This word is overlooked by Lord Hailes. As the writer speaks of his *bran* and *breist* in the preceding line, this probably means arm; q. "no man sprung of the dust may undervalue the strength of my arm." Or perhaps *growine* is for *grume*. V. GARDIE.

GAIRFISH, the name given, in the vicinity of Dundee, to the Porpoise.

"At first sight, it would be thought beneficial to the salmon fishing, if a method could be invented, by which the porpoises, or *Gairfish* as they are called, which devour so many salmon, might be destroyed." P. Monifieth Forfars. Statist. Acc. xiii. 493.

Geir-Walur is one species of whale mentioned in Spec. Reg. c. 21., and by Verel. vo. *Hwalur*.

GAIS, *imperat.* Go ye, from *ga*.

Thus suld a prynce in battale say,
—'Cum on, falowis', the formast ay.
A pryncis word of honestè,
'*Gais* on, *gais* on,' suld nevyr be.
Wyntown, ix. 27. 374.

GAISHON, GESHON, *s.* 1. A hobgoblin, Dumfr.

This word, according to the account given of it, conveys a very strange idea, or rather an incoherent mass of ideas. It is said to denote a skeleton covered with a skin; alive, however, but in a state of insanity. In Stirlings. it simply signifies a skeleton.

2. It denotes any thing considered as an obstacle in one's way; as the furniture of a house, &c. when in a disorderly state, Fife. Hence,

Ill-gaishon'd, mischievously disposed, Fife, synon. *Ill-muggent*, S. B.

It might seem to have some affinity with the Isl. phrase *gassona laete*, scurrilitas, a Gessonibus utpote lusoriis; G. Andr. Or shall we view it as allied to the old Celtic word *Gesus*, vir fortis, Wacht.? According to Bullet, in the Patois of Besançon, *gesse* still signifies force.

GAISLIN, *s.* A young goose, S. *geislin*, Ang. *gosling*, E. *gesling*, Lancash. Westmorel.

"If I may not kep goose, I shall kep *gaislin*;" Ferguson's S. Prov. p. 20.

Su.G. Dan. *gaas*, Isl. *gas*, a goose; Su.G. *gaasling*, Germ. *ganslein*, a gosling.

GAIST, GAST, *s.* 1. The soul, the spirit.

The Erle Thomas, that qwhill than lay
In hard seknes, yhald than the *gast*
Til God, that wes of mychtis mast.
Wyntown, viii. 26. 5.

2. A spirit, a ghost, S.

All is bot *gaistis*, and elrische fantasyis;—
Out on the wanderand spretis, wow, thou cryis.
Doug. Virgil, 158. 25.

A. S. *gaste*, Belg. *gheest*, Su.G. Dan. *gast*, id. Manes *Gastae* dicti, vulgo *Gaster*; Wormij Literat. Dan. p. 19.

3. A piece of dead coal, that instead of burning appears in the fire as a white lump, S.

It may have received this name, either as wanting life, or more probably, from its supposed resemblance to the *spirits* of the dead, who, it is believed, generally appear in white. This etymon is confirmed by the metaphor, *pale as ashes*, commonly used in the description of apparitions. In Sutherland, coal of this kind is called *Batchelor coal*; q. destitute of heat, or, unprofitable to society.

GAIT, GATE, *s.* 1. A road, a way, S. A. Bor. Lincoln.

At Corssenton the *gait* was spilt that tide,
For thi that way behowed thaim for to ride.
Wallace, iii. 81. MS.

In this sense it is also used metaph.

It is richt facill and eith *gate*, I the tell,
For to discend and pas on doun to hell.
Doug. Virgil, 167. 21.

In the same sense it occurs in O. E.

—Er this day thre dayes, I dare vndertaken,
That he worthe fettred that felon faste wyth chaines,

And neuer eft greue gome that goeth this ilke *gate*. *P. Ploughman*, Fol. 92. b.

Su.G. Isl. *gata*, semita, via.

2. An indefinite space, a little way, some distance.

Sa tha sam folk he send to the dep furd,
Gert set the ground with scharp spykis off burd.
Bot IX or X he kest a *gait* befor,
Langis the schauld maid it bath dep and schor.
Wallace, x. 43. MS.

3. A street, S. Yorks.

All curious pastimes and consaits,
Cud be imaginat be man,
Wes to be sene on Edinburgh *gaits*,
Fra time that brauitie began.
Burel, *Watson's Coll.* ii. 5.

"—The names of the streets—are the Castle-*gate*, the Braid-*gate*, the Overkirk-*gate*, the Netherkirk-*gate*, the Gallow-*gate*.—We almost never hear now of the Braid-*gate* and the Castle-*gate*. They are become universally the Broad-street and the Castle-street." Statist. Acc. (Aberdeen,) xix. 183.

MoesG. *gatvo*, platea; *Usgang sprato in gatvons jah staigos baurgs*; Go quickly into the streets and lanes of the city; Luke xiv. 21. Su.G. *gata*, O. Teut. *gatte*, Alem. *gazzo*, *gazza*, Germ. *gasse*, id. Ihre views this as the primary sense of the word, postponing that of a way. The latter, however, seems to have the principal claim. For what are the streets of a town or village, but just the *ways* leading through it?

4. An expedition, especially of a warlike kind; used in the same manner as Su.G. *faerd*, especially when it is conjoined with *haer*, an army, war; and Fr. *journée*.

Than Schir Gawine the gay
Prayt for the *journay*,
That he might furth wend.
The king grantit the *gait* to Schir Gawane,
And prayt to the grete God to grant him his grace,
Him to save and to salf.——
Gawan and Gol. iii. 12.

5. This word occurs in a variety of forms both in sing. and pl., in the same manner as *ways* E. so as, in composition, to have the power of an adv. *Sa gat*, so, in such manner; Barbour. *How gats*, literally, what ways, i. e. in what manner; ibid. *Thus gatis*, Doug. S. after this manner. *Mony gatis*, in various ways, Doug. Virg. 476. 2. *Othergates*, O. E. V. GAITLING.

6. *To tak the gait*, to depart, to set out on a journey or expedition of any kind. Also, to flee, to run away, S. A child is said to *tak the gait*, when it begins to walk out, S.

The duerwe *toke the gate*,
And Mark he told bidene.
Sir Tristrem, p. 117.

Now by this time the evening's falling down,
Kill-heads were red, and hows were pery grown;
Yet with what pith she had she *taks the gate*.
Ross's Helenore, p. 62.

R. Brunne uses this phrase, p. 141.

My sonne, myn heyre, that was coronned late,
Of his lif was my speyre, he myght haf *taken the gate*.

i. e. engaged in an expedition to the Holy Land.

To York *the gate* he *toke*, & souht Saynt William. *Ibid.* p. 304.

Mr Macpherson properly mentions the S. phrase, *Gang your gate*, begone. Barbour uses a similar phrase, in the sense of departing, going away.

With that thair *gate* all ar thai *gane*,
And in thre partis thair way has tane.
Barbour, vi. 549. MS. V. How, *s.* 1.

And our poetical prince, James I.

He said, Quhair is you culroun knaif?
Quod scho, I reid ye lat him
Gang hame his *gaites*.——
Peblis to the Play, st. 17.

This idiom was not unknown in O. E.

——Ilk man *gede his weis*.
R. Brunne, *Add. to Pref.* CLXXXVIII.

Gang your ways is also used, S.

7. *To had the gate*, to prosper, to have success; a metaph. borrowed from one's "keeping the highway," (Gl. Rams.) or rather, holding straight on a road, S.

Resenius derives Isl. *gata* a street, a way, from *gat-a* perforare; as being an opening. But the conjecture of Ihre seems more probable, that it is from *gaa* to go, as Lat. *iter*, from *eo*, *it-um*, id. For what is a way, but the course which one holds in *going* or travelling?

GATEWARDS, *adv.* In a direction towards, S. B., q. directly in the road. V. OUT-ABOUT.

GAIT, *s.* A goat, S.

"Ye come to the *gait's* house to thigg woo;" Ramsay's S. Prov. p. 81.

Su.G. *get*, A. S. *gat*, Belg. *ghiete*, *gheyte*, id.

GAIT GLYDIS.

——Quhair that mony gay gelding
Befoir did in our mercat ling,
Now skantlie in it may be sene
Tuelf *gait glydis*, deir of a preine.
Maitland Poems, p. 183.

Glyde is an old horse. *Gait* may perhaps signify small, puny, from *get*, a child. V. GLYDE.

To GAIT, *v. a.* To set up sheaves of corn on end. Also, to set them up *gaitwise*, id. S. B.

As the sheave is opened towards the bottom, both for drying it, and making it stand; perhaps from Isl. *gat*, foramen, *gat-a*, perforare.

GAITLING, GYTLING, *s.* An infant, S. a dimin. from GET, q. v.

The wives and *gytlings* a' spawn'd out
O'er middings and o'er dykes,
Wi' mony an unco skirl and shout,
Like bumbees frae their bykes.
Ramsay's Poems, i. 278.

This seems to have been also written *gedling*, O. E., although used in an opprobrious sense. The passage in P. Ploughman, in which this term occurs, is curious, as shewing the ideas entertained in an early age with respect to the moral qualities of those who were begotten in bastardy.

—He made wedlocke firste, and hym selfe saide,
Bonum est ut unusquisque uxorem suam habeat propter fornicationem.

And they that othergates be geten, for *gedlings* ben hold,
As falce folke, fundlinges, faytours and liers,
Ungratious to get good, or loue of the people,
Wandren and wasten, what they catche maye,
Agayne dowell they do euyl, & the deuyl serue,
And after their deathes daye, shal dwell with the same,
But God giue hem grace here, hem selues to amende.
Fol. 45. a.

GAKIE, *s.* That shell called the Commercial Venus, or Venus Mercenaria.

"—*Gakies*," Sibb. Fife, p. 135. "It is of this shell that the money of the American Indians, called Wampum, is made." Ibid. N.

To GALAY, *v. n.* To reel, to stagger.

—To Philip sic rout he raucht,
That thocht he wes off mekill maucht,
He gert him *galay* disyly;
And haid till erd gane fullyly,
Ne war he hynt him by his sted.
Barbour, ii. 422. MS. Edit. 1620, *stalker*.

A. S. *gael-an*, ambiguum animi reddere.

GALYEARD, GALLIARD, *adj.* 1. Sprightly, brisk, lively, cheerful.

Ouer al the planis brayis the stampand stedis,
Ful *galyeard* in thare bardis and werely wedis.
Doug. Virgil, 385. 34.

"Among our yeomen, money at any time, let be then, uses to be very scarce; but once having entered on the common pay, their sixpence a-day, they were *galliard*." Baillie's Lett. i. 176. "Brisk, lively," Gl. 2. Wanton. Rudd. gives this sense; and it seems to be that of the following passage.

The *galyeard* grume gruntschis, at gamys he greuis. *Doug. Virgil*, 238. a. 38.

Fr. *gaillard*, id. But this must be traced to A. S. *gal*, Teut. *gheyl*, lascivus; Isl. *giael-a*, illecebris inescare, Su.G. *gelning*, juvenis lascivus.

GALYEARD, GALLIARD, *s.*

"William Johnstone of Wamphray, called the *Galliard*, was a noted freebooter.—His *nom de guerre* seems to have been derived from the dance called *The Galliard*. The word is still used in Scotland to express an active, gay, dissipated character." Minstrelsy Border, I. 230. 231.

GALYARTLIE, *adv.* In a sprightly manner.

Thow saw mony ane fresche galland,
Weill ordourit for ressauing of thair quene;
The craftisman with bent bow in his hand
Full *galyartlie* in schort cleithing of grene.
Lyndsay's Warkis, 1592. p. 293.

To GALE, GAIL, *v. n.* To cry with a harsh note; a term applied to the cuckoo.

The gukkow *galis*, and so quhitteris the quale,
Quhil ryveris reirdit, schawis, and euery dale.
Doug. Virgil, 403. 26.

In May begins the gowk to *guik*.
Scott, Evergreen, ii. 187. st. 6.

The origin undoubtedly is Isl. Su.G. *gal-a*, A. S. *gal-an*, canere. But the term does not seem necessarily to imply much music in the note. For it is also rendered, vocem Galli emittere; G. Andr. Ihre. Dan. *gal-er*, to crow. Isl. *galldr* denotes the crowing of a cock. *Gal-a*, aures obtundere, to stupify by noise, has been viewed as different. But, I suspect, it is radically the same word, thus applied, because of the original appropriation of the term to harsh music. Ihre views this as the origin of Lat. *gall-us*, the name for a cock. Su.G. *guell-a*, and Germ. *gell-en*, sonare, seem to acknowledge this as their origin. Hence also E. *yell*.

The only instance I have met with, in which this *v.* seems to retain the original sense, is as used by Chaucer, Court of Love, v. 1357. where the nightingale is said to "cry and *gale*." Hence, as Tyrwhitt observes, the name *Nighte-gale*, or *Nightengale*, i. e. the bird that "sings by night."

Elsewhere he uses it to denote loud laughter.

The frere *lough* when he had herd all this—
And whan the Sompnour herd the frere *gale*——
Prol. W. of Bathe, v. 6411. 6413.

Now telleth forth, and let the Sompnour *gale*.
Frere's T. v. 6918.

To GALYIE, GALLYIE, *v. n.* To roar, to brawl, to scold, Ang.

Su.G. *gaell-a*, Isl. *giall-a*, to vociferate. V. GALE.

GALYIE, GALLYIE, GELLIE, *s.* A roar or cry expressive of displeasure, Ang.; *gowl*, synon.

Su.G. *gaell*, vociferatio.

GALLAND, *s.* A young fellow. V. GALLAN.

GALLANT, *adj.* Large, of such dimensions as fully to answer the purpose intended, S. B.

"—Flae him belly-flaught, his skin wad mak a *gallant* tulchin for you." Journal from London, p. 2. V. SAX.

GALLIARD, *s.* V. GALYEARD.

GALLION, *s.* A lean horse, Tweedd.

GALLYTROUGH, *s.* A name given to the char, Fife; elsewhere called the *red-belly*, *red-wame*.

"The *gallytrough*, or char, abounds in the loch [Lochleven].—They are never known to rise to a fly, or to be caught with a hook, baited in any way whatever." P. Kinross, Statist. Acc. vi. 167.

This is undoubtedly the same with *Gerletroch*, mentioned by Sir R. Sibb. Piscis in Lacu Levino—*Gerletroch* dictus.

Geallog is the Gael. name for a salmon trout, Shaw; and *dearg-an* or *turragan* for char. *Gallytrough* might be viewed as comp. of both terms. V. RED BELLY.

GALLOWAY, *s.* "A horse not more than fourteen hands high, much used in the North;" Johns.

This word, I apprehend, is properly S. It seems to be generally supposed that the term had been borrowed from the county of that name in S. But it may be merely the Su.G. and Germ. word, *wallach*, cantherius, corresponding to E. *gelding*, from *gall* testiculus, or *gall-a*, Isl. *geld-a*, castrare. Ihre, however, thinks that the name originated from the *Wallachians*, who, he says, were the first to use horses of this kind.

GALLOWS, *s.* 1. Expl. An elevated station for a view, Loth. If this be an oblique sense of the term used to denote the fatal tree, it is evi-

dently a very odd one; as this station is meant to be the termination of one's prospects in the present life.

2. Three beams erected in a triangular form, for weighing hay, S.; synon. *Gaberts.*

GALL WINDE, a gale, a strong wind.

"Behold and see how this world is like a working sea, wherein sinne like a *gall winde* or strong tyde carrieth many tribulations and destructions from countrie to countrie." Z. Boyd's Last Battell, p. 544.

In another place, the orthography is different.

"Our life like smoke or chaffe is carried away as with a *gale winde*, and yet we cannot consider." P. 1256.

The term is used as if it were an adj., from Isl. *gol*, ventus frigidior, Vercl.; *gola*, flatus lenis et subfrigidus; G. Andr. Both the latter writer and Ihre view Su.G. *kul*, gelu (cold), ventus acrior et cito transiens, as the root.

GALMOUND, GALMOUDING. V. GAMOUNT.

GALNES, *s.* "Ane kind of mendis, assithment or satisfaction for slauchter," Skene.

"Gif the wife of ane frie man is slane, her husband sall haue the Kelchyn, and her friend sall haue the *Cro* and *Galnes*." Reg. Maj. B. iv. c. 38. § 5.

According to Dr Macpherson, "*Galmes* is a Gaelic word, and means a pledge, or compensation for any thing that is carried away or destroyed." —Gael. "*Gial* is a pledge, and *Meas* an estimate." Critical Dissert. p. 13.

This etymon is very doubtful; especially as the first part of the word has so great an affinity to Su.G. *giaeld*, mulcta, the term commonly used by the Goths to denote compensation of whatever kind; A. S. *geld*, Alem. *chald*, *chalt*, Germ. *gelt*. Germ. *nes-en*, liberare, salvare. Q. the *freedom* from punishment purchased by paying a *fine*. Or *nes* may be merely the A. S. termination. Isl. *gillde*, pretium rei, aestimium hominis; *halfgillde*, *algillde*, semi et plenum pretium solvendum pro damno dato; G. Andr. p. 88.

GAM, *adj.* Gay, sportive, cheerful.

Now wo, now weill, now firm, now frivolous,
Now *gam*, now *gram*, now louis, now defyis;
Inconstant warld and quheill contrarious.
Palice of Honour, i. 6.

This seems to have been a proverbial phrase, expressive of the character of an inconstant person, as here of Fortune; q. "now playful, then sad," or perhaps *angry;* A. S. *gram*, ira, molestia. *Grame* is used by Chaucer as signifying both fury and grief. *Gam* is from A. S. *gam-ian*, ludere, or Isl. *gamm-a*, jocor, delecto; *at gior at gamme*, jocari.

GAM, *s.* A tooth, S. B. *gammes*, pl. This is rendered *gums* by Rudd. whom Sibb. follows.

His trew companyeouns ledis of the preis,
Harland his wery limbis dolf as lede,
For sorow schakkand to and fro his hede,
And scheddis of blude furth spittand throw his lippis,
With bludy *gammis*, led him to thare schyppis.
Doug. Virgil, 143. 34.

Dentes is the word used by Virg. This also is the sense in the passage quoted by Rudd. where a lion is described tearing a roe or hart;

And al the beistis bowellis thrymlis throuch,
Hurkilland thareon, quhare he remanit and stude,
His gredy *gammes* bedyis with the rede blude.
P. 345. 31.

As it is with his teeth that the lion *thrymlis throuch* or penetrates the bowels, Doug. would scarcely say that the *gums*, which are naturally red, were *bedyed* with blood. Besides, the epithet *gredy* with far greater propriety applies to the teeth, than to the gums.

It is used in the same sense in a silly poem by Clerk.

Quod scho, my clip, My unspaynd lam,
With mithers milk yit in your *gam*.—
Evergreen, ii. 20. st. 6.

The word is still common in Aug. It seems especially to denote a large tooth. Thus they say, *greit gams*, large teeth; sometimes, *gams o' teeth.*

The only word which this seems to resemble, is Gr. γομ-ος, dens molaris. A. S. *gom-teth* has the same sense; but apparently from *gom-a*, palatum, gingiva.

GAMAREERIE, *adj.* Tall, raw-boned and awkward, having somewhat of a grisly appearance; appropriated to a female, S.

Perhaps from E. *gammer*, a term applied to a woman. Or, V. GIMMER.

GAMBET, *s.* A gambol, the leaping or capering of one dancing.

Vpstert Troyanis, and syne Italianis,
And gan do doubil brangillis and *gambettis*,
Dansis and roundis trasing mony gatis.
Doug. Virgil, 476. 1.

Gambade occurs in O. E. In an account of the marriage of the daughter of Henry VII. to James IV. of Scotland, written by John Young, Somerset-Herald, A. 1502, this word is used to denote the capering motions of a high-mettled horse.

"The Erle of Northumberlaund—was mounted upon a fayr courser; hys harnays of Goldsmythe warke, and thorough that sam was sawen small bells that maid a mellodyous noyse, without sparyng *gambads*."

Elsewhere it seems to denote ceremonious reverence or obeisance.

"Before the said Scottysmen passed the Lords, Knyghts, and Gentlemen, makynge *gambaudes* to the grett gowre;" i. e. to the splendid company, which represented the kingdom in general, as welcoming the Queen; from Fr. *gorre*, gorgeousness, pomp, magnificence.

Downwards it is added; "The said Lord of Northumberlaund maid his *devor* at the departynge, of *gambads* and *lepps*, as did likewise the Lord Scrop the Father, and many others that retorned ageyn, in takynge ther *congie*." Leland's Collectan. Vol. IV. p. 276. 281. Edit. 1770.

Fr. *gambade*, Ital. *gambata*, crurium jactatio; from *gamba*, Fr. *gambe*, crus.

GAMESONS, GAMYSOUNS, *s. pl.* Armour for defending the forepart of the body.

His gloves, his *gamesons*, glowed as a glede;
With graynes of reve that graied ben *gay*.
Sir Gawan and Sir Gal. ii. 5.

Mr Pink. by mistake renders it "armour for the

legs." But it scarcely differs, save in name, from the *acton* and *jack*. The *gameson* is defined to be "a thick coat, made of linen and hards, or old patches quilted, and plated with steel." Chron. Colmar. A. 1298. Grose on Ant. Armour, p. 247.

Fr. *gamboison*, a horseman's quilted coat. O. Fr. *gambeson*, *gambeson*, *gobbison*. It appears in a variety of forms in old MSS.; *gambeso*, *gambesum*, *gambacium*, *wambasium*. The latter is perhaps the more ancient form; Germ. *wammes*, *wambs*, Belg. *wambes*, *wambeis*, thorax, from *wambe*, venter, as being properly a covering for the belly. V. *Wambs*, Wachter, and Cluver. Germ. Antiq. Lib. 1. c. 16. § 8.

GAMFLIN, *part. adj.* Neglecting one's work from foolish merriment, S. B.

This may be from the same root with Su.G. *gaflning*, a giddy or wanton person. In a sense nearly allied, young women are said to be *gamflin* with young men, when they pass their time in frolicsome discourse or in romping with them. It may be allied, however, to Su.G. *gaffla*, to laugh aloud or immoderately.

GAMYN, *s.* Game, play.

The gud King, upon this maner,
Comfort thaim that war him ner,
And maid thaim *gamyn* ec solace.
Barbour, iii. 465. MS.

S. *gamen*, id. Su.G. Isl. *gamman*, laetitia; *gluedje och gamman*, laetitia et gaudium. V. Gam, *adj.*

GAMMES. V. Gam, 2.

GALMOUND, Gamount, *s.* A gambol.

He bad gallands ga graith a gyis,
And cast up *gamountis* in the skyis,
The last came out of France.
Dunbar, Bannatyne Poems, p. 27. st. 1

Castand *galmoundis* with bendis and bekis.
Lyndsay's Warkis, 1592. p. 266.

V. also Knox, p. 15. rendered *gambade*, Lond. edit. p. 16.

Hence *galmouding*, *gamboling*.

"It vas ane celest recreation to behald ther lycht lopene, *galmouding*, stendling bakuart & forduart." Compl. S. p. 102.

"Ab antiq. Fr. *jalme*, pro *jambe*; hence, *jalmade* or *gealmude*, *gambade*;" Gl. V. Gambettis.

GAN, *pret.* Began.

To Scotland went he than in hy,
And all the land *gan* occupy.
Barbour, i. 184. MS.

This sayand, scho the bing ascendis on ane,
And *gan* embrace half dede hir sister germane.
Doug. Virgil, 124. 18.

Thus it is used in O. E.

Age this thre louerdinges the king gan luther to be. *R. Glouc.* p. 524.

"*Gan*, began," Gl. Thus it is also used by Lydgate.

This is evidently the pret. of A. S. *gynn-an*, Germ. *ginn-en*, incipere; MoesG. *du-ginn-an*, *uf-ginn-an*, id. Alem. *gonda*, incepit. Wachter views Isl. *inna*, to begin, as the radical word. Junius thinks that *beginn-en* is from Teut. *be* or *bi* signifying *to*, and *gan*, *gen*, to go. Ihre deems this conjecture not improbable; Lat. *ingredi* signifying to begin, to enter upon; and *initium* being from *ineo*. This seems much confirmed by the use of Belg. *gaan* to go, in the same sense; *aan gaan*, to go to; to begin, to undertake; *gaande raaken*, to begin to stir, the part. being used. The v. *gaan* indeed is employed in a great variety of combinations, to denote entrance on any work; *gaan kyken*, to go and see, *gaan slaapen*, to go to sleep, &c. This is sometimes written *Can*, q. v.

GANAND, *part. adj.* V. Gane, *v.*

GANARIS, *s. pl.* Ganders.

Yit or evin enterit that bure offyce,—
Grit *Ganaris* on ground, in gudlie awyce,
That war demit but dout Denys duchty.
Houlate, i. 16.

A. S. *gandra*, Gloss. Aelfr. *ganra*, anser; Germ. *gans*, id. It has been supposed that the name had its origin from the whiteness of the goose. Candidi anseres in Germania, verum minores, *ganzae* vocantur. Plin. Nat. Hist. L. x. c. 22. C. B. *cann*, white. V. Wachter, vo. *Gans*. Wynt. writes *gannyr*; Doug. *ganer*.

Thare was also ingrauit al at rycht
The siluer *ganer*, flichterand with loud skry.
Doug. Virgil, 267. 5.

GANDANOCK, *s.* A name given, by the fishermen on the shores of the Frith of Forth, to the *Saury Pike* of Pennant, Esox saurus, Linn. occasionally, if I mistake not, called the *snipe-fish*. It arrives in the Forth in shoals generally about the month of September.

"The *Saury-pike*, or *skipper*, sometimes passes southward in shoals, in September, in company with the herring.—In the Frith of Forth, it is called *Gandannock*. It has uncommonly long slender jaws, so that its mouth resembles very much the bill of the avoset." Neill's Tour, p. 63.

"Sometimes about the end of September, there comes a vast shoal of fish, called *gandanooks*, or Egyptian herrings." P. Alloa, Statist. Acc. viii. 598.

To GANE, Gain, Gayn, *v. n.* 1. To be fit, to be proper, to become. *Ganand*, part. pr.

—Lat it duel with the, as best may *gane*,
Within that wrechit corps, and thare remane.
Doug. Virgil, 377. 21.

Liklé he was, richt byge and weyle beseyne,
In till a gyde of gudly *ganand* greyne.
Wallace, i. 214. MS.

Gaynand price, a fit or sufficient price; Acts Ja. V. c. 29.

2. To belong to.

This singil substance indefferentlie thus *ganis*
To thre in ane, and ilkane of thay thre
The samyn thing is in ane maieste.
Doug. Virgil, *Prol.* 309. 24.

Goth. *gan-ah*, sufficit; Su G. *gagn-a*, Isl. *g'gn-a*, prodesse; from *gagn*, commodum, utilitas, whence E. *gain*. The first form in which we trace the v. is MoesG. *gageig-an*, lucrari.

To Gane, *v. a.* 1. To fit, to correspond to one's size or shape. *That coat does nae gane him*, it does not fit him, as implying that it is too wide, or too narrow, S.

2. To wear with one, to last, the pron. added, S.
For the love ye bear to me,
Buy me a pair of shoon then.
Clout the auld, the new are dear;—
Ae pair may *gain ye* haff a year.
Ritson's S. Songs, i. 174.

3. To suffice, S.
For I brought as much white monie,
As *gane* my men and me.
Minstrelsy Border, iii. 66.

GANE, GAYN, *adj.* 1. Fit, proper, useful. *Gaynest*, superl.
With that, was comen to toun,
Rohand, with help ful gode,
And *gayn.*—— *Sir Tristrem*, p. 49.
Thair of gromys wes glaid, gudly, and *gane*,
Lovit Criste of that case, with hartis sa clene.
Gawan and Gol. iv. 3.

2. Near; applied to a way.
Gaynest, used in the sense of nearest, or shortest, or most direct; S. B.
Quhen thai had slayne and woundyt mony man,
Till Wallace In, the *gaynest* way thai can,
Thai passyt sone, defendand thaim rycht weill.
Wallace, vi. 175.
She ran and scream'd, and roove out at her hair,
And to the glen the *gainest* gate can fare.
Ross's Helenore, p. 23.

Su.G. *gen*, utilis. This word is used with respect to roads, as in the last quotation. Nec praetermittendum hoc loco est, *gen* vel *gin* de viis usurpatum, compendium itineris denotare; *genwaeg*, via brevior, quo aliquid itineris facimus compendii. Ihre, vo. *Gagn.*

GANENYNG, *s.* Supply of any kind that is necessary.
Heir is thy *ganenyng*, all and sum:
This is the cowll of Cullielum.
Lyndsay, Pink. S. P. Repr. ii. 110.
This seems to be an errat. for *Tullielum.*

GANE, *s.* "The mouth or throat," Rudd.
The hartis than and myndis of our menye
Mycht not be satifyit on him to luke and se,
As to behald his ouglie ene twane,
His teribill vissage, and his grislie *gane*.
Doug. Virgil, 250. 29.
——Saif the alane,
Nae leid haif I luivd all this owk,
Fow leis me on that gracles *gane*.
Evergreen, ii. 19. st. 4.

Rudd. refers to A. S. *gin*, C. B. *gyn*, rictus; Sibb. views it as "slightly varied from *gaum*, palatum." But if it signify mouth, its origin seems to be C. B. *gen*, *genac*, Corn. *gene*, Arm. *genu*, Ir. Gael. *gion*, all denoting the mouth. C. B. *gen* also denotes the chin. Perhaps, however, it may respect the lower part of the face in general. MoesG. *kinni*, Isl. *kianne*, maxilla, the cheek-bone; or it may signify the snout. G. Andr. mentions Isl. *gimia*, proboscis, which, I suspect, should from its place be *ginnia*, being a deriv. of *gyna*, hio, os deduco et pando. I have been informed, that *gane* and *ganyie* signify the throat, Border.

GANER, *s.* Gander. V. GANARIS.

To GANG, GANGE, S. B. GENG, *v. n.* 1. To go; to advance step by step, S. A. Bor.
"Bynd thame togidder continually in thi hart, and festin thame fast about thi hals, quhen thow *gangis* lat thame *gang* with the, quhen thow sleipis, lat thame keip the, & quhen thow walknys, speik with thame." Abp. Hamiltoun's Catechisme, 1552. Fol. 79. a.

2. To walk, to go out; applied to a child, S.
Quhen thow was young, I bure the in my arme,
Full tenderlie till thow begouth to *gang*,
And in thy bed oft *happit* the full warme.
Lyndsay's Warkis, 1592. p. 224.

3. To proceed, in discourse.
Of Cornikle quhat suld I tary lang?
To Wallace agayne now breiffly will I *gange*.
Wallace, i. 144. MS.

4. To travel on foot; as opposed to riding, S. *Do ye gang, or ride?*
This night I maun be hame afore I sleep.
Gin *ganging* winna do't, though I sud creep.
Ross's Helenore, p. 39.

5. To pass from one state to another.
The fassouns and the ritis, that nocht *gang* wrang,
Of sacrifice to thaym statute I sall.
Doug. Virgil, 443. 9.

6. To proceed in any course of life.
"Thair is now (sais he) na damnatioun vnto thame that ar in Christ Jesu, quhilk *gangis* nocht efter the flesh, bot efter the spirit." Abp. Hamiltoun's Catechisme, 1552. Fol. 74. b.

7. To have currency, S.
"The said penny of gold to haue passage and *gang* for xxx. of the saidis grotis." Acts Ja. IV. 1488. c. 10. Edit. 1566.

8. *To gang thegither*, or *together*, to be married, in vulgar language, S.
We are but young, ye ken,
And now we're *gaun the gither*.
Ritson's S. Songs, i. 203.
And sae I think it best ye bid the lad
Lay's hand to his heart, and to the bargain hadd.
For I am much mistane, gin, at the last,
To gang together be not found the best.
Ross's Helenore, p. 90.

9. *To gang to gait*, to go abroad.
——Ye sall weir even as ye would,—
Your myssell quhen ye *gang to gait*,
Fra sone and wind baith air and lait,
To kepe that face sa fair.
Philotus, Pink. S. P. Repr. iii. 14.

10. *To gang to the gait*, to set out on a journey, S. B.
Now by the time that they a piece had ta'en,
All in a brattle *to the gate are gane*.
Ross's Helenore, p. 96.

This seems formed from *gae*, as A. S. *gangan*, from *ga-n*, *gaan*. Su.G. *gaang-a* from *gaa*, ire, and *faeng-a*, from *faa*, accipere. There is one circumstance, however, that creates a difficulty. In MoesG. the oldest known dialect, the v. appears only in the form of *gagg-an*, pron. *gang-an*. Alem. *gang-an*, Belg. *gangh-en*, Isl. *gang-a*. In Ang. the word is pron. *geng*, like Isl. *eg geng*, I go. V. GA, GAE, *v.*

GANG, *s.* 1. A journey. *A fer geng*, S.B. a long journey, or a long walk. A. S. *gang*, Isl. *gang-r*, iter, ambulatio, Su.G. *gaeng*, itus, actus eundi.

2. A pasture or walk for cattle. *The haill gang*, the whole extent of pasture. *A fine gang*, an excellent pasture, S. *raik*, synon. Isl. *gong-r* is used in a kindred sense, rusticorum iter, cum pecudes Autumno compellunt; G. Andr. p. 83.

3. As much as one *goes* for, or carries, at once. *A gang of water*, what is brought from the well at one time, S. Sw. *en gaang*, one time. *For denna gaangen*, for this bout.

4. In composition, a passage. *Throw-gang*, a lane, an alley. Sw. *gaang*, a passage: *en morck gaang*, a dark passage.

GANGING, *s.* Going.

—Quhen the Erle Thomas persawing
Had off thair cummyng and thair *ganging*,
He gat him a gud cumpany. *Barbour*, xiv. 400. MS.

GANGING GUDES. This phrase is used by Callander, MS. Notes on Ihre.

He refers to Su.G. *gangande fae*, mobilia, as distinguished from *liggande fae*, bona immobilia, S. *lying graith*.

S. *gangin graith*, or gear, denotes the furniture of a miln which a tenant is bound to uphold; *lying graith*, that which is upheld by a landlord. S. B. *gaain graith*, apparatus of any kind that is in good order.

GANGAR, GENGER, *s.* A walker. *A gude genger*, a good walker, S. B. A. S. *gangere*, pedes, pedester, "a footman," Somner.

GANGAREL, GANGREL, *s.* 1. A wandering person, one who strolls from place to place, a vagabond, Ang.

How scho is tute-mowit lyk ane aep;
And lyk a *gangarel* onto graep.
Dunbar, Maitland Poems, p. 97.

Perhaps it means, to grope on like a blind beggar.

Isl. *gongufolk*, those who beg from door to door, mendici ostiatim petentes; G. Andr. p. 83. V. L., *term*.

2. A child beginning to walk, Ang.

—Nory now a *gangrel* trig was grown,
And had begun to toddle about the town.
Ross's Helenore, p. 13.

3. Metaph. used to denote a novice.

Take yet anither *gangrell* by the hand:
As gryt's my mister, an' my duds as bare.
Ross's Helenore, Introd.

Su.G. *gangling*, qui inter eundem vacillat; Ihre.

GANGARRIS, *s. pl.* This seems to be a cant phrase anciently used for feet; like the modern one, *sheep's trotters*, for the feet of sheep. Or perhaps ludicrously, from A. S. *gangere*.

He is our mekil to be your messoun,
Madame I red you get a les on;
His *gangarris* all your chalmers schog.
Dunbar, Maitland Poems, p. 91. V. GANGAR.

GANGDAYIS, *s. pl.* Days of perambulation, or of walking through the bounds of a parish, in Rogation week. They *walked* round the fields and meadows, carrying torches, holy water, and the images of Saints, partly for the purpose of blessing the new-sown crop, and partly to prevent the incursions of destructive animals. This custom, according to G. Andr., was transmitted from the times of heathenism.

"In this tyme was institut the processioun of the *gangdayis* in France, thre dayis afore the Ascension day, be Mamercius byshop of Veen." Bellend. Cron. B. ix. c. 6.

A. S. *gang-dagas*, Su.G. *gangdagar*, id.

GANYE, GAINYE, GENYIE, GAYNYHE, *s.* 1. An arrow, a dart, a javelin.

—Sche that was in that craft rycht expert,—
Glidis away vnder the fomy scis,
Als swift as *ganye* or fedderit arrow fleis.
Doug. Virgil, 323. 46.

So thyk the *ganyeis* and the flanys flew,
That of takyllis and schaftis all the feildis
War strowit.— *Ibid.* 301. 48.

Willame of Dowglas thare wes syne
Wyth a spryngald *gaynyhè* throw the The.
Wyntown, viii. 37. 59.

i. e. Shot through the thigh with an arrow or javelin thrown from an engine.

2. An iron gun, as opposed to the use of bow and arrow.

We may nocht fle fra yon barge wait I weill,
Weyll stuft thai ar with gwn *ganye* of steill.
Wallace, x. 816. MS.

"Ir. *gaine*, reed, cane, (Lhuyd) arrow, (Bullet) Isl. *gan-a*, to rush;" Gl. Wynt. *Ganeo*, hasta, vel jaculum, lingua Gallica; Du Cange. The use of the term, by H. Minstrel, if not improper, would suggest that the word were radically the same with *gyn*, as being merely an abbrev. of Fr. *engin*. L. B. *ingen-ium*, applied to military engines.

GANIEN, *s.* Boasting in the way of exaggeration or lying; Banffs.

GANYEILD, GENYELL, *s.* A reward, a recompence, a requital.

The goddis mot condingly the foryeild,
Eftir thy deserte rendring sic *ganyeild*.
Doug. Virgil, 57. 3. Also 284. 17.

Thay wald haif wating on alway,
But guerdonn, *genyeild*, or [regard].
Bannatyne Poems, p. 209. st. 11.

Out of your shins the substance rins,
They get no *genyell* ells.
Balnevis, Evergreen, ii. 200.

The last phrase seems to allude to the custom of giving a yard or ell *gratis*, to the score, or as a recompence for purchasing a certain number of yards.

Lord Hailes strangely fancies that *genyield* is q. *yield gain*, or profit. It is evidently from A. S. *gen*, again, and *gild-an*, to pay.

GANK, *s.* "An unexpected trouble;" Gl. Ross, S. B.

But for the herds and gueeds ill was I paid.
What *ganks* I met with, now I sanna tell.
Ross's Helenore, p. 87.

Perhaps radically the same with *begunk*. V. BEGECK.

GANSALD, GANSELL, *s.* "A severe rebuke, S." Rudd.

"Its a gude grace, but an ill *gansell*," S. Prov.; spoken of those, who, having commended a person

or thing, add some reflection or other that is a virtual retraction of all the praise previously bestowed.

Rudd. views this as the same with *ganyeild*, a reward. But this word, although erroneously printed *ganzeild*, ought undoubtedly to be *ganyeild*. Now, although the *y* has by the ignorance of copyists been written *z*, it has never in one instance been pronounced in this manner, in the language of the vulgar.

Su.G. *gensaegelse* signifies contradiction. Our word, however, may be rather q. *gen*, against, and *sael-ia* to deliver, to pay, whence *sal* a fine for homicide. Although I have heard the Prov. used in conversation, only as given above, it is proper to observe that Kelly has it, "A good goose, but she has an ill *gansel*," p. 30, and Ramsay, "A good goose may have an ill *gansel*," p. 11. Kelly explains *gansel* "gabble."

GANSCH, *s.* A snatch at any thing; properly applied to a dog, S.

Perhaps per metath. from the same origin with E. *gnash*.

To GANT, Gaunt, *v. n.* 1. To yawn, by opening the mouth, S.

—— Doun thrung vnder this mont
Enceladus body with thunder lyis half bront,
And hidduous Ethna aboue his bely set;
Quhen he list *gant* or blaw, the fyre is bet,
And from that furnis the flambe doith brist or glide. *Doug. Virgil*, 87. 55.

"*Gaunting* bodes wanting, one of three,
Meat, sleep, or good company. S. Prov.

"When people yawn, they are either hungry, sleepy, or solitary;" Kelly, p. 119.

A. S. *gan-ian*, *geon-ian*, *gin-an*, *gin-ian*, Alem. Belg. *gien-en*, Isl. *gyn-a*, id.; *gaen-a*, Sw. *gan-a*, ore deducto adspicere; Gr. χαν-ω, hiare. Isl. *gante*, iners.

Gant, Gaunt, *s.* A yawn, S.

Sum rasit ane cry with waik voce as thay mocht:
Bot al for nocht, thare clamour was ful skant,
The soundis brak with gaspyng or ane *gant*.
Doug. Virgil, 181. 18. V. the *v.*

GANTREES, *s.* A stand for ale-barrels, S.

Syne the blyth carles tooth and nail
Fell keenly to the wark;
To ease the *gantrees* of the ale,
And try wha was maist stark.
Ramsay's Poems, i. 275.

The last part of the word seems to be merely *trees*, as denoting barrels. It is probable that this stand was originally employed for supporting barrels or casks of ale when in a state of fermentation; from Teut. *gaen*, fermentescere.

It is also written *gantry*, which seems the pron. of Aberd. from *tree* in sing.

May —bottled ale in mony a dozen,
Aye lade thy *gantry!*
Beattie's Address, *Ross's Helenore*, st. 3.

GAPPOCKS, *s. pl.* *Gappocks of skate*, "Gobbets, morsels, pieces," Gl. Sibb.

There will be tartan, dragen and brochan,
And fouth of good *gappocks* of skate.
Ritson's S. Songs, i. 211.

Gabbock, Herd's Collection, ii. 25. If this be the form, perhaps from *Gab* the mouth.

GAPUS, *s.* A fool, a silly fellow; also *gilly-gapus*, *gilly-gawpy*, and *gillygacus*, S.

"On a suddenty, our great *gilligapous* fallow o' a coachman turned o'er our gallant cart amon' a heap o' shirrels an' peat-mow." Journal from London, p. 3. Here it is used as an *adj.*

"Pottage," quoth Hab, "ye senseless tawpie!
Think ye this youth's a *gilly-gawpy;*
And that his gentle stamock's master,
To worry up a pint of plaister?"
Ramsay's Poems, ii. 525.

Thus to Leuconoe sang sweet Flaccus,
Wha nane e'er thought a *gillygacus*. *Ibid.* p. 349.

Isl. *gape*, id.; fatuus, hiulcus; Su.G. *gaper*, a braggadocio. G. Andr. derives the one, and Ihre the other, from *gap-a*, to gape, q. inhians captator. Belg. *gaaper*, spectator defixus, qui spectandi aviditatem oris hiatu prodit. Hodie—dicitur tantum de pueris et stultis, qui res omnes, etiam futiles, et nullo hiatu dignas admirantur. Isl. *gapasyn*, vana circumspectio; Verel. Isl. *gilia* signifies, to entice, to allure to love; faemellas fascinare in Venerem. Thus *gilligapus* might originally denote a fool that might be easily enticed. V. Jaip, *v.*

To GAR, Ger, *v. a.* 1. To cause, to make, S. A. Bor., Lancash.

Within sa stoutly thai thaim bar,
That the schipmen sa handlyt war,
That thai the schip on na maner
Mycht *ger* to cum the wall sa ner,
That thar fallbrig mycht neych thartill.
Barbour, xvii. 418. MS.

Waynour *gared* wisely write in the west,
To all the religious, to rede and to singe.
Sir Gawan and Sir Gal. ii. 29.

First I mon *gar* the vnderstand,
How Adam gaue expresse command,
That those quhilks cum of Sethis blude—
Suld not contract with Caynis kin.
Lyndsay's Warkis, p. 83. 1592.

I find it used, by the same writer, without any other verb.

Than the nynt spheir, and mouar principall
Of all the laif, we veseit all that heuin,
Quhais daily motioun is continuall;
Baith firmament, and all the planetis seuin,
From eist to west, *garris* thame full euin,
Into the space of four and twenty yeiris.
Dreme, *ibid.* p. 240.

2. To force, to compel, S. This is only a escondary sense.

— All, that wyth the Kyng war thare,
Owt of the castell thai put then,
And stuffyd it wyth thare awyne men,
And *gert* the Kyng of Scotland
And the Qwene be thare bydand.
Wyntown, vii. 10. 123.

Hence the S. Prov. "*Gar* wood is ill to grow;" "a return to them that say thay will *gar*, that is force, you to do such a thing; as if they would find a hard task;" Kelly, 119. 120.

It occurs in O. E.

Aristotle and other moe to argue I taught,
Grammer for gyrles I *garde* firste to wryte,
And beat hem with a bales, but if they would learne. *P. Plowman*, F. 48, a.

Mr Ellis explains *gart*, as occurring in another passage, "made, Sax." But I can find no evidence that this word was ever used in A. S., unless *gearw-ian*, to prepare, should be viewed as the same. As Langland, the supposed author of the Vision, is said to have lived in Yorks., he might have borrowed this word from some of the Northern counties. It is used, however, by Minot, Chauc., &c.

Su.G. *goer-a*, anc. *giaer-a*, *gar-a*, Dan. *gior*, Isl. *gior-a*, facere. Ihre views Alem. *gar-en*, *garuu-en*, and A. S. *gearw-ian*, parare, as allied. He observes that Arm. *te gheure* signifies, thou hast done, *ef gheure*, he hath done, from *gra*, fueere. He also mentions the consonancy of Lat. *gero*, which often signifies, to make, as *gerere bellum*. Among terms supposed to be allied, Pers. *kerd-ia*, to do, to make, has been taken notice of.

GARATOURIS. V. GREIS.

GARB, *s.* 1. A young bird, Ang.

2. Metaph. a child, Ang.; *gorbet*, synon.

Perhaps from Isl. *gaer*, vorax; or rather Norw. *gorp*, *gorpr*, a raven.

GARDEROB, *s.* Wardrobe.

"An aquitance & discharge to the Earle of Dumbar of the kings jewels & *garderob.*" Table unprinted Acts, Ja. VI. Parl. 18.

Fr. *garde-robe*.

GARDEVYANCE, *s.* A cabinet.

Quhaire he leit blude it was no lawchtir,
Full mony instrument for slawchtir
Was in his *gardevyance*.
Dunbar, Bannatyne Poems, p. 20. st. 5.

Fr. *garde de viandes*, a cup-board.

GARDY, *s.* The arm; pl. *gardeis*, *gardyis*; S. B. *gardies*.

Thus sayd he, and anone with ane swak
His *gardy* vp has bendit fer abak.
Doug. Virgil, 384. 3.

— In a hint he clasp her hard and fast,
With baith his *gardies* round about her waist.
Ross's Helenore, p. 98.

Rudd. and Sibb. think that the arms are thus denominated, because they serve as *guards* to the body. As Lat. *ulna*, which properly denotes the arm, is also used to signify the measure borrowed from it, an *ell*; and as in the same manner the Goth. terms, *el*, *eln*, *alleina*, &c. which properly denote the bending of the arm, are employed to express the same measure, it might be supposed that the name *gardy* had originated from *gard*, a yard of measure, the arm being the original and primitive standard. V. GARDIS. But it is more probably of Celtic origin; as C. B. *gurhyd* signifies, ulna, and Gael. *gairdain*, the arm.

GARDY-CHAIR, *s.* An elbow chair, Aberd.

"He was well wordy o' the *gardy-chair* itsell." Journal from London, p. 1.

GARDIS, *s. pl.* Yards.

The fomy stoure of seyis rays thare and here,
Throw fers bak drauchtis of sere *gardis* square
Thay seuch the fludis——
Doug. Virgil, 132. 16.

Rudd. views *gardis* as the plur. of *gardy*, the arm. But the expression here evidently means, "several square yards."

The word, as thus used, is merely A. S. *geard*, *gyrd*, Belg. *gaerde*, a rod, corresponding to *ellwand*.

GARE, *adj.* 1. Keen, ready to do execution.

This ilk Brutus sal first amang Romanis
Ressaue the dignite and state Consulare,
With heding swerd, bayth felloun, scharp, and *gare*,
Before hym borne throwout all Romes toun.
Doug. Virgil, 194. 53.

2. Greedy, rapacious, covetous.

But fears of want, and carking care—
By night and day opprest me sair.—
While friends appeared like harpies *gare*,
That wish'd me dead.
Ramsay's Poems, i. 309.

Lye derives the word, as used by Douglas, from Ir. *ger*, *gear*, id., observing that they still say in S. *a yare hook*, for a sharp hook; Jun. Etym. It is, however, the same with E. *yare*, Chaucer, ready; written *gare* by R. Glouc., *gere* by R. Brunne. A. S. *gearo*, *gearu*, expeditus, promptus, paratus; from *gearw-ian*, parare.

In the second sense, it seems more allied to MoesG. *gair-an*, desiderare, Sw. *be-gar-an*, appetere; Isl. *girn-ast*, id. De avaris plerumque accipitur, Verel.; *gior*, ingluviosus, vorax; *giri* avaritia; Su.G. *girig*, avarus. It may, however, be the same word used metaph.; like E. *keen*, which, in colloquial language, is frequently equivalent to *covetous*. V. YARE.

GARE, *s.* The great auk; Alca impennis, Linn.

"There be many sorts of these fowls (in the island of Hirta), some of them of strange shapes, among which there is one they call the *Gare* fowl, which is bigger than any goose, and hath eggs as big almost as those of the ostrich." Sibbald's Acc. Hirta, affixed to Monroe's Iles, p. 62.

Isl. *gyr*, *geyrfugl*; *goirfugel*, Clusii Exot. 367. Pennant's Zool. ii. 507. This fowl is described by Wormius, in his Museum, p. 300.

GARE, *s.* A stripe of cloth. V. GAIR.

GARNISOUN, *s.* 1. A garrison.

Evandrus horsemen clepit Archadianis—
Thay placis now quhare as thou gaif command,
Can occupy, al biding thy cumming:
Bot Turnus has determit, as certane thing,
Grete *garnisouns* to send betuix thaym sone.
Doug. Virgil, 323. 27.

2. A body of armed men.

Aue oist of fute men, thik as the hale schour,
Followis this Turnus, driuand up the stour,—
The power of Aurunca thidder send,
The *garnisouns* also of Rutilianis,
And the ancient pepyl hait Sicanis. *Ibid.* 237. 47.

Fr. *garnison*. The origin is Su.G. *warn-a*, which primarily signifies to beware, and secondarily to defend; whence *warn*, any kind of fortification.

GARR. V. GAAR.

GARRAY, *s.* Preparation, dressing.

All the wenches of the west
War up or the cok crew,

For reiling thair micht na man rest,
For *garray*, and for glew.
Peblis to the Play, st. 2.

A. S. *geara*, apparatus; or *gearwa*, habitus, vestis apparatus.

GARRIT, GARRET, GARROT, GARET, GERRET, *s.* 1. A watch tower.

Bot, neuirtheles, the Scottis that was with out
The toun full oft thai set in to gret dout,
Thair bulwerk brynt rycht brymly off the toun,
Thair barmkyn wan, and gret *gerretis* kest doun. *Wallace*, viii. 781. MS.

Misenus the wate on the hie *garrit* seis,
And with his trumpet thame ane takin maid.
Doug. Virgil, 75. 42.

L. B. *garita*, *garitta*, an elevated tower on the tops of houses or walls of a citadel. In this sense it is used by W. Britto, in his Philipp. c. 2. V. Du Cange. Fland. *garicte*, eminentiae murorum, Kilian; Fr. *guarite*, *guerite*, *garite*, a lodge for a centinel placed on high; also, a sentrie; Cotgr. The origin is Su.G. *waere*, *waeria*, arx, castellum, from *waer-a*, to defend; or *war-a*, which signifies both *videre* and *tueri*. The ideas are indeed intimately connected; as the watchman looks out merely for the purpose of defence, and there can be no sufficient defence without accurate observation. Hence E. *garret*.

2. The top of a hill, Rudd.

Rudbeck derives Su.G. *war-a*, videre, tueri, from *wari*, which, in the language of the ancient Goths, signified a mountain. V. Ihre, vo. *Wara*, videre.

GARRITOUR, GARITOUR, *s.* The watchman on the battlements of a castle.

Than on the wall ane *garritour* I considder.
Palice of Honour, iii. 55. *Garitour*, K. Hart.

GARRON, GERRON, *s.* 1. A small horse, a galloway, S.

"Bot the greatest number of horses are what are commonly called *Highland Garrons*, value from L. 3. to L 5. each." Statist. Acc. P. Kiltearn, Ross. i. 266.

"The kind bred here is the *Garrons*, which are never housed, feed themselves in the mountains in summer and harvest, and pasture near the houses in winter and spring. They are of a good size, and not inferior in quality to any in the Highlands. Some of the best are supposed to be worth 7 or 8 guineas." P. Edderachylis, Sutherl. Ibid. vi. 285.

2. An old stiff horse, Loth.

3. It seems to be the same term used metaph. which is applied to a tall stout fellow, Ang.; pron. *gerron*.

Germ. *gorr*, *gurr*, C. B. *gorwydd*, equus; Teut. *gorre*, equa, caballus; dicitur plerumque equus annosus et strigosus, Kilian. Sw. *gurre*, equa, used in the same sense as Teut. *gorre*, Wachter. Isl. *joor*, equus, jumentum.

Spelman, however, says; Jumenta, seu caballi colonici, are "in Ireland called *garrons*." Ir. *garran*, "a strong horse, a hackney or work horse, perhaps a dimin. of *gabhar*, a horse, pronounced and written *gearran*, or *giorràn*;" Obrien. Gael. *gearran*, a workhorse, a hack; Shaw. It must be observed, however, that L. B. *warranio* signifies a stallion, equus admissarius; Hisp. *guaragn-on*, Ital. *guaragn-o*, Fr. *ferrand*, id.

GARRON NAILS, large nails of different sizes, spike nails, S.

GARSON, *s.* An attendant; used in the general sense of retinue.

Quene was I somewile, brighter of browes
Then Berell, or Brangwayn, thes burdes so bolde;—
Gretter than Dame Gaynour, of *garson*, and golde. *Sir Gawan and Sir Gal.* ii. 12.

Fr. *garçon*, a boy; from *gars*, a male. Su.G. *gassè*, puer.

GARSUMMER, *s.* Gossamer, "the long white cobwebs which fly in the air in calm sunny weather;" Johns.

His breeches and his cassock were
Made of the tinsel *Garsummer*.
King of Fairy, *Watson's Coll.* i. 138.

Johns. derives the E. word from L. B. *gossipium*. As, however, the Germans call it *sommerweben*, and *weibersommer*, i. e. the webs of summer; and as the word, as written by Chaucer, has partly the same composition; it is not improbable that it is an O. Goth. word, expressing something in relation to *summer*, although the meaning of the first syllable be lost. This is called *wormwebs*, Border. Teut. *herfst draet* seems equivalent; fila screno coelo in aere texta, praecipue autumni tempore; Kilian, q. *harvest threads*. V. LAMP, 2.

GART, GERT. *Pret.* of GAR, GER, q. v.

GARTANE, GAIRTAIN, *s.* A garter, S.

—Syne clampit up Sanct Peter's keiss,
Bot of ane auld reid *gartane*.
Symmye and his Broder, *Chron. S. P.* i. 360.

Gael. *gairtein*, id. Goth. *girtur*, Isl. *giorde*, cingula; from *giord-a*, to gird.

GARTEN BERRIES, *Lady Garten berries*, "bramble berries, rubus fructicosus;" Gl. Sibb.

GARTH, *s.* 1. An inclosure.

Yhit this gud wiff held Wallace till the nycht,
Maid him gud cher, syne put hym out with slycht,
Throw a dyrk *garth* scho gydit him furth fast,
In cowart went, and vp the wattyr past.
Wallace, i. 257. MS.

"*Gaith*, [l. Garth] a small pattle of enclosed cultivated ground, with waste land around it." Barry's Orkney, p. 224.

2. A garden.

I muvit furth alane, quhen as midnicht wes past,
Besyd ane gudlie grene *garth* full of gay flouris,
Hegeit, of ane huge hicht, with hawthorne treis.
Dunbar, *Maitland Poems*, p. 44.

Mr Pink. derives it from Celt. *ghwarth*, a fort or castle, literally, an inclosure. But it is evidently from A. S. *geard*, an inclosure, also a garden. *Grene geardas*, green gardens; Somner. Su.G. Dan. *gaard*, hortus. Seren. derives the Su.G. word from *gaard-a*, to hedge. Ulphilas uses *aurtgards* for garden, A. S. *ortgeard*, *weortgard*; which seems literally to

signify a place fenced for the preservation of herbs or fruits; hence E. *orchard*. V. Gords.

GARVIE, *s.* The sprat, a small fish, taken in friths and bays, S. Clupea sprattus, Linn.

"Sardina, the sprat: I take this to be the same fish we call the *Garvie*." Sibb. Fife, 127.

"—They are often very successful in taking the smaller fish, such as herrings, *garvies*, or sprats, *spartlings* or smelts. P. Alloa, Statist. Acc. viii. 597.

This is considered by some as merely a young or small-sized herring. But it is a different species. The Germans seem to have the same idea with respect to the sprat, which is entertained by many in S. as to its being a kind of herring. For they call it *meerhering*, from *meer* the sea, and *hering* a herring. Why it should be called a *sea herring*, it is not easy to conjecture.

It might seem probable that this fish, as being of an uncertain species, received its name from the place in the vicinity of which it had been first caught, Inch-*Garvie* in the Firth of Forth. It is, however, unfavourable to this idea, that they are called *Garvocks* near Inverness.

"The fish caught on this coast are herrings, and *garvocks* or sprats;" Statist. Acc. ix. 609.

To GASH, *v. n.* 1. To talk a great deal, without any symptom of diffidence. A child who has much prattle is said to be a *gashing* creature. If this prattle display acuteness beyond the child's years, the term *auld-farand* is frequently conjoined.

2. To talk pertly, to give an insolent reply, S.

3. To talk freely and fluently, S. synon. *gab*.

The couthy cracks begin when supper's o'er,
The cheering supper gars them glibly *gash*.
Fergusson's Poems, ii. 56.

She lea'es them *gashin* at their cracks,
And slips out by hersel.
Burns, iii. 129.

In the second sense, at least, it seems nearly allied to Fr. *gauss-er*, to scoff, to gibe; *göss-er*, id. Ihre mentions the latter as akin to Su.G. *gas-a*, effusè laetari. It is not improbable, however, that Su.G. *kaux-a*, altercari, from *kifwa*, id. ought to be viewed as the nearest cognate; especially as a pert person is said to *gash again*, S. V. the *s.*

Gash, *s.* 1. Prattle. The word generally conveys the idea of loquacity, S.; *gab*, synon.

2. Pert language, S. *Will you set up your gash to me?* Will you presume to talk insolently to me?

V. the *v.* It may deserve to be remarked, however, that Isl. *keskne* is rendered deridentia, illusio; and *keskin*, *keskilatr*, irrisorius, G. Andr.; *keskiord*, cavillatio, from *keskni*, procacitas, and *ord* verbum; Gl. Orkneyinga, S.

Gash, *adj.* 1. Shrewd and intelligent in conversation, sagacious, S.; *nacky*, or *knacky*, synon.

I wily, witty was, and *gash*,
With my auld felni packy pash.
Watson's Coll. i. 69.

—Wha gart the hearty billies stay,
And spend their cash,
To see his snowt, to hear him play,
And gab sae *gash*.
Ramsay's Poems, i. 233.

Here the adj. is used adverbially.

2. Having the appearance of sagacity joined with that of self importance, S.

Here farmers *gash*, in ridin graith
Gaed hoddin by their cotters.
Burns, iii. 31.

3. Trim, well-dressed; having a certain appearance of dignity.

At that time men cou'd gang to market,
Wi' plaiding hose, and straiken sarket,
Wi' coat of kelt, and bluish bonnet,
And owrlay white, as wife cou'd plan it,
And garters ty'd aboon the bran;
And *gash* they thoucht such country-man.
R. Gallowuy's Poems, p. 111.

The same conjecture has occurred to me, which Sibb. mentions, that it may be an abbreviation of Fr. *sagace*, from Lat. *sagax*.

Gash, *s.* A projection of the under jaw, S.

"One with a long out chin, we call *gash-gabbet*, or *gash-beard*;" Gl. Rams.

To Gash, *v. n.* 1. To project the under jaw, S.

2. To distort the mouth in contempt, S.

Fr. *gauche*, awry; *gauch-ir*, to writhe, Germ. *gosche*, rictus, grinning or opening the mouth in scorn; also contemptuously applied to the mouth itself.

GAST, *s.* A gust of wind, Aberd. A. S. *gest*, id.

GASTROUS, *adj.* Monstrous, Dumfr. Germ. *gastrig*, squalidus?

GATE, *s.* A way. V. Gait.

GATE, *s.* Jet. V. Get.

Or than amyd the blak terebynthe
Growis by Oricia, and as the *gate* dois schyne.
Doug. Virgil, 318, 29. *Yet*, Dunbar.

Teut. *ghet*, Belg. *git*, Fr. *jayet*, A. S. *gagat*, Lat. *gagat-es*.

GATING, *part. pr.*

Bot as the foular casts his cair
His catch for to preuent,
So they war trapit in the snair,
Into an accident:
Still waiting and *gating*,
Quhill thay wer all oretane.
Burel's Pilgr. Watson's Coll. ii. 33.

The word, from its connexion, suggests the idea of *gazing*, *looking around*, or perhaps *conjecturing*. If the former be the sense, it must be allied to Isl. *giaet-a*, observare; *gaa*, attendere, curare, cavere, pret. *gaede*; whence *gaat*, cura, *ad hafa gaat a*, curam ad inspectionem habere; *gaatlaus*, negligens. If the latter; to Isl. Su.G. *gact-a*; A. S. *get-an*, conjecturam facere. But the former is most probable. V. G. Andr. p. 81. 86. 88.

GAUCY, Gaucie, Gawsy, *adj.* 1. Plump, jolly, big and at the same time lusty, S. The term seems properly to denote that stateliness of appearance for which one is solely indebted to size.

"The first was a leiftenant o' a ship, a *gaucy*, swack young fallow." Journal from London, p. 1.

For [ne'er a protick] has he deen,
Fan it was fair fuir days;
Nor without *gaucy* Diomede,
Who wis his guide always.
Poems in the Buchan Dialect, p. 11.

2. Applied to any thing large, S.

His *gaucie* tail, wi' upward curl,
Hung o'er his hurdies wi' a swirl.
Burns, iii. 3.

3. Metaph. stately, portly: applied both to persons and things.

Weel might ye trow, to see them there,—
Whan pacing wi' a *gawsy* air
In gude braid claith.
Fergusson's Poems, ii. 21, 22.

Lang syne, my Lord, I had a court,
And nobles fill'd my cawsy:
But since I have been fortune's sport,
I look nae hawff sae *gawsy*.
Ramsay's Poems, i. 48.

C. B. *guas*, Arm. *goas*, *gouse* denote a youth; Su.G. *gaasse*, a male as opposed to a female; also, a boy. As Servius, in his Notes on Virgil, observes that the Gauls called strong men *Gaesi*, Aeneid. lib. 8.; Ihre views the Su.G. word as originally the same. The Gauls, in their own language, according to Polybius, called mercenary troops *Gessatae*. Camden has observed, that the Britons give the name of *guessin* to those whom he calls *servi* conductitii. This is merely the pl. of C. B. *guas*; or of the compound word *gaisgeach*, a champion, i. e. *guas gwygh*, a stout lad; Letter to the Welsh, Transl. p. 21.

Servius says, that as the Roman *hasta* or spear was by the Gauls called *gessa*, they denominated strong men, *gaesi*, because they used spears of this kind in battle. But Bullet, with greater propriety, derives the term from *guas* already mentioned; and refers to an ancient Glossary, as rendering *gesi*, hommes *vaillans*. Froissart calls soldiers *geus*; and *ghacs* is a combatant.

C. B. *guas* commonly denotes a servant, as well as a young man. Hence many learned writers have supposed that the *g* being thrown away, Fr. *vas* was formed, and that this is the origin of *vassal*, the dimin. of which is *vasselet*, whence *valet*, a servant. Ihre observes, that as Su.G. *gasse* denotes a boy, soldiers are called *gossar*.

This term being adopted by the Germans, it frequently occurs in their compound names; as *Ariogaesus*, strong in battle; *Laniogaesus*, powerful at the sword. Many examples may be found in Wacht. vo. *Gesus*. The word came afterwards into disrepute, so as to denote a person of the meanest or vilest character. Thus *gheus*, mendicus impudens, Kilian; what we would call a *sturdy beggar*, or in vulgar language, a *randy beggar*. This is viewed as the origin of Fr. *gueux*, a beggar; a name given from contempt to the first Protestants in the Low Countries, who began to throw off the yoke of the tyrannical and unfeeling Philip II. of Spain.

I shall only add, that various vestiges of the same word may be traced in Gael.; as *gaise*, *gaisge*, valour, feats of arms, *gaisgeachd*, id., *gaisdidheach*, a champion, *gaisgal*, valiant.

GAUCKIT, *adj.* Stupid. V. GOWKIT.

GAUD, GAWD, *s.* 1. A trick.

Quhat God amouit him, with sic ane *gaude*
In his dedis, to vse sic slicht and fraude?
Doug. Virgil, 315. 31.

2. A bad custom or habit, of whatever kind, S. B. This word, although always used in a bad sense, does not necessarily imply the idea of cunning, as it has been generally explained. It is often thus expressed, *an ill gaude*.

It is used by Chaucer as signifying a jest, a trick; and has been derived from Fr. *gaud-ir*, to be frolicksome; also to jest. Serenius refers, without any good reason, to Goth. *gaud*, latratus. There might seem to be some affinity with Isl. *gaed*, Ol. Lex. *ged*, indoles, affectus, to which Belg. *gade*, cura, is evidently allied.

But supposing Fr. *gaud-ir* the origin, this must certainly be traced to Su.G. *gaed-as*, Isl. *gaed-ast*, *gaet-ast*, laetari, Belg. *gad-en*, placere. The root is Isl. *gaa*, gaudium, gesticulatio.

GAVEL, GAWIL, *s.* The end-wall of a house, properly the triangular or higher part of it, S. *gable-end*, E.

——The Northsyd swa westwart,
And that west *gawil* alsua,
In-til hys tyme all gert he ma.
Wyntown, vii. 10. 275.

Su.G. *gafwel*, Belg. *gevel*, id. MoesG. *gibla*, a pinnacle; Isl. *gafl*, the end of any thing, as of a ship, a house, &c. This G. Andr. traces to Heb. גבל, *gebel*, terminus.

GAVELOCK, *s.* An iron crow or lever, used in quarrying stones, S.

The ancient Goths gave the name of *gafflack* to a kind of dart which they used; A. S. *gafelucas*, hastilia. Matth. Paris, A. 1256, observes that the Frisians used missile weapons, which they called *gaveloces*. Hence Fr. *javelle*, *javellot*, E. *javelin*.

Ihre explains *gaffel* as signifying whatever is forked, or has two branches, quicquid bifurcum est. Hence our *gavelock* receives its name, as being generally divided into two toes at the lower end. Su.G. *gafflack* denotes an ancient javelin or dart used among the Goths. Pelletier, (Dict. Celt.) derives *gafflack* from two Celt. words, *galf*, forked, and *flach* a staff or rod, as signifying a forked staff. But Ihre views the Celts as borrowing from the Goths in this instance. And it deserves notice, that A. S. *gafla* signifies furca. This word, A. Bor. denotes an iron bar for entering stakes into the ground.

GAUGES, *s. pl.* Wages, salary.

"It is desyrit of our saids Lords and College of Justice, for bettir expeditioun of the multitude of actionis that presentlie cumes befoir you and thaim, to haife the said College eiked the nowmer of six, and in the meyn tyme, the *guages* to be eiked and augmentit, to the effect the said Lords may bettir wait upon the administration of justice." Acts Sed^{t} 2 March 1562.

Fr. *gages*, id. most probably anc. written *guages*; L. B. *gag-ium*, id. *guag-ium*, pignus.

GAUKIE, Gawkie, *s.* "A foolish staring ideotical person." Sometimes it also implies the idea of some degree of lightness of conduct, S.

Wert thou a giglit *gawky* like the lave,
That little better than our nowt behave;
At naught they'll ferly, senseless tales believe,
Be blyth for silly hechts, for trifles grieve;
Sic ne'er coud win my heart.—
Ramsay's Poems, ii. 108.

The term is also applied to a man, although seldom.

Daft carle, dit your mouth,
What signifies how pawky,
Or gentle born ye be; but youth,
In love you're but a *gawky*.
Ibid. ii. 299.

Sw. *gack*, Su.G. *geck*, a fool, Germ. *gacke*, a simpleton. This seems the same with O. E. *goky*.

A charter is chalencheable, before a chiefe justice
If false laten be in that letter, the laweis impugne,
Or painted pentrelniarie, or percell ouerskipped,
The gome that gloseth so charters, for a *goky* is holden. *P. Plowman*, Fol. 57. b.

Skinner renders this, vir vilis, tenebrio, as if it meant a rascal; a lurker, deriving it from Fr. *coquin*. But he certainly mentions a better etymon, as communicated by a friend, Sw. *gook*, a cuckow, Teut. *gauch*, a fool. V. Gowk.

Gaukit, Gawkie, *adj.* Foolish, giddy, S. formed from the *s.*

Well said, a *gawkie* name is easy won,
And some's ca'd swift wha ne'er a race has run.
Morison's Poems, p. 137.

GAUL, *s.* Dutch myrtle, S. V. Scotch-gale.

GAULF, *s.* A loud laugh. V. Gawf.

To GAUNT, *v. n.* To yawn. V. Gant.

GAUT, *s.* "A hog, a sow; as, *a mill-gaut*;" S. Sir J. Sinclair's Observ. p. 180.

This word, I imagine, is properly S. B. It is evidently the same with Isl. *galt*, *golt*, Su.G. *gallt*, sus exsectus et adultus; from *gaell-a* castrare. Su.G. *gylta* porcetra, A. S. *giltes*, E. *gelt*, Belg. *gelte*.

To GAW, *v. a.* 1. To gall, S.

"Touch a *gaw'd* horse on the back, and he will fling;" Ferguson's Prov. p. 31.

2. Metaph., to fret, S.

That clattern Madge, my titty, tells sic flaws,
Whene'er our Meg her cankart humour *gaws*.—
Ramsay's Poems, ii. 117.

To Gaw, *v. n.* To become pettish, Loth.; q. to be *galled*.

Yet prudent fouk may tak the pet:
Anes thrawart porter wad na let
Him in while latter meat was hett,
He *gaw'd* fou sair,
Flung in his fiddle o'er the yett,
Whilk ne'er did mair.
Ramsay's Poems, i. 237.

Gaw, *s.* The mark left on the skin by a stroke or wound, or in consequence of the pressure of a rope or chain, S. *gall*, E.

His shoven shuders shaves the marks no doubt,
Of teugh tail; there's tyres and other tawes,
And girds of galeys growand now in *gaws*.
Polwart, Watson's Coll. iii. 24.

i. e. "His peeled shoulders show the marks of the cat-and-nine tails. Of these, and of the marks of other instruments for flogging, there are tires or rows; as well as of the strokes received on board the galleys, which grow in different cicatrices."

GAW, *s.* A gall-nut.

"It is a tight tree that has neither knap nor *gaw*;" Ramsay's S. Prov. p. 44.

Su.G. *galle*, vitium, defectus.

GAW, *s.* 1. A furrow or small trench made for drawing off water, S.

"*Gaw* is that slit or opening made by a plough or spade in the side of a pond, loch, or stagnated water, by which it is drained off.—It is drawn from a loch in the parish of Stewarton by a *gaw*, in which it runs at some distance, and then seeks a course for itself." P. Kilmaurs Ayrs. Statist. Acc. ix. 354. N.

2. A hollow with water springing in it, Ang.

This, although the *l* is lost in pronounciation, is probably allied to Isl. *gęil* fissura, ruptura, in monte, &c. *gil*, in clivis et montium lateribus hiatus, seu vallis angusta; alveus profundus et laxus; G. Andr. p. 85. 88.

GAWD, *s.* A goad for driving oxen, S. Gl. Ross. Hence the proverbial phrase, *Come out afore the gawd*, Come forward and shew yourself.

Then says to Jean, come out afore the *gawd*,
And let folks see gin ye be what ye'er ca'd.
Ross's Helenore, p. 128. V. Gad.

GAWDNIE, Gowdnie, *s.* The yellow Gurnard, or Dragonet of Pennant, a fish; Callionymus Lyra, Linn.; Fife.

"The *Gaudnie*, as the fishers call it, gilt-necked and backed,—of the bigness of a small whiting." Sibb. Fife, 129.

"Its colours, which are yellow, blue, and white, are very vivid when the fish is new caught. The blue in particular is of inexpressible splendour, having the richest caerulean tints, glowing with a gemmeous brilliancy. Hence the name *Gowdnie*, i. e. *gold-fish*." Ibid. N.

To GAWF, Gaff, *v. n.* To laugh violently and coarsely, to give a horselaugh, S.

Gaffin they wi' sides sae sair;
Cry, "Wae gae by him!"
Ramsay's Poems, ii. 351.

—Who gart the lieges *gawff* and girn ay,
Aft till the cock proclaim'd the morn.
Ibid. i. 327.

Su.G. *gaffla sig* has the same meaning; cachinnare, immoderato risu ora distorquere, Sw. *gaffelung*, derisio. These seem derived from Germ. *gaffen*, to gape, os pandere, hiare; if not from Isl. *gaa*, irrisio. V. Kristnisag. Gl.

Gaulf, Gawf, Gaff, Gaffaw, A horselaugh, S.

"The Quene Regent sat at the tyme of the assault—upoun the fair-wall of the castell of Edin-

burghe, and quhen sche perceaved the overthraw of us, and that the Ensenyeis of the Frenche war again displayit upoun the walls, sche gave ane *gawf* of lauchter, and said, *Now will I go to the Mes, and prays God for that whilk my eyis have sein.*" Knox's Hist. p. 227.

The same word, with a slight variation of orthography, is used as an *adj.*

"Hir pompe lackit one principall point, *to wit*, womanly gravity; for quhen sche saw Johne Knox standing at the uther end of the tabill bair-heidit; sche first smylit, and efter gave a *gaulf* lauchter." Ibid. p. 340.

"When he came into the house, the devil gave a great *gaff* of laughter. 'You have now, Sir, done my bidding.' 'Not thine, answered the other, but in obedience to God, have I returned to bear this man company, whom thou dost afflict." Sinclair's Satan's Invisible World, p. 48.

Syne circling wheels the flattering *gaffaw*.
Ramsay's Poems, i. 327.

Perhaps the word in this form may have originally denoted an universal roar of laughter in a company; q. the *gawf* of *a'*, i. e. *all*. It is still said, *They gat up wi' a gaffaw*, They *all* laughed loud.

To GAWP UP, *v. a.* To devour, to eat greedily, to swallow voraciously, S.

Syne till't he fell, and seem'd right yap
His mealtith quickly *up* to *gawp*.
Ramsay's Poems, ii. 531.

"Good gear is not to be *gapped*;" Ramsay's S. Prov. p. 28.

This may be from Isl. *gap-a*, hiare. But I suspect that it is radically the same with E. *gulp*.

And so sitten they to euensong, & sougen otherwhile,
Tyll Glotton had *igolped* a gallon and a gill.
His guttes began to gothlen, as two gredy sowes. *P. Ploughman*, Fol. 25. b.

In edit. 1561, it is *igalped*.

Sw. *gulpa*, buccis vorare deductis, Belg. *golp-en*, ingurgitare, avide haurire.

GAWP, *s.* A large mouthful, S.

GAWRIE, *s.* The name given to the Red Gurnard, S. Trigla cuculus, Linn.

"The red Gurnard, or Rotchet; our fishers call it the *Gawrie*." Sibb. Fife, 127.

Perhaps corr. from Fr. *gourneau*, or Germ. *kurre-fische*, id. Schonevelde gives it the latter name.

GAWSIE, *adj.* Jolly. V. GAUCY.

GEAN, GEEN, *s.* A wild cherry, S.

"The orchard [is remarkable] for a great number of large old trees, bearing the species of small cherry, called black and red *geens*." P. Petty, Inverness. Statist. Acc. iii. 26.

Fr. *guigne*, *guine*; "*guignes*, a kind of little, sweet and long cherries, termed so, because at first they came out of *Guyenne*;" Cotgr. Others derive the name from *Guines* in Picardy.

GEANTREE, GEENTREE, *s.* A wild cherry-tree, S.; sometimes simply *gean*.

"These *geen-trees* were sent there from Kent, about a century ago, by Alexander Earl of Moray." Statist. Acc. iii. 26.

"Here and there we meet with small plantations of ash and oak, and fir and *gean*." P. Kemback, Fife, Statist. Acc. xiv. 307.

GEAR, GEARED. V. GERE.

GEARKING, *part. adj.* Vain; Lyndsay.

A. S. *gearc-ian*, apparare, preparare.

GEAT, *s.* A child. V. GET.

GEBBIE, GABBIE, *s.* The crop of a fowl, S. Used ludicrously for the stomach of a man.

She round the ingle wi' her gimmers sits,
Crammin their *gabbies* wi' her nicest bits.
Fergusson's Poems, ii. 4.

I see no word to which this may be allied, save Gael. *ciaban*, the gizzard. Now, Su.G. *krafwe* denotes both the crop and gizzard.

To GECK, GEKK, *v. a.* (*g* hard.) 1. To sport, to be playful; applied to infants when cheerful, Ang.

2. To deride, to mock, S.

I trow that all the warld evin
Sall at your guckrie *geck*.
Philotus, *Pink. S. P. Repr.* iii. 39.

She Bauldy loves, Bauldy that drives the car,
But *gecks* at me, and says I smell of tar.
Ramsay's Poems, ii. 68.

To say that ye was *geck'd* yese hae nae need,
We'll gee a hitch unto your toucher guced.
Ross's Helenore, p. 84.

3. To jilt, S.

Begeck is more commonly used, q. v.

4. To toss the head with disdain, S.

The saucy Ant view'd him with scorn,
Nor wad civilities return;
But *gecking* up her head, quoth she,
"Poor animal! I pity thee."
Ramsay's Poems, ii. 476.

And Bessie, nae doubt o't, *geckit*,
And looked down pauchty eneuch,
To think while the lave were negleckit,
That she wad get Hab o' the Heuch.
Jamieson's Popular Ball. i. 295.

Teut. *gheck-en*, *be-gheck-en*, deridere. Su.G. *geck-as*, ludificari. A. S. *gecance*, ludibrium. Seren. gives Sw. *gaeck-a* as signifying, to jilt.

GECK, GEKK, *s.* 1. A sign of derision.

Quhill preistis cum with bair schevin nekks,
Than all the feynds lewche, and maid *gekks*.
Dunbar, *Bannatyne Poems*, p. 27. st. 3.

2. A taunt, a jibe.

Quha cum uncalit, unservd suld sit,
Perhaps, Sir, sae may ye.
Gudeman, Gramercy for your *geck*,
Quod Hope, and lawly louts.
Cherrie and Slae, st. 78.

Teut. *geck*, *gheck*, jocus.

GED, (*g* hard) *s.* A pike, a jack, Lucius marinus; a term pretty generally used, S.

And with his handys quhile he wrocht
Gynnys, to tak *geddis* and salmonys,
Trowtis, elys, and als menovnys.
Barbour, ii. 576. MS.

Mr Pink. is strangely mistaken in his note on this passage, when he speaks of the *gedd* as "a small

fish rather larger than minnons." The very connexion shews the error.

Now safe the stately sawmont sail,
And trouts bedropp'd wi' crimson haill.
And eels well kent for souple tail,
And *geds* for greed.—
Burns, iii. 119.

Su.G. Isl. *gaedda*, id. Ihre derives this from *gadd*, aculeus, a point or sting, because of the sharpness of its teeth. He observes, after Martin and Wachter, that the different appellations of this fish, in almost all languages, are borrowed from its armed mouth. Thus in Germ. it is called *hecht* from *heck-en* to bite; Belg. *snock*, from *snoy-en* to strike; Fr. *brocher*, from *broch-er*, to prick, (perhaps rather from *broche*, a needle, or *broches* the tusks of a wild boar) E. *pike*, from *pick* to strike with the beak, or *piquer* to prick (rather from *pike*, a spear, which Su.G. *gadd* also signifies). Its Gael. name is *gedos*. I know not, if this be allied to *gath*, a lance, javelin or pike.

GED-STAFF, (*g* hard) *s.* "A staff for stirring pikes from under the banks, that they may come into the net; or rather Jedburgh staves, mentioned by Jo. Major. F. 48.—Ferrum chalybeum 4 pedibus longum in robusti ligni extremo *Jeduardienses* artifices ponunt;" Rudd. Sibb. adopts the latter hypothesis; adding, that "the phrase, *Jethart staffs and Kelso rungs*, is still common."

Sum jarris with ane *ged staff* to jag throw blak jakkis. *Doug. Virgil*, 239. a. 1.

It seems rather to signify, a pointed staff, from Su.G. *gadd*, aculeus; or perhaps a staff made for the very purpose of *jagging throw*, pricking or killing gedds. If the word had any connexion with *Jedburgh*, or the river *Jed*, the *j* would more probably have been used.

GEE, (*g* hard) *s.* *To tak the gee*, to become pettish and unmanageable, S. *tig*, *dorts*, *strunt*, synon.

—Lang or e'er that I came hame,
My wife had *ta'en the gee*:—
The ne'er a bed will she gae to,
But sit and *tak the gee*.
Ritson's S. Songs, i. 90. 91.

—Lads, gin your lasses grow dorty,
Let never their *gees* mak you wae.
Jamieson's Popular Ball. i. 300.

This is the more common mode of using the term. It occurs, however, in a different form.

But when I speak to them, that's stately,
I find them ay *ta'en with the gee*,
And get the denial right flatly.
Songs, Ross's Helenore, p. 149.

It seems the same word which occurs in pl.

This barme and blaidry buists up all my bees;
Ye knaw ill gyding genders mony *gees*,
And specially in poets for example.
Montgomerie, MS. Chron. S. P. iii. 500.

Isl. *geig-r*, *geig*, offensa, pernicies.

GEELIEWHIT. V. GILLIEWETFOOT.

GEEN *s.* A wild cherry. V. GEAN.

GEY, GAY, (*g* hard) *adj.* Tolerable, middling.

I observe one passage in which this word seems used in this sense.

My gudame was a *gay* wif, but scho was ryght gend. *Ball. printed Edin.* A. 1508. *Pink. S. P. R.* iii. 142.

Not, as might at first appear, *gay* as to dress; but, indifferently good. In the same sense we still say, *a gey body*, i. e. not bad, moderately good, S.

A gey wheen, a considerable number; *a gay pickle*, a middling quantity, S.

It has been supposed that there is some similarity in the use of *gay* in O. Fr. But I have met with no example of this kind. V. GEILY.

GEY, GAY, *adv.* Moderately, indifferently. *Gey and weil*, pretty well; *gey and soon*, pretty soon, S. The copulative is often thrown away, S. B. *gey hard*, moderately hard.

Last morning I was *gay and* early out,
Upon a dyke I lean'd, glowring about.
Ramsay's Poems, ii. 70.

GEILY, GAYLY, GEYLIES, *adv.* Pretty well; also, in middling health, S.

"*Gayly* wad be better;" Ramsay's S. Prov. p. 27. expressive of the general discontentment of mankind with their present situation.

Kelly, when giving Scottish Proverbial phrases, in answer to the question, "How do ye do?" mentions this as a comical reply; "Bra'ly, finely, *geily*, at least;" i. e. "indifferently," p. 400.

"*Geily* is sing Walloway's brother," S. Prov. "spoken when we ask how a thing is done, and are answered *Gaily*, that is, indifferently, as if indifferent was next to bad." Kelly, p. 115.

"But I canna say I had any cause to wish the body ill, for he did *gaylies* confeirin." Journal from London, p. 2.

As used in relation to health, it might seem allied to Teut. *gheef*, *gheeve*, *gheve*, *gave*, *gaeve*, sanus, integer. Ihre renders Su.G. *gef* usualis, *gaef*, felix, probatus; from *gifwa*, to give.

GEIDE, *pret.* Went. Wallace, i. 246. Perth edit.

Thai wyst nocht weylle at quhat yett he in *yeide*. MS.

GEYELER, *s.* Jailor.

Celimus was maist his *geyeler* now.
In Ingliss men, allace, quhi suld we trow?
Wallace, ii. 233. MS.

Fr. *gayoler*, id. *geole*, C. B. *geol*, a prison.

To GEIF, GEYFF, *v. a.* To give. *Geif*, part. pa.

Quhat? sall our child Lauinia the may
To banyst men be *geif* to lede away?
Doug. Virgil, 219. 15.

Su.G. *gef-a*, *gif-wa*, A. S. *gyf-an*, MoesG. *gib-an*, id.

To GEIG, (*g* soft) *v. n.* To make a creaking noise, as a door when the hinges need to be greased, S.

Vnder the paysand and the heuy charge
Gan grane or *geig* the euil ionit barge.
Doug. Virgil, 178. 11.

Rudd. and Sibb. both view the word as formed from the sound. Perhaps it is allied to Germ. *geig-*

en, fricare, to rub, whence Wachter derives *geige* a fiddle; marking the resemblance of Gr. γιγγρας stridulum canere, Lat. *gingrire*. Teut. *ghiegaeg-en*, to bray. V. JEEG.

GEIG, *s.* "A kind of an old fashioned net used now for catching of spouts." Note, Evergr. i. 261.

Teut. *jaght-garen*, *jaght-net*, plagae, retiae, cassis; Sw. *jagt-naet*, hunter's net.

GEIL, GEILL, *s.* Jelly, S.

Furmage full fyne scho brocht insteid of *geil*.
Henrysone, *Evergreen*, i. 150. st. 18.

Of Venisoun he had his waill,
Gude Aquavité, wyne and aill;
With nobill confeittis, bran and *geill*.
Lyndsay's Squyer Meldrum, 1594. B. vi. 6.

Fr. *gel*, id.

GEILL POKKIS.

——Of fyne silk thair furrit cloikis,
With hingand sleivis, lyk *geill pokkis*.
Maitland Poems, p. 326.

This, but for what reason it is not easy to guess, is rendered by Mr Pinkerton *jelly-bags*. But the expression obviously denotes the bags worn by mendicants; from Teut. *gheyl-en*, *ghyl-en*, to beg. Perhaps Su.G. *gil-ia*, procari, is to be viewed as a cognate.

GEING, (*g* hard) *s.* A term used to denote intoxicating liquor of any kind, Ang.

This, although it might at first appear as merely a cant term, seems to claim high antiquity. It is undoubtedly the same with Isl. *gengd*, cerevisiae motus, cum maturat se; *olid gungr*, cerevisia ebullit. It seems to have originally denoted ale in a state of fermentation.

GEING, (*g* hard) *s.* Dung, stercus humanum, Border.

A. S. *gang*, *geng*, latrina, a jakes; *gang-wytte*, id. Chaucer *gong*, A. S. *gongstole*, a close-stool.

GEIR, *s.* Accoutrements, &c. V. GER.

To GEYZE, GEISIN, GIZZEN, GYSEN, (*g* hard) *v. n.* To become leaky for want of moisture, S. *Guizen'd*, A. Bor.

—My barrel has been *geyz'd* ay.—
Fergusson's Poems, ii. 62.

My kirnstaff now stands *gizzen'd* at the door.
Ibid. p. 3.

Tubs or barrels are said to be *geisent*, when the staves open in consequence of heat or drought.

Su.G. *gistn-a*, *gisn-a*, id. Dicitur de vasis ligneis quando rimas agunt; Ihre. Isl. *gisin*, dried, *gisn-a*, rarefio, hisco, nam de vasis hiscentibus dicitur; G. Andr. p. 90. This is derived from *gia*, to yawn; *gy*, yawning, opening. C. B. *gwystn*, dry.

GEISLIN. V. GAISLIN.

GEIST, *s.* 1. A gallant action, an exploit; Lat. *res gestae*, *gesta*.

The wofull end per ordoure here, allas!
Followis of Troy, and *geistis* of Eneas.
Doug. Virgil, 51. 12.

2. The history of any memorable action, or a song in praise of it.

—Creteus also was the Muses freynd,—
That in his mynd and breist al tymes bare
Sangis and *geistis*——
Doug. Virgil, 306. 7.

According to Hearne, those who proposed truth in their relations, called them *gests*, which word was opposed to the French *Romance*. Pref. to Langtoft's Chron. xxxvii.

GEIST, GEST, *s.* 1. A joist, or beam for supporting a floor, S.

Thare hetchis, and thare ouerloftis syne thay bete,
Plankis and *geistis* grete square and mete.
Doug. Virgil, 153. 3.

2. A beam, used in a general sense.

Off gret *gestis* a sow thai maid,
That stalwart heildyne aboyn it had.
Barbour, xvii. 597. MS.

Edit. 1620, *geists*.

GELORE, GALORE, GILORE, pron. *gelyore*, *s.* Plenty, abundance, S. B. It is also used adverbially.

Gin she came well provided ay afore,
This day she fuish the best of cheer *gilore*.
Ross's Helenore, p. 52.

"By this time the gutters was comin in at the coach-door *galore*." Journal from London, p. 3.

Gillore occurs in O. E.

To feasting they went, and to merriment,
And tippled strong liquor *gillore*.
Ritson's R. Hood, ii. 144.

Ir. *gleire*, much, plenty, a great deal. Gael. *leor*, *go leoir*, enough; Shaw. It might, however, be traced to A. S. *geleor-an*, to pass over or beyond, as overflowing necessarily implies abundance.

To GELL, (*g* hard) *v. n.* To tingle, to thrill with acute pain, S.

—Trust ye well and certainly.
Assoon as love makes you agast,
Your oyntments will you nothing last;
Your wounds they will both glow and *gell*,
Sow full sore, and be full ill.
Sir Egeir, p. 13.

Germ. *gell-en*, to tingle; used in Luther's Vers. 1. Sam. iii. 11, Teut. *ghijl-en*, fervere.

To GELL, (*g* hard) *v. n.* To crack in consequence of heat; a phrase used concerning wood which cracks in drying, S.

Isl. *geil*, fissura, incisura, ruptura; in foehili, monte, clune, &c.; G. Andr. p. 85.

GELL, *s.* A crack or rent in wood, occasioned by heat or drought, S. V. the *v.*

GELL, (*g* hard) *s.* A leech; commonly applied, in its simple state, to that used in medicine, or what is called the *lough-leech*, as distinguished from the *horse-gell* or horse-leech, S. B. *gellie*, Perths.

C. B. *gel*; Arm. *gelauen*, a horseleech; Su.G. *igel*, Alem. *egal*, Germ. *egel*, *igel*, Belg. *echel*, Kilian *eichel*, Su.G. *blodigel*, Germ. *blutegel*, from *blod*, *blut*, blood, and *igel*. In Luther's Vers., *engel* signifies a horseleech, Prov. xxx. 15. The E. term *leech* has been transferred to this animal, from its original sense as denoting a physician, A. S. *laec*, because of its

usefulness in disease. Hence, by the vulgar, a leech is often denominated *a black doctor*, S. or, *a black doctor falpit in a peel*, Aberd. i. e. whelped in a pool.

GELLIE. V. GALYIE.

GELT, *s.* Money. V. GILT.

GEN, *prep.* Against. A. S. *gean*, id.

GEND, (*g* hard) *adj.* Playful, frolicksome; foolish.

Scho was so guckit, and so *gend*,
That day ane byt scho eit nocht;
Than spak hir fallowis that hir kend;
Be still, my joy, and greit not.
Peblis to the Play, st. 3.

My gudame was a gay wif, but scho was rycht *gend*.
Ballad, printed A. 1508. *Pink. S. P. R.* iii. 142.

Thus ferlyit al thair was, baith he and he,
Quhat maner of ane thing micht this be;
And lyke to ane was nocht into Rome,
Yit than his word was ful of al wisdome.
For he as fule began guckit and *gentl*,
And ay the wyser man neirar the end.
Priests of Peblis, *Pink*, *S. P. R.* i. 24. 25.

This word is omitted in the Gl. Elsewhere Mr Pink. mistakes its sense, expl. it *peevish;* Select Scot. Ballads, ii. 166. N. It is evidently allied to Su.G. *gante*, a buffoon, or mimic; *gant-as*, to play in a childish manner, or toy as lovers do; *ganteri*, sports, merry conceits. Isl. *gant-a*, ludificare, scurrari, *gantalaete*, scurrilitas, i. e. the manners of a buffon. V. *Laits*. Ihre views Gr. γανυω exhilaro, γανυμαι gaudeo, as cognates. We may perhaps add Teut. *ghen-en*, subridere.

GENYIE, *s.*

I trow he was not half sae stout,
But anis his stomach was asteir.
With gun and *genyie*, bow and speir,
Men micht see monie a cracked croun!
Reid of Reidswire, *Minstrelsy Border*, i. 118. 119.

Ramsay, Gl. Evergreen, expl. this "dart or arrow." But it in general signifies "engine of war," as rendered by my friend Mr Scott. It may indeed denote fire-arms, as expletive of *gun;* especially as *pestelets* are mentioned in the following stanza, as used by those on the other side.

GENYEILD, GENYELL, *s.* V. GANYEILD.

GENIS, *s.* An instrument of torture.

"We——committis our full power—to the saids Lordis—to proceid in examination of the saidis Johne Soutar and Robert Carmylie; and for the mair certane tryale of the verite in the said matter, and sik manifest falsettis as thay haif accusit uthers of, to put thaim or either of thaim in the buittis, *genis*, or ony uther tormentis, and thairby to urge thaim to declair the treuth." Act Sed[t] 29 June 1579.

The *buittis*, we know, denotes *boots* of iron, into which the legs of prisoners were thrust, and wedges of iron driven in by the strokes of a maul or hammer. This barbarous mode of examination was used so late as the reigns of Charles II. and James II.

The *buittis* denoting one species of torture, it seems evident that another is meant by *genis;* especially as it is added,—"or ony uther tormentis." Most probably the rack, or something resembling it, is intended; as the word is evidently formed from Fr. *gehenne*, *geine*, *gesne*, all signifying the rack; *gehenn-er*, to stretch upon the rack. These terms are undoubtedly from Lat. *gehenna* hell, because of the severity of the sufferings.

GENYUS CHALMER. The bridal chamber.

War not also to me is displesant,
Genyus chalmer, or matrimonye to hant;
Perchance I might be vincust in this rage,
Throw this ane cryme of secund mariage.
Doug. Virgil, 99. 53.

Si non pertaesum *thalami* taedaeque fuisset. Virg. Rudd. overlooks the word *genyus*, which is either from Fr. *gendre*, *engendre*, to beget, whence *geneux*, casters of nativities; or Gr. γενος, γενος, genus.

GENTY, (*g* soft) *adj.* Neat, limber, and at the same time elegantly formed, S.

White is her neck, saft is her hand,
Her waste and feet's fou *genty*.
Ramsay's Poems, ii. 226.

It is evidently the same with O. E. *gent*.

Elizabeth the *gent*, fair lady was sche,
Tuo sons of ther descent, tuo douhters ladies fre.
R. Brunne, p. 206.

Teut. *ghent*, *jent*, bellus, scitus, elegans, pulcher.

GENTIL, *adj.* Belonging to a nation, Lat. *gentil-is*, id.

—Thou Proserpyne, quhilk by our *gentil* lawis
Art rowpit hie, and yellit loude by nycht.
Doug. Virgil, 121. 31.

GENTILLY, *adv.* Neatly, completely.

Bot yeyt than with thair mychtis all,
Thai pressyt the sow towart the wall;
And has hyr set tharto *gentilly*.
Barbour, xvii. 689. MS.

It is still used in the same sense, Ang. This is improperly rendered *cunningly*, edit. 1620, p. 346.

GENTRICE, GENTREIS, *s.* 1. Honourable birth; Dunbar.

2. Genteel manners, honourable conduct.

I knaw he will do mekill for his kyne;
Gentryss and trewtht ay restis him within.
Wallace, iii. 274. MS.

3. Gentleness, softness.

Gentreis is slane, and Pety is ago.
Henrysone, *Bannatyne Poems*, p. 114. st. 24.

GEO, (*g* hard) *s.* A designation for a deep hollow, Caithn. synon. *Gil*, *Gowl*, q. v.

"Betwixt Brabster and Freswick there is a deep hollow, called, in the dialect of the parish, the *Wolf's geo*, which must have derived its name from being the haunt of wolves in former times." P. Canisbay, Statist. Acc. viii. 159.

This is undoubtedly the same with Isl. *gya*, hiatus vel ruptura magna petrarum; G. Andr. *gia*, fissi montis vel terrae hiatus; alias, *gil*, *geil*, *giel;* Verel. Ind. V. GOE.

GER, GERE, GEIR, GEAR, (*g.* hard), *s.* 1. Warlike accoutrements in general.

Quhen thai with in hard swilk a rout
About the houss, thai raiss in hy,

G E R

And tuk thair *ger* rycht hastily,
And schot furth, fra thai harnasyt war.
Barbour, ix. 709. MS.

"*Graithed in his gear*, i. e. having on all his armour, and so in readiness;" Rudd.

Isl. *geir* not only signifies a particular kind of sword, gradually inclining from the hilt to the point, as the sword of Odin is described, (G. Andr.) but was anciently used in a more general sense. Hence, in a list of old poetical words, given by Wormius, Literat. Dan. *dyn geira* is rendered strepitus armorum, the *din of geir*, or as we now say, *of arms*; as *geira* signifies *lancea*, and also *bellum*. The ancient Goths accounting it dishonourable to make their exit from this world by a bloodless death, Odin is said to have set an example, in this respect, to his followers. Sturleson, (Ynglinga S.) says, that "finding death approaching, he caused himself to be marked with that sign which is called *Geirsodde*, and thus claimed as his property all who were slain in battle; asserting that he should immediately go to *Godheim*, or the seat of the gods, that he might there gladden the hearts of his friends."

On this Keysler observes, that *Geirs-oddr*, "with which it was the will of Odin to be marked, was nothing else than a slight wound by a sword; *geir*, with the ancients, being a kind of dart or spear. King Haquin, being brought into Valhalla (or the *Hall* of the *slain*, the place supposed to be allotted to the brave), when he desired to retain his arms, is represented, in *Haconarmalum*, as expressing himself thus; *Gott er til geir at taka*, i. e. It is good to have *geir* at hand." Snorro also relates, that Niordr having been seized with a mortal disease, caused himself to be marked for Odin before his death. Hence, as Keysler thinks, had originated the custom of the Heruli, which Procopius thus describes. "It was not permitted, either to the old, or to the diseased, to live. But when they were oppressed by age, or by great sickness, they were bound to supplicate their near relatives to deliver them from the cares and sorrows of life. They accordingly having erected a large pile of wood, and placed the person on it, made another of the nation, but not a kinsman, rush upon him with a dagger. For they did not account it lawful for relations to be stained with kindred blood. Afterwards his body was burnt." Goth. Hist. Lib. 2. ap. Antiq. Septent. p. 141. 143.

Su.G. *geir*, a spear; A. S. *gar*, a javelin, arms; Germ. *ger*, a weapon. Mr Macpherson also mentions Pers. *gerra* as used in the latter sense.

Olaus, Lex. Run., understanding this term as denoting a javelin, or sharp-pointed sword, such as that described by Tacitus, (De Mor. Germ.) observes that in Iceland many proper names are formed from it; as *Geirardr*, Gerard, i. e. a hard javelin; *Geir-raudur*, a red or rusty javelin; *Geir-thiofr*, one who steals a javelin; *Geir-tholdur*, Gyrald, one who holds a javelin; *Geir-man*, the man of the javelin, &c. Some indeed have conjectured that the name of the *Germans* had this origin. There was also a warlike goddess, supposed to be the arbiter of battle, called *Getra*. Lex. Run. vo. *Geir*.

It does not seem quite certain, that this sense of *geir*, as denoting some piece of armour, is the primitive one. Isl. *ger* signifies, finished; also, furnished, provided; totus absolutus, perfectus: 2. instructus, (Gunnlaugi S. GL.) from *gior-a*, facere, instruere. Thus, as denoting, like its synon. *graith*, that which *prepares* or makes one *ready* for any work; it may also have a similar origin, from the *v.* signifying to prepare; with this difference, that *geir* more nearly resembles Su.G. *giaer-a*, Isl. *gior-a*, A. S. *gearw-ian*, parare, and *graith*, A. S. *ge-raed-ian*, Isl. *reid-a*, Su.G. *red-a*, id. V. GERIT, and GRAITH.

2. Goods, effects. "*Goods and gear* is an ordinary S. phrase, especially in law;" Rudd.

"Quhasaeuir dois ony deid commandit be God mair for lufe of temporal *geir*, or for feare of temporal paine, than for ony lufe thai haif to God, thai lufe nocht God with all their saule." Abp. Hamiltoun's Catechisme, 1552, Fol. 16. b.

3. Booty, prey.

Aft hae I brought to Breadislee,
The less *gear* and the mair,
But I ne'er brought to Breadislee,
That grieved my heart sae sair.
Minstrelsy Border, i. 80.

"*Gear*—usually signifies *goods*, but here *spoil*." N. ibid.

4. "It signifies all kind of tools or accoutrements that fit a man for his business;" Rudd. S.

5. Money, S.

For such trim bony baby-clouts
Still on the Laird she greets and shouts,
Which made the Laird take up more *gear*
Than all the land or rigs could bear.
Watson's Coll. i. 30.

GERIT, GEARED, *part. adj.* Provided with armour.

Thom Halyday in wer was full besye;
A buschement saw that cruell was to ken,
Twa hundreth haill off *weill gerit* Ingliss men.
Wallace, v. 806. MS.

i. e. Well provided with armour.

"It is ordanit, that all maner of men, that hes land or gudis, be reddy horsit and *geirit*, and efter the faculte of his landis and gudis, for the defence of the realme." Acts Ja. II. 1456. c. 62. Edit. 1566. *Geared*, c. 57. Skene, Murray.

This seems merely the A. S. part. pa. *ge-gered*, *ge-gyred*, vestitus, from *ge-gearw-ian*, *ge-gyr-ian*, praeparare, vestire.

GERLETROCH, *s.* A species of fish mentioned, Sibb. Scot. p. 28. V. GALLYTROUGH.

GERRON, GAIRUN, *s.* A sea-trout, Ang.

The trout and par, now here now thare,
As in a wuddrum bang;
The *gerron* gend gaif sic a stend,
As on the yird him flang:
And doun the stream, like levin's gleam,
The fleggit salmond flew;
The ottar yaap his pray let drap,
And to his hiddils drew.
Addit. stanza to Water Kelpie, Minstrelsy Border, iii. *to be inserted after* st. 9.

This fish in Su.G. is denominated *lax-oring*. Shall we view our term as allied to the last part of this, q. *Ge-oring*, the *ge* being adventitious?

GERS, GERSS, GYRS, *s.* Grass, S.

——Sum bet the fyre—
On the grene *gers* sat doun and fillit thame syne.
Doug. Virgil, 19. 39.

— Sum steddys growys sa habowndanly
Of *gyrs*, that sum tym, [but] thair fe
Fra fwlth of mete refrenyht be,
Thair fwde sall turne thame to peryle.
Wyntown, i. 13. 11.

Both modes of pron. are used at this day.

A. S. *gaers*, Belg. *gars*, *gers*, id.

GERSY, *adj.* Grassy, full of grass, S.

He held doun swymmand the clere ryuer streme,
To cule his hete under ane *gersy* bra.
Doug. Virgil, 224. 74.

GERSS-HOUSE, GIRSS-HOUSE, *s.* A house in the country, possessed by a tenant who has no land attached to it, Ang.; q. *grass-house*. A tenant of this description is called a *gerss-man*.

There are several similar phrases in Su.G. *Graesfari*, a farmer who is expelled before his lease expire, and thus obliged to leave his harvest green, messemque in herba deserit; Ihre. *Graessaeti*, inquilinus, a tenant who has neither field nor meadow. This corresponds to S. *gerssman*.

The propriety of the reason given for this designation by Ihre, is by no means obvious. Dicitur nempe ita, quia arvum quod colat non habet; sed graminis insidet. There must be an error or omission in the last expression. Whatever be the meaning of the Su.G. term, ours would seem borrowed from it.

GERSSLOUPER, *s.* A grasshoper, S. B.

This has obviously the same signification as the E. word. V. LOUP.

GERSS-MAN. V. GERSS-HOUSE.

GERSS-TACK, *s.* The *tack* or lease which a *gerss-man* has; sometimes, a lease in consequence of which the tenant has no benefit of the grass on the farm, for the first year, Ang.

The S. as well as the Su.G. words of this family seem to have been formed *a privatione*, and remind one of the whimsical etymon given of *lucus*, a grove, *a non lucendo*.

GERSOME, GERSSUME, GRESSOUME, *s.* A sum paid to a landlord or superior, by a tenant or fiar, at the entry of a lease, or by a new heir who succeeds to a lease or feu, or on any other ground determined by the agreement of parties, S.

Barronis takis fra the tennentis peure
All fruitt that growis on the feure,
In mailis and *gersomes* raisit ouir hé.
Dunbar, *Bannatyne Poems*, p. 51. st. 3.

"It salbe lesum to his hienes, to set all his proper landis,—in fewferme,—swa that it be not in diminution of his rentall, *grassummes* or ony vther dewteis." Acts Ja. V. 1540. c. 97. Edit. 1566. *Gerssumes*, Skene, c. 116. It is now pron. *grassum*. It is explained by the phrase *entresse silver*, Acts Mar. c. 6. Ja. VI. c. 43. Murray.

Some have supposed that the term is merely Lat. *gratiam* in the accus., as denoting the sum given as a donative.

Because "grass is called *gerss* by the vulgar in many parts of S." it is strange that the learned editor of the Bannatyne Poems should imagine, that the word *grassum* originally meant "an allotment of grass or pasture;" Note, p. 261. In proof of this, he observes, that "in a grant by William the Lion to the Monastery of Coldinghame, it is said, Et omnia nemora et *gressuma* sua sint sub defensione Prioris et custodia. Ch. Colding. p. 29." But all that this can prove, is the corrupt use of the word in that age; or perhaps only the ignorance of the monk who wrote this charter, and who had been misled by mere similarity of sound.

It is the same with A. S. *gaersuma*, *gersume*, a compensation, a reward, a fine; L. B. *gersuma*, used in old charters to denote the money paid on the conclusion of a bargain, as earnest. *Gorsum*, in the Danish Laws, signifies that compensation, which the heirs of one, who has been killed by another, demand from the slayer, in addition to what is fixed by law.

Su.G. *gersim*, Isl. *gersemi*, Dan. *gorsum*, *giorsum*, res pretiosa. *Gersemar* occurs in the pl. in a Norwegian work assigned to the twelfth century, as simply denoting treasures. *Tok ek gull ok gimsteina,—herfengnar gersemar;* I took gold and gems,—spoiling treasures. Spec. Regal. p. 631.

Sturleson gives a whimsical account of the origin of this word, as used in the sense last mentioned. "Freya," he says, "had two daughters, exceedingly beautiful, *Hnossa* and *Gerseme*, from whom henceforward whatever was most precious received its designation;" Ynglinga S. c. 13. *Hnos*, according to G. Andr., was a heathen goddess, e cujus nomine res pretiosae vocantur *hnoser*.

Somner derives A. S. *gaersuma* from *gearo*, paratus, and *sum* as expressive of quality; founding his deduction on this circumstance, that in old charters a certain sum was said to be given *in gersumam*, as equivalent to the more modern expression *in manum*, or *prae manibus*, i. e. in hand. As *gearo* signifies *ready*, he also thinks that the common phrase, *ready money*, contains an allusion to the meaning of *gaersuma*. This etymon would have been more complete, if, instead of considering *sum* as a termination merely denoting quality, he had viewed it, as it is also used, in the sense of *aliquid*, q. something ready, or in hand. G. Andr. adopts a similar etymon, deducing the term from Isl. *giaer-a*, parare, facere.

To GES, *v. n.* To conjecture, to guess; Wyntoun.

Su.G. *giss-a*, Germ. Belg. *giss-en*, Isl. *gisk-a*, id.

GESNING, GESTNING, *s.* (*g* hard). Hospitality, hospitable reception. A. Bor. *guestning*.

I the beseik, thou mychty Hercules,
Be my faderis *gesning*, and the ilk deis,
Quhare thou strangear was ressauit to herbry,
Assist to me.—— *Doug. Virgil*, 333. 20.
Bot to quhat fyne richt soon it dredis me,

Sall turn this pleasand *gestnyng* in Cartage.
Ibid. 34. 23.

It is a fancy unlike the mind of Rudd., to suppose that this word should have any connexion with Fr. *gesine*, lying in childbed; as if one received the name of a *guest*, because being a stranger he got the bed appropriated on such occasions to the *mater-familias;* especially as he refers to Dan. *gisting*, hospitii sumptus. V. *Jizzen-bed.* Isl. *gistning* is used in the same sense with our theme; A. S. *gest*, Su.G. *gaest*, Isl. *gest-r*, a guest; Su.G. *gaest-a*, Isl. *gist-a*, to visit, to go as a guest. Some derive *gest* from Isl. *gist-a*, to take food. G. Andr. says that this was anciently *gisl-a*, whence *gisle*, obses, an hostage. Here, indeed, the connexion of ideas merits attention.

GESSERANT.

— Dressit thame to sprede
Thaire curall fynis, as the ruby rede,
That in the sonne on thaire scalis brycht,
As *gesserant* ay glitterit in my sight.
King's Quair, c. v. st. 2.

"Like some precious stone, sparkled in my eye;" Note. But on what authority is it thus rendered? Notwithstanding the redundancy, this seems *sparkling;* Teut. *ghester*, *ghenster*, a spark, *gheynsteren*, to sparkle.

GEST, *s.* Ghost, spirit.

The gud king gaif the *gest* to God for to rede.
Houlate, ii. 12. V. GAIST.

GEST, s. A joist; also an exploit. V. GEIST.

GET, GETT, GEAT, GEIT, *s.* 1. A child.

— Set of hys *get* fell other wayis,
And to be gottyn kyndly,
As othir men ar generaly.
Wyntown, vi. 18. 102.

—— Saturnus *get* Juno,—
Has send adoun vnto the Troiane nauy
Iris— *Doug. Virgil*, 148. 1.
The quene hir self Saturnus *gett* anone
Set to hir hand, and vndid the batel.
Ibid. 227. 50.

2. A contemptuous designation for a child, S.; *brat*, synon.

Feyndis get is an opprobrious name used by Dunbar for child of the devil. Everg. ii. 60. st. 25.

Knox, speaking of Lesley the historian, thus describes him,—"Leslie *Preistis geit*, Abbot of Lundoiris, and Bischope of Rois." Hist. p. 86. *Gett*, MS. I.

Then Cupid, that ill-deedy *geat*,
With a' his pith rapt at my yeat.
Ramsay's Poems, i. 145.
They've gotten a *geet* that stills no night or day.
Ross's Helenore, p. 19.

This is the modern sense.

3. Offspring, progeny; used as a collective term.

— Edgare ras, that wes eldast,
And that tyme to the crowne nerrest
Of all than lyvand of the *get*
That Malcolme had of Saynt Margret.
Wyntown, vii. 3. 157. V. also v. 165.

4. Applied to the young of brutes.

——Jouis big foule the erne,
With hir strang tallouns and hir punsis sterne
Lichtand had claucht the litil hynd calf ying,
Toring the skyn, and made the blude out spring;
The moder this behaldyng is al ouerset
Wyth sorow, for slauchtir of hyr tendir *get*.
Doug. Virgil, 465. 42.

This is evidently from Goth. *get-a*, gignere; Seren. Isl. *gaet-a*, id. Chaucer uses *get* as a part. pa.

For of all creatures that euer were *get* and borne
This wote ye well, a woman was the best.
Praise of Women, Fol. 2[illegible]

GET, *s.* JET. V. GEITE.

GETHORN. V. GYTHORN.

GETTLING, *s.* A young child. V. GAITLING.

GEWE, *conj.* If. V. GIF.

To GY, GYE, *v. a.* To guide, to direct.

Thus stant thy confort in unsekernesse,
And wantis it, that suld the reule and *gye*.
King's Quair, i. 15.
Go to the batal, campioun maist forcy,
The Troianis baith and Italianis to *gy*.
Doug. Virgil, 261. 1.

It was used in E. when R. Brunne wrote.

Ine kyng of Wessex was a knyght worthie
Forto *gye* vs alle, that now er comen here.
Chron. p. 2. Chaucer, id.

Rudd. views it as the same with *Gee*, *gie*, to move. But that they are quite different words, appears both from the meaning and pronunciation. Skinner views it as merely *guide* curtailed. But O. Fr. *guier* is used in the same sense; whence *guieour*, a guide, and O. E. *guyour*, "guide, captain;" Hearne.

Adelard of Westsex was kyng of the empire,
Of Noreis & Surreis, *guyour* of ilk schire.
R. Brunne, p. 6.

The Fr. word may perhaps be traced to Isl. *eg gae*, *gaa*, prospicio, attendo, curo, caveo; as Fr. *guid-er*, E. *guide*, are probably from *gaet-a*, curare, the dimin. of *gae*, or from *gaed*, *gied*, animus, mens, which comes from the same root. L. B. *guiare*, praeire, is formed in the same manner. V. Du Cange.

GY, *s.* A guide.

Bath Forth and Tay thai left and passit by
On the north cost, Guthre was thar *gy*.
Wallace, ix. 682. MS.

Hisp. *guia*, id.

GY, *s.* A proper name; Guy, Earl of Warwick, so much celebrated in O. E. poems.

And yit gif this be not I,
I wait it is the spreit of *Gy*.
Interlude Droichis, *Bannatyne Poems*, 173. st. 2.

This seems to have been a favourite idea with our poets. It is used by Dunbar.

Thy skoldirt skin, hewd lyke a saffron bag,
Gars men dispyt thair flesch, thou *spreit* of *Gy*.
Evergreen, ii. 56. st. 16.

Lyndsay, also, when speaking of the means he used to divert James V. when a child, says,

— Sumtyme lyke ane feind transfigurat,

And sumtyme lyke the grieslie gaist of *Guy*.
Complaint to the Kingis Grace.

GIB, GIBBIE, (*g* hard), *s.* A name given to a male cat that has been gelded, for rendering him more diligent in hunting mice, S.

— In came hunter *Gib*, the joly cat.
Henrysone, Evergreen, i. 152. st. 24.

Shakspeare uses the term *gibcat*, "I am as melancholy as a *gibcat*, or a lugg'd bear." Dr Johnson renders this, but improperly, "an old worn out cat." For the word applies to a cat of any age. Melancholy is ascribed to it, because, being emasculated, it is more sedate than one of a different description; as it is also attributed to a *lugged bear*, because deprived of liberty, and dragged along in a chain. The term seems properly to signify one devoted to his natural prey; from Fr. *gibb-ier*, Arm. *gib-er*, to hunt, to pursue game of any kind. Hence the phrase *hunter Gib*.

GIBBLE, (*g* hard) *s.* A tool, an implement of what kind soever, S. B. and A.; whence *giblet*, any small iron tool, Ang.

Gibble is used in a very general sense; hence, applied to a chapman's wares.

Then on the morn ilk chapman loon
Rears up his market shop;
An' a' his *gibbles* looses down;
Crys, "Nane wi' mine can cop."
Morison's Poems, p. 13.

Teut. *gaffel*, furca, furcilla, radically the same with *gavelock*.

GIBBLE-GABBLE, *s.* Noisy confused talk, as of many persons speaking at once, Shirr. Gl.

Gibble must be viewed as the primary and original part of the word, as the reduplication is generally a sort of parody on that which precedes it. Isl. *gafl-a*, blaterare. This indeed seems to be the origin of E. *gabble*.

GIDE, GYDE, *s.* Attire, dress.

Thus Schir Gawan, the gay, Gaynour he ledes,
In a gleterand *gide*, that glemed full gay.
Sir Gawan and Sir Gal. i. 2.

Her *gide* was glorious, and gay, of a gresse green.
Ibid. ii. 3.

Liklé he was richt byge and weyle beseyne,
In till a *gyde* of gudly ganand greyne.
Wallace, i. 213. MS.

In edit. Perth. erroneously *wyde*.

This seems radically the same with E. *weed*, Isl. *vod*, vestis, pannus. The *g* has been prefixed, as in many other Goth. words, such especially as have been adopted by the Fr. Thus A. S., E. *wise*, manner, was rendered *guise*. Even in A. S. *giwaede* is used as well as *waede*; Alem. *giuatt*, stola.

To GIE, *v. a.* To give. V. GIF, *v.*

GIELAINGER, *s.* A cheat. V. GILEYNOUR.

GIEST, a contr. of *gie*, or *give*, *us it*, give it to us; still much used by children, S.

Quoth I, Maister, Is ther moralitie
Into this fable?—"Son, sayd he, richt gude.
I pray you *giest*, quoth I, or ye conclude.
Henrysone, Evergreen, i. 197. st. 36.

To GIF, GYF, GIFF, *v. a.* To give; now generally softened into *gie*, S.

It is the mast ferlyfull sycht
That euir I saw, quhen for to fycht
The Scottis men has tane on hand;
Agayne the mycht of Ingland,
In plane hard feild, to *giff* batail.
Barbour, xii. 457. MS.

Grant me my life, my liege, my king!
And a bonny gift I'll *gie* to thee—
Full four and twenty milk-white steids,
Were a' foaled, in ae yeir to me.
Minstrelsy Border, i. 65.

A. S. *gyf-an*, Isl. *gifv-a*, Su.G. *gifw-a*, O. Dan. *gief-a*, MoesG. *gib-an*, id. pret. *gaf*, *gef*.

GIF, GYVE, GEUE, GEWE, *conj.* If.

Gif thay haue sic desire to Italy,
Do lat thame beild thare ciete wallis square.
Doug. Virgil, 373. 26. V. GEWE.

Gyve thai couth, thai suld declere
Of that gret dystans the matere.
Wyntown, viii. 5. 107.

"For *geue* it had plesit God to haue geuin me gretar knawlege, & ingyne, gretar fruct sulde thow haue had of the samyn." Kennedy of Crosraguell, Compend. Tractiue, p. 3.

Or yet *gewe* Virgil stude wel before,—
Gif I have failyeit, baldlie repreif my ryme.
Doug. Virgil, Pref. 12. 4.

Skinner has deduced this from A. S. *gif-an*, to give, of which it has been viewed as the imperative. Although this example is more consonant, than several others, to the hypothesis, that the E. conjunctions are merely the imperatives of verbs, it is attended with difficulty even here. The relation between the MoesG. and A. S. is so intimate, that if this system had been adopted in the one language, it can hardly be supposed that nothing analogous would appear in the other. But *gau* and *jabai* signify *if* in MoesG.; and neither of these seems to have an origin similar to that ascribed to *gif*. Not *gau*; for the imperat. pl. of *gib-an*, is *gibith*, date. The latter has no better claim, for according to the mode of Northern writers, the kind of *g* used in this word must be pronounced as *y* consonant or *i* before a vowel; being a letter of quite a different power from that used in *gib-an*, to give, which corresponds to Gr. Γ. Thus Ulphilas writes the same letter, instead of the Gr. Ι in ιστα, ιδας, ιδαιος, &c. *Gau* itself is in different instances written in the same manner. Besides, *ibu*, *iof*, *ob*, *oba*, occur in Alem., and *if* in Isl., in the sense of *si*. A. S. *gu* also signifies *if*, which can have no connexion with the *v. gif-an*, but seems immediately formed from MoesG. *gau*. The learned Ihre views what he calls the dubitative particle *if*, *gif*, as well as the MoesG. conjunctions, as allied to Su.G. *jef*, dubium. It is also written *ef* and *if*; whence, *an iwa*, without hesitation. This is the origin of the *v. jefw-a*, Isl. *if-a*, to doubt.

GIFFIS, GYFFIS, *imper. v. Gif.*

Quha list attend, *gyffis* audience and draw nere.
Doug. Virgil, 12. 18.

Mr Tooke has fallen into a singular blunder with respect to this word. Douglas, he says, uses *giffis* in the sense of *if*. In proof, he quotes this very passage; Divers. Purl. i. 151. 152. But beyond a

doubt this is the imperat. 2d. pl. used in its proper sense. There are innumerable instances of the same kind, as *heris*, hear ye, Virg. iii. 27.

GIFF-GAFF, *s.* Mutual giving; mutual obligation; an alliterative term still very common, S.

"*Giff gaff* makes good fellowship." S. Prov. Kelly, p. 114.; more commonly, "*giff-gaff* maks gude friends."

The term seems composed of the pres. and pret. of *gif*, or A. S. *gif-an*, *gif* and *gaf*, q. I give, he gave.

GYIS, Gyss, *s.* 1. "A mask, or masquerade;" Lord Hailes.

He bad gallands ga graith a *gyis*,
And cast up gamountis in the skyis,
The last came out of France.
—Heilie Harlottis in hawtane wyis.
Come in with mony sindrie *gyis*,
Bot yet luche nevir Mahoune.
Dunbar, Bannatyne Poems, p. 27.

2. A dance after some particular *mode* or *fashion*. It is so used by Henrysone as to admit of this signification.

Then came a trip of myce out of thair nest,
Richt tait and trig, all dansand in a *gyss*,
And owre the lyon lansit twyss or thryss.
Evergreen, i. 189. st. 13.

According to the latter signification, the term is merely Teut. *ghyse*, Fr. *guisè*, a mode, a fashion. As used in the former, it is from the same origin with *Gyzard*, q. v.

GYKAT, Maitland Poems, p. 49. V. Gillot,

GIL, (*g* hard) *s.* A hole, a cavern; *gill*, A. Bor.

—He—drew me doun derne in delf by ane dyke;
Had me hard by the hand quhare ane hurd lay;——
I gryppit graithlie the *gil*,
And every modywart hil;
Bot I mycht pike thare my fyl,
Or penny come out.
Doug. Virgil, 239. b. 18.

It seems to be used in the West of S. for a kind of small glen or defile.

"This gallant hero, it is well known, had several places of retirement towards the head of this parish, and in the neighbourhood, some of which retain his name to this day; Wallace hill in particular, an eminence near the Galla-law; and a place called Wallace *Gill*, in the Parish of Loudoun, a hollow glen, to which he probably retired for shelter when pursued by his enemies." P. Galston, Ayrs. Statist. Acc. ii. 74.

Rudd. properly refers to Isl. *gil*, hiatus montium, fissura montis. *Geil* also denotes a fissure of any kind. *Geil*, interstitium inter duo praerupta, Gl. Orkneyinga S.

GILD, *s.* Clamour, noise, uproar.

The *gild* and riot Tyrrianis doublit for ioy;
Syne the reird followit of the younkeris of Troy.
Doug. Virgil, 37. 11.

For throw the *gild* and rerd of men sa yeld,
And egirnes of thare freyndis thaym beheld,
Schoutand, *Row fast;* al the woddis resoundis.
Ibid. 132. 26.

Throw all the land great is the *gild*
Of rustik folk that cry;
Of bleiting sheep, fra they be fild,
Of calves and rowtting ky.
A. Hume, Chron. S. P. iii. 391.

Isl. *gelld*, clamor, tumultus, from *giel*, vocifero; Dan. *giell-er*, resonare; Teut. *ghill-en*, stridere; Heb. גהל, *gool*, exultavit, tripudiavit. *Yell*, E. has the same source. Only we have retained the *g*, as also in *Gowl*, and *Gale*, q. v.

Gild, *adj.* Loud. "*A gild laughter*, i. e. loud;" Rudd., S. B.

From the same origin with the *s*.

GILD, *adj.* 1. Strong, well-grown.

"Ane *gild* oxe is apprised [in Orkney] to 15. meales, and ane wedder is four meales." Skene, Verb. Sign. vo. *Serplaith*.

This is a Su.G. phrase. Ihre informs us, that *en gild oxe* is one that is full-grown. A person come to maturity, especially if robust, is called *en gild man; gild*, *gill*, validus, robustus. The same writer observes, that the former phrase is used in the same sense in Belg.

2. Great. "*A gild rogue*, a great wag or rogue;" Rudd., S. B.

GILD, Gilde, *s.* A society or fraternity instituted for some particular purpose, S.

We meet with a statute in favour of the Merchant Gild so early as the reign of William the Lion.

"The merchants of the realme sall have their merchant *gilde:* and sall enjoy and posses the samine; with libertie to buy and sell in all places, within the bounds of the liberties of burghis." Stat. K. W. c. 35.

For guarding the honour of this fraternity, a Law was made in the Burroughs, perhaps in a later period.

"Na Sowter, Litster, nor Flesher, may be brether of the merchand *gilde;* except they sweare that they sall not vse their offices with thair awin hand, bot onlie be servants vnder them. Burrow Lawes, c. 99.

Besides the merchants *gild*, there were other societies to which the same name was given. These were abolished in Berwick, by an act of the merchant *gild*, A. 1283.

"That all particular *gildes* and societies halden & keiped within our burgh hitherto sall be discharged and abrogat. And that all cattell (*or moveable gudes*) awand to them, be law and reason, sall be exhibit, and perteine to this *gild*." Stat. Gild, c. 1. § 2.

Societies known by this designation, were formed, in various countries of Europe, not only for the purposes of trade, but of friendship, of mutual defence, and even of religion.

A. S. *gild*, which primarily signifies tributum, solutio, from *gild-an*, solvere, was secondarily used in the sense of fraternitas, sodalitium; *ceapmanne-gild*, the merchant's gild. The name, as applied to such societies, had its origin, not only from the *con-*

tribution made by the members; but, as Spelm. supposes, from their sometimes exacting the *wergeld*, or compensation for the slaughter of one of their number. Hence *gild-scipe*, fraternitas, and *gegylda*, socius, rendered L. B. *congildo*. The latter term occurs in the Laws of Ina; "If any one shall demand the *were* (or compensation) for one slain, (a stranger who did not cry out), the slayer, on making oath that he killed him as a thief, *na laes thaes ofslae genan gegyldan, ne his hlaford*, shall be free of all payment, either to the companions (S. *gild-brether)* of the person slain, or to his lord". C. 20. Edit. 1568. V. also Leg. Alured. c. 27.

In England, fraternities of this kind having become so rich as to have lands and possessions of their own, these were taken from them by the first of Ed. VI. c. 14., and appropriated to the use of the royal exchequer.

Bartholinus gives a particular account of these, as subsisting in the North of Europe. "There were instituted," he says, "in honour of St Olaf, of St Canute King and Martyr, of St Canute the General, and of King Eric, who is also denominated *Saint*, *convivia*, meetings, held according to certain regulations, they being such fraternities as are commonly called *Gilds*. The statutes of these fraternities, which are still extant among us in MS., principally bear on this point, that the slaughter of any one of their gild-brothers, *congildis suis*, should, if possible, be avenged by the rest. For the law of the Convention of St Canute the General is inscribed, and commences in the following manner: *This is the law*, convivii, *of the friendly convention of St Canute of Kincstadt, which ancient and wise men instituted, and ordained to be every where observed for the benefit of the gild-brothers of this convention. If one, who is not a gild-brother*, non gilda, *shall have killed* congildem, *one who is, and the gild-brethren be present, they shall all, if possible, avenge his death.* Conventions of this kind were therefore instituted for mutual assistance, and members of such a fraternity agreed, for the preservation of concord, that, if necessary, they should meet together for reconciling those who were at variance." De Causis Contempt. Mortis, p. 130—134.

Associations for mutual defence had been formed in France, under the same name; *gelde, geldon*. V. *Gilde, gildia*, Du Cange. Teut. *gulde, gilde*, societas contributionum, Kilian; *guildionia*, Leg. Longobard.

Fraternities of a similar kind had been formed as early as the reign of Charlemagne; but, it would appear, had been abused as scenes of disorder and intemperance. Therefore, A. 789., we find the Emperor, prohibiting all such *conjurationes*, "as are made by St Stephen, by *us*, or by *our sons*." He indeed forbids every mode of swearing in such societies. St Anselm complains of Lord Henry, who was Chamberlain, that in many respects he conducted himself most irregularly, and particularly in drinking, so that, *in gildis*, in the *gild-meetings*, he drank with the drunken, and was intoxicated in their company. Lib. 2. ep. 7.

In these convivial meetings, they not only emptied cups in memory of the Saints, but pretended to drink in honour of the Saviour. This shocking custom must evidently be viewed as a relique of heathenish idolatry.

Keysler and Ihre accordingly trace the term to that early period of the history of the Goths, when the nation met in honour of their false gods, especially at the winter solstice, every one bringing meat and drink for the purpose of mutual entertainment at their general convention. The Cimbric word, *gildio*, was used, as signifying, to defray the expences of the compotations. Hence Su.G. *julgille* still signifies the feast of *Yule*. The sacred convivial meetings, according to Keysler, were called *Offergillen*, or *Offpergilde*; because, as would seem, the meat and drink used at these *gilds* were consecrated or *offered* to their deities. Antiq. Septent. p. 349. 350. 362. Snorro Sturleson gives a particular account of their mode of celebrating these feasts. V. Skul.

GILDEE, *s.* The name given on the west coast, to the Whiting Pout, or Gadus Barbatus, Linn. V. Statist. Acc. v° 536.

GYLE-FAT, *s.* The vat used in brewing, for fermenting wort, S.

"Gif ane burges —deceis,— his heire sall haue ——the best leid, with the mask-fatt, ane *gyle-fat*, ane barrell, ane gallon." Burrow Lawes, c. 125. st. 1.

"Perhaps from Dan. *gaer*, yest," Sibb. But there is not the least affinity. It is undoubtedly from Belg. *gyl*, new-boiled beer; Teut. *ghijl*, chylus, cremor cerevisiae, Kilian. This is probably from *ghyl-en*, bullire, fervere; as the beer has been recently boiled, before being put into the *gyle-fat*; or as being still in a state of fermentation.

This is called the *gyle*, Orkn. Thus they have a common phrase, *We'll have a tunned cog out of the gyle at Christmas*, i. e. "an overflowing pot out of the vat in which the ale is working."

GILEYNOUR, Gilainger, *s.* 1. A cheat, a deceiver.

"The greedy man and the *Gileynour* are soon agreed." S. Prov. Kelly, p. 307.

It is thus expressed by Ramsay; "The greedy man and the *gielanger* are well met;" p. 66. Kelly explains it; "The covetous man will be glad of a good offer, and the cheat will offer well, designing never to pay."

2. It is certainly the same term which is rendered "an ill debtor," Gl. Rams.

Proud shaups, dull coofs, and gabbling gowks,
Gielaingers, and each greedy wight,
You place them in their proper light.
Ramsay's Poems, i. 134.

It is printed *gee langer*, Gl. Shirr., as if it signified *give longer time*.

Su.G. *gil-ia, gyll-a*, to entice, to entangle, to deceive. O. Fr. *guill-er*, Languedoc *ghil-ia*, id. Su.G. *gyllningar*, fraudes. Isl. *viel*, deception, *vael-a*, to deceive (whence Ihre deduces the word *felon*) E. *wily* and *guile* are evidently allied. V. Golinger, and Golinyie.

GILLIE, *s.* "Boy?" Pink.

Auld guckis the mundie, scho is a *gillie*,
Scho is a colt-foill, not a fillie.
S. P. Repr. i. 37.

If this be the sense, allied to Ir. *gilla*, *giolla*, a boy; properly, a servant, a page. But it seems rather to mean, a cheat, a deceiver. V. preceding word.

GILLIEGAPUS, GILLIEGACUS. V. GAPUS.

GILLIEWETFOOT, GILLIWETFIT, GILLIEWHIT, (*g* hard) *s.* 1. A worthless fellow, a swindler, one who gets into debt and runs off, Loth., almost obsolete.

2. It is said to have formerly denoted a running footman; also, a bumbailiff, a beagle.

Men oft by change of station tynes,—
Like *Gilliewetfoots* purging states
By papers thrown in pocks or hats,
That they might be, when purg'd from dung,
Secretaries for the Irish tongue.
Colvil's Mock Poem, P. i. p. 83.

As this work is at the same time nonsensical and obscure, I cannot determine the sense in which the word is used. It evidently suggests the idea of a very contemptible person?

It elsewhere occurs as a contemptuous designation for the retainers of a *Laird* or chieftain, who was wont to take free quarters on his vassals. V. SORN.

I suspect that *gilliewhitfoot* is the true orthography; perhaps from Su.G. *gyll-a*, Isl. *gil-ia*, decipere, and *huida*, actio fervida, *huidr-ar* pernix fertur, or Su.G. *hwat*, celer, citus, *fothwatr*, pedibus celer; q. a deceiver, who runs quickly off.

GILLOT, *s.*

He fipillis lyk ane farsy aver, that flyrit at ane *gillot*. *Dunbar*, *Maitland Poems*, p. 49.

This is the reading of Edin. edit. 1508, instead of *gykat*.

Perhaps a lizard, Fr. *galeote;* or rather the herb Avens or bennet, Fr. *galiot*, *galliot*.

GILL-WHEEP, GELL-WHEEP, *s.* "The cheat," Gl. Shirr. *To get the gill-wheep*, to be jilted, S. B.

Sane [soon] as ane kens a lass gets the *gill-wheep*,
Scandal's o'er guid a tale to fa' asleep.
Whae'er was thrangest wi' the lass before,
They lay the blame for common at his door.
Shirrefs' Poems, p. 67.

This may be from the same fountain with E. *jilt;* which Junius properly derives from Isl. *gil-ia*, amoribus circumvenire; or from Su.G. *gyll-a*, to deceive; conjoined with *wheep*, *whip*, as denoting something sudden and unexpected. V. WHIP. Or, the last syllable, as expressing that celerity of action which is common to sharpers, may be allied to Isl. *huapp-ast*, repente accidit; also, vagus ferri.

GYLMIR. V. GIMMER.

GILPY, GILPEY, *s.* A young frolicksome fellow, "a roguish boy," Gl. Rams.

A *gilpy* that had seen the faught,
I wat he was nae lang,
Till he had gather'd seven or aught
Wild hempies stout and strang.
Ramsay's Poems, i. 278.

A. S. *gylp-an*, to boast, q. a young braggadocio? *Gilp*, ostentation, boasting, arrogance; Isl. *gialf-ra*, incondite loqui.

GILSE, *s.* A young salmon. V. GRILSE.

GILT, *pret. v.* Been, or become guilty.

——Quhat have I *gilt* to faille
My fredome in this warld and my plesance?
King's Quair, ii. 7.

A. S. *gylt-an* reum facere; *gilt*, debitum.

GILT, *s.* Money. S. *gelt*.

But wishing that I might ride East,
To trot on foot I soon would tyre;
My page allow'd me not a beast,
I wanted *gilt* to pay the hyre.
Watson's Coll. i. 12.

Thoucht he had *gilt* that gat hyr han',
Na *gilt*, na gear, ane herte dow wyn.
Jamieson's Popular Ball. ii. 321.

—All our *gelt* goes up to London town,
And ne'er a farthing we see coming down.
Pennecuik's Poems, p. 15.

Rudd., while he derives this from Germ. *geld*, Teut. *geldt*, id. strangely supposes that these words are derived from A. S. E. *gold*, S. *gowd*, Belg. *goût*, "the species being put for the genus." But Germ. *gelt*, money, is merely an oblique use of *gelt*, payment, compensation, this being generally made in money; from *gelt-en*, A. S. *gild-an*, to pay.

GILTY, *adj.* Gilded.

All thoucht he be the lampe and hert of heuin,
Forfeblit wox his lemand *gilty* leuin.
Doug. Virgil, 200. 15.

A. S. *gild-an*, deaurare. While some derive *gold* from Isl. *gul*, yellow, Skinner prefers *gild-an*, solvere, and Wachter Isl. *gilde*, pretium, as the origin. The same word has both meanings in A. S. But it is otherwise in Su.G. and Germ.

GYM, *adj.* Neat, spruce, S. Johns. mentions this as an old word, but gives no example.

The payntit powne paysand with plumys *gym*,
Kest vp his tele ane proud plesand quhile rym.
Doug. Virgil, 402. 1.

Lye mentions C. B. *gwymp*, pulcher. *Gimmy*, Sir J. Sinclair says, is still used in England. Observ. p. 102.

GIMMER, GYLMYR, (*g* hard) *s.* 1. A ewe that is two years old, S. *Gelt gimmer*, a barren ewe; *lam gimmer*, a young sheep, or a ewe lamb of a year old, A. Bor.

"*Gimmer*, a ewe sheep in its second year, or from the first to the second shearing;" Gl. Sibb.

"Than the laif of ther fat flokkis folouit on the fellis baytht youis and lammis, kebbis and dailis, *gylmyrs* and dilmondis, and mony heruеist hog." Compl. S. p. 103.

The editor has observed that "a lamb is smeared at the end of harvest when it is denominated a *hog;* whence the phrase, *harvest hog:* and that after being smeared the second time, an ewe-hog is denominated a *gimmer;* and a wedder-hog a *dymond.*" He also mark the affinity between this word and Isl. *gimbur*, id. and *lam-gimbur*, a ewe-lamb which is one year old.

G. Andr. renders *gimbur* agnella, as *gimlingr* sig-

nifies a male lamb of the first year; Su.G. *gymmer*, *gimmer*, id. Bidentem vel oviculam denotat, quae semel peperit; Ihre, vo. *Gymse*. This learned writer derives it from *gumse* a ram, *se* being merely a termination. He expresses his surprise, that Ray should have thought that there was any affinity between this term and E. *gammer*, the usual compellation of a woman of the lower order. But Stadenius, Explic. Voc. Biblic. p. 724., has derived *gumse*, a ram, from *gumme* a man, which is evidently the root of E. *gammer*; and Ihre himself has remarked that *gumme*, or *gumma*, in Goth., anciently signified a woman in a general sense. He also admits that *gumme* was used as a title denoting a leader. Hence perhaps it may have been transferred to the ram as the leader of the flock. As, however, *gumma* signified a woman, it is perhaps fully as probable that *gimmer* was directly formed from this, q. a *female* belonging to the flock.

2. A contemptuous term for a woman, S.

The lads upon their lasses ca'd,
To see gin they were dress'd;
The mim-mou'd *gimmers* them misca'd;
Ye're sure they maun be press'd.
R. Galloway's Poems, p. 90.

"*Ugly gimmer*, coarse, ill-favoured woman," Gl. Shirr.

She round the ingle wi' her *gimmers* sits,
Crammin' their gabbies wi' her nicest bits;
While the gudeman out-by maun fill his crap
Frae the milk coggie, or the parritch cap.
Fergusson's Poems, ii. 4.

Perhaps from *gimmer* a ewe, or as having the same origin with E. *gammer*. It may, however, be merely a vitiated pron. of *Cummer*, q. v.

GYMMER, (*g* soft) *adj.*

In May gois gentlewomen *gymmer*,
In gardens grene their grumes to glade.
Scott, *Evergreen*, ii. 186. st. 3.

Ramsay expl. this "court and enjoy." But it is unquestionably the compar. of *gim*, *gym*, neat, trim, a word common to S. and O. E. This Rudd. and Sibb. improperly view as the same with *Gymp*, adj. q. v.

To GYMP, (*g* soft) *v. n.* "*He dare not gymp*, he dare not stir or talk freely," Rudd. S. B. But it denotes more than mere freedom of speech; being equivalent to gibe, taunt.

Rudd., not having observed that various words in Su.G. beginning with *sk*, and in Germ. with *sch*, are in S. written and pron. with *g* soft or *j*, has mentioned this *v.* without giving a hint as to its origin. It is merely Isl. *skimp-a*, Su.G. *skymf-a*, *skaemt-a*, Germ. *schimpf-en*, Belg. *schimp-en*, to scoff, to taunt. This is now generally pron. *Jamph*, q. v.

GYMP, GYMPE, JYMP, *s.* 1. A witty jest, a taunt, S. B. *knack*, synon.

Tharfor gude freyndis, for ane *gympe* or ane bourd,
I pray you note me not at euery worde.
Doug. Virgil, 5. 19.

2. A quirk, a subtilty. This is one of the senses given by Rudd.

O man of law! lat be thy sutelté,

With wys *jympis*, and frawdis interkat.
Henrysone, *Bannatyne Poems*, p. 120. st. 18.

This word occurs, with very little variation, in most of the Northern languages. Su.G. *skymf*, ludibrium; Germ. *schimpf*, Belg. *schimp*, a jest, a cavil; that kind of jest that turns out to the reproach of the person against whom it is levelled. Isl. *skymp*, sport; also, any jeering discourse. Wachter informs us, that *schimpf* and *ernst* are opposed to each other; *ernst in schimpf keren*, to turn serious things into jest. Belg. *schimp-dicht* and *schimp-schrift*, a satire, a lampoon; *schamp-scheut*, a dry jest. This approaches more nearly to *Jamph*, q. v. for the derivation of the Goth. terms as used in this sense.

GYMP, GIMP, JIMP, *adj.* 1. Slender, slim, delicate, small, S.

Thare was also the preist and menstrale sle
Orpheus of Thrace, in syde rob harpand he,—
Now with *gymp* fingers doing stringis smyte,
And now with subtell euore poyntalis lyte.
Doug. Virgil, 187. 37.

O than bespak hir dochter deir,
She was baith *jimp* and sma:
O row me in a pair o' sheets,
And tow me ouer the wa.
Adam o' Gordon, *Pinkerton's Sel. S. Ballads*, i. 48.

Rudd. renders it "neat, pretty, handsome." The last is the only term that has any connexion. But it is applicable only to that species of handsomeness which implies the idea of delicacy of form. Thus in an old song, ladies are said to be *jimp and sma*. *Jimp about the waist*, is a phrase used to denote an elegant and slender shape, S.

2. Short, scanty, too little, in whatever way; as to length, breadth, duration, &c. *Jimp measure*, measure that is under the proper standard, S. *scrimp*, synon. A piece of dress is said to be *jimp*, when it is too short or too narrow.

The latter seems in fact the primary sense; as the word is undoubtedly from Isl. Su.G. *skam*, *skamt*, short, *skaemma*, *skaemt-a*, to shorten; in the same manner as *gymp v.* and *s.* are from *skymp-a*, *skymf*, &c.

GIMPLY, JIMPLY, *adv.* Scarcely, hardly, S.

GIN, *conj.* If, S. A. Bor.

Than with his speir he turn'd her owr—
O *gin* her face was wan!—
He turn'd her our and our again— * *
O *gin* her skin was white!
Adam o' Gordon, st. 24. 25. *Pink. Sel. Ball.* i. 45.

"*Gin* is no other than the participle *given*, *gi'en*, *gi'n*." Divers. Purl. I. 155.

This hypothesis, however plausible, is liable to suspicion on the grounds already mentioned, vo. *Gif*. MoesG. *gan*, *jan*, are mentioned as signifying *if*, Gl. Wynt. vo. *And*. But I cannot discover on what authority.

To GYN, *v. n.* To be ensnared.

GYN, GENE, *s.* 1. An engine for war; pl. *gynnys*.

The gynour than deliuerly
Gert bend the *gyn* in full gret hy;
And the stane smertly swappyt owt.
Barbour, xvii. 682. MS.

—Twa galais of *gene* had he
For til assege it be the se.
Wyntown, viii. 33. 77.

Gynnys for crakys, great guns, artillery.
He gert engynys, and cranys, ma,
And purwayit gret fyr alsua;
Spryngaldis, and schot, on ser maneris
That to defend castell afferis,
He purwayit in till full gret wane:
Bot *gynnys for crakys* had he nane;
For in Scotland yeit than but wene
The wse of thaim had nocht bene sene.
Barbour, xvii. 250. MS.

This was A. 1318, after Berwick was taken from the English. The Scots saw them first, in the beginning of the reign of Edw. III. A. 1327, used by the English army at Werdale in the county of Durham. V. CRAKYS.

Gyn is merely an abbrev. of Fr. *engin*, used to denote a military engine: and this from Lat. *ingen-ium*, which as it primarily signified art, machination, came secondarily to denote a warlike engine, as being the effect of invention. In this sense it is used by Tertullian, de Pallio, c. 1. and commonly by the writers of the dark ages.

It seems to have been early abbreviated. *Et faen fer ginys en Valencia—per combattre.* Chron. Pet. IV. Reg. Arragon. Lib. 3. c. 23. ap. Du Cange.

Gynnys is used for engines by R. of Glouc. *Gyn* was changed at length to *gun*. This seems the natural origin of the latter term. Accordingly, Hart, in his edit. of Bruce A. 1620, instead of *gynnys for crakys*, substitutes *guns for crackes*.

The only circumstance that can give birth to hesitation as to this etymon of the modern term is, that Goth. *gun*, Isl. *gunne*, denote warfare, battle; and *gunnar*, in Edda, is used for a battering ram, aries pugnax; G. Andr. p. 99. Germ. *gund*, bellum, a Francic and Vandalic word, according to Wachter. Hence *gundfane*, Fr. *gonfanon*, vexillum militare, from *gund*, and *fane* a standard. Wachter, however, deduces *gund* from A. S. *guth*, id. although on grounds rather doubtful.

2. "The bolt or lock of a door, S." Rudd.

GYN, *s.* A chasm, a gap.
And thus his spreith he had vnto his in,
And with ane quhine stane closit has the *gyn*.
Doug. Virgil, 248. 25.

Rudd. is at a loss whether to view this as denoting the bolt or lock, or the door itself. But it is neither. The *quhine stane* seems to have been all the door that Cacus had. With this he filled up the mouth or opening of his cave, previously described as

Ane grisly den, and ane forworthin *gap*.
P. 247. 35.

A. S. *gin*, hiatus, intercapedo, intervallum; Isl. *gina*, chasma nubium; from A. S. *gin-an*, Isl. *gyn-a*, to gape, to yawn.

To GYN, *v. n.* To begin; *gynith*, begins.
O empti saile! quhare is the wynd suld blowe
Me to the port quhare *gyneth* all my game?
King's Quair, i. 17.
I dee for wo; me think thou *gynis* slepe.
Ibid. ii. 38. V. GAN.

GYNEN, 3. p. pl.
At thilke tyme ay *gynen* folk to renewe.
King's Quair, iii. 46.

GYNNYNG, *s.* Beginning.
—Be his sturdy *gynnyng*
He gert thame all hawe swylk dredyng,
That thare wes nane, durst neych hym nere,
Bot quha be name that callyd were.
Wyntown, viii. 43. 123.

GINGE-BRED, *s.* Gingerbread, S.
"There was of meats, wheat-bread, main-bread, and *ginge-bread*." Pitscottie, p. 146.
This is mentioned as part of the entertainment made for James V. by the Earl of Athole in the wooden palace which he erected for his Majesty, when on a hunting excursion in the Highlands.

GINKER, *s.*
Then must the grandson swear and swagger,
And show himself the bravest bragger,
A bon companion and a drinker,
A delicate and dainty *ginker*.
So is seen on't. These foolish jigs
Hath caus'd his worship sell his rigs.
Watson's Coll. i. 29. 30.

Being connected with *jigs*, it seems here to signify, *dancer*; Germ. *schwinck-en*, *schwenk-en*, celeriter movere, circumagere, motitare; *schwank*, agilis. The term, however, may be allied to *Jink*, q. v.

GYNKIE, (*g* hard) *s.* A term of reproach applied to a woman; as, *She's a worthless Gynkie*, Ang.
A dimin. from Isl. *ginn-a* decipere, allicere, seducere; or Belg. *ginnek-en*, to sneer?

GYNOUR, *s.* Engineer, Barb. xvii. 681. V. GYN.

GIPE, *s.* A designation for one who is greedy or avaritious.
——The twa brethren in the Snipes,
Wha, though they be but greedy *gipes*,
Yet being once in Cramond
Storm-sted, and in gret miserie,
For very hunger like to die,
Did give me lodging chearfullie,
And fed me well with salmond.
Watson's Coll. i. 61.

Isl. *gypa*, vorax; item, capedo, excipulus.

GIPSY, *s.* A woman's cap, or *mutch*, S. plaited on the back of the head, Ang.
This designation intimates that our great-grandmothers borrowed some of their fashions from the honourable sisterhood of *Gipsies*, as well as the ladies of the present age.

GIPSEY HERRING, the name given by fishermen to the pilchard, S.
"The pilchard—is known among our fishers by the name of the *gipsey herring*; and in November 1800 it appeared in considerable numbers in the Forth, intermixed with the common herrings." Prize Essays, Highland Society of S. ii. 271.

GIRD, GYRD, *s.* 1. "A hoop," Rudd. a twig bent in a circular form, S. It is also pron. *girr*, Aberd. *girth*, Gl. Shirr.
Has your wine barrels cast the *girds*,
Or is your white bread gone?
Minstrelsy Border, ii. 120.

The word, in this sense, approaches nearest to the original meaning, A. S. *gyrd*, virga, Isl. *girde*, vimen, a rod, a twig. Sw. *gere*, circulus, vasa vitilia continens; Ihre.

2. A stroke, a blow, S.

The brodyr, that the hand ax bar,
Swa saw his fadyr liand thar;
A *gyrd* rycht to the King he couth maik,
And with the ax hym our straik.
Barbour, v. 629. MS.

Hence to *let gird*, to strike, to give a blow.

He *leit gird* to the grome, with greif that he had,
And claif throw the cantell of the clene schelde.
Gawan and Gol. iii. 23.

They girnit and *leit gird* with granis.
Chr. Kirk, st. 15.

It is also used to denote the act of throwing a missile weapon.

Than Turnus, smitin full of fellony,
Ane bustuous lance, with grundin hede full kene,
That lang while tasit he in propir tene,
Lete gird at Pallas.———
Doug. Virgil, 334. 12. Jacit, Virg.

Yerde seems used in the same sense by Chaucer, although by Tyrwhitt and others rendered, a rod.

But sore wept she if on of hem were dede
Or if men smote it with a *yerde* smert.
Prol. Cant. T. 149.

The term has been understood in the primary sense; whereas the secondary is certainly preferable in this instance. *A smart stroke* is a more natural idea than a smart rod. It seems doubtful, if we are not to view *gerden*, as used by R. Glouc. in the same sense. V. RIG.

It is proper to mention, however, that this etymon of the word, as denoting a stroke, is rather opposed by the use of Su.G. *gerd*, *giaerd*. These terms, which properly denote a work or deed, from *goer-a*, anc. *giaer-a*, facere, (S. *gar*, *ger*) also signify a stroke. *An tho at giaerd komi thera muellum;* quamvis *plagae* intercesserint; Dal. Leg. ap. Ihre. *Fullgaerd*, gravior vulneratio.

To GIRD, *v. a.* 1. To strike, to pierce; generally used with the pron. *throw*, either prefixed or affixed.

—This Catillus stalwart schaft of tre
Throw girdis baith his braid schulderis banis.
Doug. Virgil, 387. 23.

Hypanis eik, and Dymas als alsua,
War by thar fallowis *throw gird* bayth tua.
Ibid. 53. 21. *Confixi* a sociis.

Gird throw, pierced.

Out throw the scheild platit wyth stele in hy,
Duschit the dynt, and throw the corslettis glydis,
Gird throw the coist persing baith the sydis.
Ibid. 327. 40.

Girde, O. E. is used in the same sense.

Girde off Gyles head, and let him go no ferther.
P. Ploughman, Fol. 11. a.

—To thise cherles two he gan to preye
To slen him, and to girden of his hed.
Chaucer, Monkes T. v. 14464.

—*Through-girt* with many a wound——
—His entrails with a lance *through-girded* quite.
Totell's Collect. Songs and Sonnets, 1559.
Warton's Hist. E. P. iii. 53.

The primary sense is evidently to strike; that of *piercing* being expressed by the aid of a prep. Teut. *gord-en*, signifies, caedere loris; from *gord*, vinculum, lorum. But *gord* seems to be merely *gheerde*, virga, a little transformed; especially as *gord-en* also signifies to gird. Now, *twigs* are the first *thongs* or *fetters* known in a simple state of society. Indeed, *gird*, a twig, gives the origin of the *v. gird*, to bind round, in all the forms it has assumed in the Goth. languages. For a twig or rod, formed like a hoop, would naturally be used as the first girdle.

To GIRD, *v. n.* To move with expedition and force.

With that come *gyrdand*, in a lyng,
Crystall of Scytoun, quhen he swa
Saw the King sesyt with his fa,
And to Philip sic rout he raucht,——
He gert hym galay disyly.
Barbour, ii. 417. MS.

"Piercing up," Pink.

With that come *girdand* in greif ane wound grym Sire.
With stout contenance and sture he stude thame beforne. *Gawan and Gol.* i. 7.

This is perhaps merely an oblique sense of the word as signifying to pierce through. I hardly think that it is allied to Su.G. *ger-a*, mittere.

To GIRD, *v. n.* To drink hard, S. B.

They hunt about from house to house,—
Still *girding* at the barley-juice,
And oft get drunk.
Forbes's Dominie Depos'd, p. 42.

This word vulgarly denotes a stedfast adherence to any act or course; whether from the idea of *girding*, as used E. or binding fast, seems uncertain.

GIRD, *s.* A trick.

Was it not euin be sic ane fenyet *gird*
Quhen Paris furth of Phryge the Troyane hird
Socht to the cieté Laches in Sparta,
And thare the douchter of Leda stal awa
The fare Helene, and to Troy tursit raith?
Doug. Virgil, 219. 22.

Gird, E. signifies a twitch, a pang; a sarcasm. This, I think, may be viewed as a metaph. sense of our term as denoting a stroke. When Churchyard uses the phrase, "A *gird* to the flatterers and fauners of present tyme," it may signify a blow given to them. V. Worthiness of Wales, p. 21. col. In the same sense it is used by Reginald Scott. "A *gird* at the Pope for his saucinesse in God's matters." Discouerie of Witchcraft, B. xi. c. 12. Marg.

But Seren., under this word, refers to Isl. *gaur*, vir insolens, *gaarungr*, ludio.

As denoting a trick, it scarcely seems to have any connexion with the sense in which the E. word is used. Rudd. thinks that it is "metaph. taken from a *gird* or hoop: whence we say, *a souple trick*, and *to go about one*, i. e. deceive or beguile." But this is very much strained.

It may rather be traced to Su.G. *goer-a*, facere, as signifying incantare. Thus *utgiord* denotes the

evil arts of necromancers; Isl. *giaerningar*, pl. malae artes, magia.

GIRDLE, *s.* A circular plate of cast iron, for toasting cakes over the fire.

There lyes of oat-meal ne'er a peck,
With water's help which *girdles* hot bakes,
And turns to bannocks, and to oat cakes.
Colvil's Mock Poem, P. II. p. 8.

"From this, it seems probable, the Scotish army had little armour. They carried but a small portion of provisions to the field. A little oatmeal was all, and a *girdle* to prepare their cake." Dalyell's Fragments, p. 13.

Sibb. mentions Fr. *gredill-er*, to scorch, to broil. But it properly signifies to curl, crisp, or crumple with heat; Cotgr. With more propriety he refers to Su.G. For the shovel, on which bread is put for being baked in an oven, is called *grissel*. This, Ihre conjectures, had been originally *graedsel*, from *graedd-a* to bake; which *v.* certainly gives the origin of our *girdle*. E. *grid-iron* seems to acknowledge the same source; although Junius derives it from Fr. *gril*, q. gril-iron, and Lye from A. S. *grindle*, a rail, from Isl. *grind*, id.

GYRE-CARLING, (*g* hard) *s.* 1. "The Queen of Fairies, the great hag, Hecate, or mother-witch of the peasants." Gl. Compl. S. p. 318.

—The propheceis of Rymour, Beid and Marling,
And of mony vther plesand history,
Of Reid Etin, and the *Gyre Carling:*
Comfortand thee; quhen that I saw the sory.
Lyndsay's Warkis, 1592. *Ep. to Ja. V.* p. 225.

—— It is the spreit of Marling,
Or sum sche gaist or *gyrcarling*.
Lyndsay, *Pink. S. P. Repr.* ii. 18.

Leave Bogles, Brownies, *Gyre-carlings* and gaists.
Polwart, *Watson's Coll.* iii. 27.

I question the propriety of the first appellation. The *Queen of Fairies* seems to have had attributes of a less terrific kind.

Superstitious females, in Fife, are anxious to spin off all the flax that is on their rocks, on the last night of the year; being persuaded that if they left any unspun, the *Gyre-carlin*, or as they also pronounce the word, the *Gy-carlin*, would carry it off before morning.

The word is pron. *Gay-carlin*, Border. The meaning of the last part of this designation is obvious. V. CARLIN.

The first syllable may be from Isl. Germ. *geir*, Teut. *ghier*, Belg. *gier*, a vulture; which seems to be denominated from its voracity: Teut. *ghier-en*, Belg. *gier-en*, Alem. *ger-en*, signifying appetere, to be earnestly desirous, to covet; and Su.G. *gaer-a* to eat voraciously, whence *Gaeri* (G. Andr.) *Geri*, (Mallet, ii. 106.) one of the wolves of Odin. The other is called *Freke* or *Freki*, as the former supposes, from Lat. *ferox;* the work allotted to them being to consume the bodies of the dead.

Ger, according to Olaus, denotes one who is greedy and voracious, as if he were inhabited by *Geri*, the wolf of the god Odin, which, as is feigned in the Edda, fed its lord with the flesh and blood of those who were slain in battle. Lex. Run. vo. *Ger.*

To this Teut. *ghier-wolf*, rendered by Kilian, lycaon, heluo, has an evident analogy; and Belg. *gier-wolf*, a ravenous wolf.

Or, *Gyre-carlin* may be allied to *Geira*, the name of one of the *Valkyriur* or Fates of the Gothic nations, whose peculiar province seems to have been to decide the fate of battle. They received their name, according to G. Andr., from *val*, slaughter, and *kior*, lots; being supposed to determine the death of men as it were by lot. But the last part of the name *Valkyriur* is rather from Isl. *kior-a*, Su.G. *kor-a*, to chuse; because they were believed to be employed by Odin to select in battle those who should die, and to make victory incline to what side soever he pleased. The three destinies of greatest distinction, among the Northern nations, were *Urd*, the past, *Verandi*, the present, and *Sculde*, the future. V. Mallet, i. 103.

It merits observation, that as the Romans had three *Parcae*, *Clotho*, *Lachesis*, and *Atropos*, there is a considerable analogy. For the first was supposed to preside over the birth, the second over the life, and the third over the death of each individual. V. Rosin. Antiq. Rom. Lib. 2. c. 15. In this manner were the attributes and work of the One Supreme disguised and distributed, during the darkness of heathenism.

2. A scarecrow, S. B.

"Altho' you had seen her yoursell you wou'd na hae kent fat to mak o' her, unless it had been a *gyr-carlen*, or to set her up amon' a curn air bear to fley awa' the ruicks." Journal from London, p. 2.

In like manner several other terms, originally denoting supernatural beings, are used to signify the imitations of them; as *doolie*, *bogle*, &c.

GYRE FALCONS, GERFALCONS. This is the reading of Houlate, ii. 1. MS. where it is *Eyre falcons*, Pink. edit.

Gyre Falcons, that gentillie in bewtye abondis,
War *dere Duckis*, and digne, to deme as efferd.

i. e. "precious leaders."

Germ. *geirfalk*, id. according to Wachter, is comp. of *geir* a vulture, and *falke* a falcon; because the vulture is the prey of this species of falcon; *ghier-valck*, Kilian.

To GIRG, JIRG, *v. n.* To make a creaking noise, S. *Girgand*, part. pr.

Ne ceis thay not apoun the *girgand* wanys
The greit aikis to turs away attanis.
Doug. Virgil, 365. 17.

Vox ex sono efficta, Rudd. But V. CHIRK.

GIRKE, *s.* A stroke, E. *jerk*.

"Now must he runne into ruine: Let mee giue him a *girke* with my rodde;" Z. Boyd's Last Battell, p. 1216.

Lye (Jun. Etym.) derives the E. word from A. S. *geraect-an* corrigere; Seren. from Isl. *hreck-ia* pulsare, or *jarke* pes feriens.

To GIRN, *v. n.* 1. To grin, S. *Girnand*, part. pr.; dentibus infrendens.

He vnabasit about on euery syde
Behaldis, *girnand* ful of propir tene.
Doug. Virgil, 345. 10.

2. To be crabbed or peevish, to snarl, S.

What sugar'd words frae wooers lips can fa',
But *girning* marriage comes and ends them a'.
Ramsay's Poems, ii. 128.

Ye sages tell! was man e'er made
To dree this hatefu' sluggard trade?
Steekit frae Nature's beauties a',
That daily on his presence ca';
At hame to *girn*, and whinge, and pine
For fav'rite dishes, fav'rite wine.
Fergusson's Poems, ii. 106.

Johnson mentions *girn* as still used in S. as a corr. of *grin*. This is probable, as the cognate terms are most nearly allied to *grin*; A. S. *grennian*, Su.G. *grin-a*, Isl. *grein-a*, Dan. *grine*, Belg. *grinn-en*. Ihre derives the word from *grein-a*, id. videre, because one in the act of grinning draws down the mouth, and separates the lips. In Isl. he adds, "the mouth of man, when distorted, and the snout of some animals, is denominated *graun*, Fr. *groin*, S. *grunyie*."

As used in sense 2. it may however be allied to MoesG. *gaern-an*, desiderare, Isl. *girn-ast*, concupiscere, whence *girnd* desire, anger; Verel. A child is often said to *girn*, when it becomes peevish from earnest desire of any object, or fretfully importunate, S. But it is favourable to the other etymon, that, as Wachter observes, Belg. *gryn-en* signifies to weep, and is especially used with respect to children.

GIRN, *s.* A girn, a distortion of the countenance.

GYRNING, *s.* Grinning.

Sic *gyrning*, granyng; and sa gret
A noyis, as thai gan othyr beit.
Barbour, xiii. 157. MS.

GIRN, GYRNE, *s.* 1. A snare, a grin, S.

"He commandit that na haris be——tane be nettis or *girnis*, becaus haris wer oftymes murdrist be sic maner but ony game." Bellend. Cron. B. 5. c. 11.

"Sanct Paul sais thus;—Thai that will be riche, fallis into temptatioun, and in the *gyrne* of the deuil." Abp. Hamiltoun's Catechisme, Fol. 61, b.

2. A snare of any kind, metaph.

Impos'd on by laug-nebit jugglers,—
Wha set their gowden *girns* sae wylie,
Tho' ne'er sae cautious, they'd beguile ye.
Ramsay's Poems, i. 330.

Foorth of his *girne* therefore come out.
Spec. Godly Ball. p. 31.

A. S. *giren*, *girn*, *gryn*, Isl. *girne*, id. These words seem derived from those denoting *yarn*, or thread, this being the substance of which nets and snares are made. Although in A. S. thread is called *gearn*; yet Germ. *garn*, and Teut. *gaeren*, equally denote thread, and a grin or snare. Su.G. *garn*, in like manner, signifies thread, and a net. Wachter unnaturally derives *garn*, thread, from *garn* a snare.

GIRN, *s.* An issue by means of a cord, a tent put into a wound, a seton, Border.

Isl. *girne*, chorda. This seems radically the same with the preceding word.

GIRNALL, GIRNELL, GRAINEL, *s.* 1. A granary, S.

"The Bischopis *Girnell* was keipt the first nicht be the laubour of Johne Knox, quho by exhortatioun removed suche as wald violentlie have maid irruptioun." Knox, p. 145.

Hence *girnal-ryver*, the robber of a granary, Evergreen, ii. 60. st. 25.

"The Queen promised to furnish the men of war out of her own *girnels*, induring the time of the siege." Pitscottie, p. 5. V. also Acts Ja. II. 1452. c. 38. Murray.

Their sick and old at home do keep the skore,
And ouer *grainels* great they take the charge.
Hudson's Judith, p. 13.

2. A large chest for holding meal, S.; q. a small granary.

Sibb. views this as a corr. of *granary*; rather of Fr. *grenier*, id.

To GIRNALL, GIRNELL, *v. a.* To store up in granaries, S.

"*Girnalling* of victuallis forbidden." Acts Ja. II. 1452. c. 38. Tit. Skene.

GIRNIGO, GIRNIGAE, *s.* A contemptuous designation for a peevish person, S.

Auld *Girnigae* o' Cragend's dead.
Gl. Compl. S. p. 318. V. GIRN, *v.*

GIRNOT, *s.* The gray Gurnard; vulgarly *garnet*, Loth. Trigla triglandus, Linn.

"Great shoals of various kinds of fish surround all the coasts of the parish; such as herring, cod, ling, mackarel, codling, seth, *girnot*, rock-fish, or sea-parch, &c." P. Kilfinichen, Argyles. Statist. Acc. xiv. 175.

GYRS, *s.* Grass. V. GERS.

GIRSILL, *s.* A salmon not fully grown; the same word written *grilse*.

"For the multiplicatioun of fische, salmound, *girsillis*, and trowtis, &c.—it is auisit," &c. Acts Ja. III. 1469. c. 45. Edit. 1566. c. 37. Murray. V. GRILSE.

GIRSLE, *s.* Gristle, S.

GIRSLIE, *adj.* Gristly, S.

—His *girslie* nose was crashin
Wi' thumps that night.
Rev. J. Nicol's Poems, i. 155.

GIRT, *pret. v.* Made, for *gert*.

"*Girt* it ground," caused it to take root. Houlate, iii. 20.

GIRTEN, *s.* A garter.

Thair *girtens* wer of gold bestreik;
Thair legs were thairwith furneist eik.
Burel, *Watson's Coll.* ii. 12. V. GARTEN.

GIRTH, GYRTH, GIRTHOL, *s.* 1. Protection; in a general sense.

Wallas ratornd, sa sodeynly him saw;
Out at a syde full fast till him he yeid;
He gat no *gyrth* for all his burnyst weid,
With ire him straik on his gorgeat off steill;
The trensand blaid to persyt euiry deill
Throu plaitt and stuff, mycht nocht agayn it stand.
Wallace, iv. 660. MS.

i. e. "His armour proved no defence."

Few men or nain would give him *girth*.
Penny's Truth's Travels, *Pennecuik*, p. 85.

2. A sanctuary, an asylum.

"He sall make securitie to the Schiref, anent

that crime, before he pas furth of the immunitie, or *girth*, to the quhilk he did flie." Stat. Rob. II, c. 9.

He mysdyd thair gretly but wer,
That gave na *gyrth* to the awter.
Barbour, ii. 44. MS.

———At the portis or cloister of Juno,
Than al bot waist, thoch it was *girth* stude tho
Phoenix and dure Ulixes, wardanis tway,
For to obserue and keip the spreith or pray.
Doug. Virgil, 64. 10. Corresponding to Junonis *asylo* in the original.

Skene derives *girth* from A. S. *geard*, Rudd. from *gird*, an inclosure; Sibb. with more propriety from A. S. *grith*, peace.

Isl. *grith*, *grid* is used, in the Edda, in the sense of gratia, securitas. *Gridastadur* exactly corresponds to our *girth*; Loca pace constituta, *asyla*, Templi et refugii loca; from *grid*, a truce, a covenant; induciae, foedus, pax temporl destinata et data; and *stadt*, a place; G. Andr. p. 97. *Hofa grid*, jus asyli in templis; Verel. Ind.

Su.G. *grid*, pax, incolumitas. Ihre supposes that *grid* and *frid*, corresponding to Alem. *grith* and *frith*, were originally the same word. This appears not improbable, as *gawairthi*, the MoesG. synonyme, assumes a sort of intermediate form; which, *w* being sunk, would be pronounced as *gairthi*, or *ga* being thrown away, as *vairthi*, *fairthi*, or *frith*, *w* and *f* being frequently interchanged.

It is written *grith* by Rymer.

When Edw. III. proposed an invasion of Scotland, "all persons," as Lord Hailes observes, "who on account of felony had taken refuge in sanctuaries, were pardoned by royal proclamation, under condition of serving at their own charges, in the army of Baliol. They are denominated *Grithmen*, i. e. *Girth-men*. Foedera, V. 328." Annals, ii. 210, 211, N.

3. The privilege granted to criminals during Christmas, and at certain other times.

"Ilke Lord may tine his court of law, twelfe moneths and ane day. And gif he halds his court in time defended of [prohibited by] law, that is to witt, fra *Yule girth* be cried, quhill after the law dayes, or within the time of Harvest, or then before the thrie schireff courts, or mutes." Baron Courts, c. 26. This is expl. in the parallel passage, Quon. Attach. c. 9. "after the *King's peace* publicklie proclamed—before Yule, or in Harvest," &c.

Thus it appears, that from the traditionary veneration paid to this season from time immemorial, no criminal during its continuance, might be prosecuted or punished.

4. Used metaph., in the sense of sanctuary, or privilege.

Than suld I worth red for schame,
And wyn, til succoure me frá blame,
The *Gyrth* of excusatyowne,
Gud will pretendand for resowne.
Wyntown, vii. Prol. 27.

Perhaps *girthol*, mentioned by Skene, (Verb. Sign.) is merely *Yule girth* inverted.

Su.G. *frid*, already mentioned as equivalent to *grid*, girth, is used in the Laws of Upland in the very same connexion as *girth*, in the passage last quoted; to denote a legal protection against appearing in judgment at certain times. The *Yule girth* in Sweden is called *Jula fridher*; that during spring, *Var-fridher*; *Ledungs fridher*, feriae expeditionis militaris. Another season of the same kind is denominated *Disathings fridher*, that is, the time of the fair of Upsal. This had its name from *Disablot*, the great annual sacrifice celebrated at Upsal, during heathenism, in honour of all the goddesses worshipped by the Goths; from *Disa*, a goddess. V. Ihre, vo. *Frid*, *Disa*. G. Andr. indeed expl. Isl. *Dys* as corresponding to the Roman goddess *Ops*.

To GYS, *v. a.* To disguise. V. GYIS.

GYSAR, GYSARD, *s.* 1. A harlequin; a term applied to those who disguise themselves about the time of the new year, S. *gysart*.

I saw no *gysars* all this yeir,
Bot— kirkmen cled lyk men of weir;
That never cummis in the queir;
Lyk ruffians is thair array.
Maitland Poems, p. 298.

Whan gloamin gray comes frae the east,
Through a' the *gysarts* venture;
In sarks an' paper helmets drest.——
Rev. J. Nicol's Poems, i. 29.

"The exhibitions of *gysarts* are still known in Scotland, being the same with the Christmas mommery of the English. In Scotland, even till the beginning of this century, maskers were admitted into any fashionable family, if the person who introduced them was known, and became answerable for the behaviour of his companions. Dancing with the maskers ensued." Bannatyne Poems, Note, p. 235.

2. A person whose looks are disfigured by age, or otherwise, S.

"The third was an auld wizen'd haave-coloured carlen, a sad *gysard* indeed, an' as baul' as ony ettercap." Journal from London, p. 2.

The custom of disguising now remains only among boys and girls, some of whom wear masks, and others blacken their faces with soot. They go from door to door, singing carols that have some relation to the season, and asking money, or bread superior in quality to that used on ordinary occasions.

One circumstance in the procedure of the *Gysards* may appear very odd. It is common, in some parts of the country at least, that if admitted into any house, one of them who precedes the rest, carries a small besom, and sweeps a ring or space for them to dance in. This ceremony is strictly observed; and, it has been supposed, is connected with the vulgar tradition concerning the light dances of the Fairies, one of whom is always represented as sweeping the spot appropriated to their festivity.

The custom of appearing disguised at this season is of great antiquity. A similar one prevailed in many of the cities of Gaul during the times of heathenism, and was continued after the establishment of Christianity. We accordingly find that it was one of the canons enacted by the Council of Auxerre in Burgundy, A. 578, that no one should be permitted,

on the calends of January, *vetula aut cervolo facere.* Some have understood these words of sacrificing a calf or deer. But they evidently signify *to act the calf or buck*, i. e. to counterfeit these animals. In a Homily ascribed to the celebrated Augustine, Bishop of Hippo, concerning the calends of January, it is said; "What wise man can believe that others are in their senses, who acting the stag, wish to assume the appearance of wild beasts? Some are clothed in the skins of cattle, others have the heads of beasts, rejoicing if they can appear so much in a beastly form." An old Penitential prescribed three years penance for those who were chargeable with this offence. V. Menage, vo. *Biche;* Du Cange, vo. *Cervula;* Spanhem. Hist. Christ. Sec. 6. p. 1133.

The singing of *carols* is also very ancient. The heathen Romans observed this custom during the Calends of January. Hence it was prohibited in some of the early canons of the Church, as a practice unbecoming Christians. Non observetis dies, qui dicuntur Aegyptiaci, aut Calendas Januarii, in quibus *cantilenae* quaedam, et commessationes, et ad invicem dona donantur, quasi in principio anni boni fati augurio.—Si quis, Calendas Januarii ritu Paganorum colere, vel aliquid plus novi facere propter annum novum, aut mensas cum lampadibus, vel eas in domibus praeparare et per vicos et plateas *cantores* et choros ducere praesumpserit, anathema sit. V. Rosin. Antiq. p. 29.

The Su.G. term *Julbock* has had a similar origin. It is a sport, in which young people, at the time of *Yule*, assume the skin and appearance of a ram, and thus run on those who oppose them. The word literally signifies the *buck* or *stag* of *Yule*. "It is this," says Ihre, "I believe, that foreign writers call *cervulus*, or *in cervulum se transformare;* as of old sports were profanely used during their solemnities."

On account of the excess to which the amusements used during this season were carried, Pacianus Barcilonensis wrote a book against them, which he entitled *Gervus* or *the Buck*. This is now lost, as Fabricius observes, Biblioth. Latin. Med. Aevi.

This word is not, as has been supposed, an abbreviation of Fr. *disguise*. It is from Teut. *guyse*, a scoff, sanna, irrisio; *guyse setten*, to make mouths, to put on a fool's face, illudere alicui ore distorto vel alio quovis sannae genere,—naso suspendere adunco; Kilian.

To GYSEN. V. Geize.

GISSARME, Gissarne, Githern, *s.* A hand-ax, a bill.

"He quha hes les nor fourtie schilling land, sall haue ane hand axe *(gysarum*, Lat. Ed.) ane bow, and arrowes." Stat. Will. c. 23. § 4.

Du Cange thinks that this ought to be read *gysarm.*

—In thare hand withhaldand euery knycht
Twa jawilling speris, or than *gissarne* stauis.
Doug. Virgil, 267. 17.

The same word seems to have been corrupted to *Githern.*

Reft from Troianis in the bargane, bare thay,
Baith helmes, hors, scheildis and vthir gere,
Swerdis, *githernis*, and mony stalwart spere.
Ibid. 461. 26.

Ensesque et tela ferentes; *Maffei.*

Fr. *guisarme*, id.; although *guysarme* is improperly rendered, espece de sabre, ou d'epée, Gl. Romm. de la Rose. It seems merely a corruption of Lat. *gesum*, by which Du Cange renders it. *Gesa*, a *gero, is*, genus armorum quod Gallicae dicitur *Gisarma;* Joan. de Janua, ibid. *Gesum*, asta, [hasta] jaculum; Isidor.

GITE, *s.* A gown.

His garmond and his *gite* ful gay of graie,
His widret wede fro him the winde out wore.
Henrysone's Test. Creseide, Chron. S. P. i. 162.

Chaucer. id.

Perhaps radically the same with weed; Alem. *giuatt.*

GYTE. *To gang gite*, to act extravagantly, in whatever way, whether from anger or joy; to act as in a delirium, S. *hite*, S. B. synon.

The man's *gane gyte!* Dear Symon, welcome here;—
What wad ye, Glaud, with a' this haste and din?
Ye never let a body sit to spin.
Ramsay's Poems, ii. 92.

Perhaps from Isl. *gaet-ast*, Su.G. *gaed-as*, laetari, from *gied*, the mind, a term sometimes used to denote cheerfulness; *gae*, gaudium.

GITHERNIS, Doug. Virgil, 461. 26. V. Gissarme.

GYTHORN, *s.* A guitar.

The croude, and the monycordis, the *gythornis* gay.—— *Houlate*, iii. 10.

The harpis and the *gythornis* playis attanis.
Doug. Virgil, 475. 54.

Cithara is the only word used by Maffei, which Doug. explains as denoting both *harps* and *gythornis*. The guitar, indeed, is merely a species of harp.

Chaucer, *giterne;* Fr. *giterne, guiterre*, evidently formed from *cithara*. V. Citharists.

GITIE, *adj.* Shining as an agate.

Vpon thair forebrows they did beir—
Pendants and carcants shining cleir,
With plumages of *gitie* sparks.
Watson's Coll. ii. 10. V. Gate, Get.

GIZZEN, *s.* Childbed. V. Jizzen-bed.

To GIZZEN, *v. n.* To become dried. V. Geyze.

To GLABBER, Glebber, *v. n.* To speak indistinctly; as children who have not learned to articulate with propriety, S.

Teut. *klapper-en, klepper-en*, crepitare; *klepper-tanden*, crepitare dentibus. Gael. *glafaire*, a babbler; Shaw.

GLACK, *s.* 1. A defile between mountains or hills, Perths. Ang. It denotes a more extensive hollow than the word *Swara.*

Whan words he found, their elritch sound
Was like the norlan blast,
Frae yon deep *glack* at Catla's back,

That skeegs the dark-brown waste.
Minstrelsy Border, iii. 359.

2. "A ravine in a mountain," Gl. Pop. Ball.
—The wolf wow'd hideous on the hill,
Yowlin' frae *glack* to brae.
Jamieson's Pop. Ball. i. 234.

3. It is sometimes used to signify an opening in a wood where the wind comes with force, as through a funnel, being confined on both sides, Perths.

4. "The part of a tree where a bough branches out," Gl. Pop. Ball. It is also explained, "the part of the hand between the thumb and fingers." Ibid.

The ingenious Editor of these Ballads derives it from Gael. *glaca'*, to lay hold of. This may indeed be the origin of the term as used in relation to the hand; but in the other senses, in the first three at least, it is evidently from Gael. *glac*, a narrow glen, *glaic*, a defile. As denoting the hand, it seems the same with the following word.

I am much inclined to think that Su.G. *glugg* is radically the same, as signifying a hole, an aperture of any kind, as in a wall, a hedge, &c. Ihre, Wideg. Dan. *glugge*, a breathing-hole, a vent, a window. This G. Andr. derives from Isl. *gligg-r*, which anciently signified the wind; hence transferred to an opening for the admission of air. *Ventus*, antiquatum est, sed hodie retinetur *gluggr*, Danice, *Vindue*, —scilicet, foramina seu fenestrae ubi *venti* transpirent, *fenestra aperta*. Lex. p. 92.

The derivation of *window* is perfectly analogous; Isl. *vindauge*, Su.G. *vindoega*. This is from *vind*, ventus, and *auge*, *oega*, primarily, oculus, the eye; in a secondary sense, foramen, i. e. an aperture for the wind. For the principal use of a *window*, among barbarous nations, is as an airhole for expelling the smoke.

GLACK, *s.* 1. A handful, or small portion of any thing, Ang.
And Nory at it did for blythness fidge,
Taks frae her pouch a *glack* of bread and cheese,
And unto Lindy with a smirtle gees.
Ross's Helenore, p. 16.

2. As much grain as a reaper holds in his hand, before it be laid down in order to be bound, Ang.

3. A snatch, a little food taken hastily, Ang.

Gael. *glaic*, a handful, Shaw; Ir. *lan glaice*, id. *Glac*, the hand, Lhuyd.

To GLACK *one's mitten*, to put money into one's hand, as a gift, or as a bribe, S. B.

"I hae been sae eident writing journals that I hae been quite forfoughen wi' them: but [ne'er] ane has *glacked* my *mitten* for as sair as I hae been niddered wi' them." Journal from London, p. 1.

This may be allied to A.S. *ge-laecc-an*, to lay hold of; but rather, I suspect, to the *s.* last mentioned; Ir. Gael. *glac-am*, to take, to receive.

GLAD, GLAID, GLADE, GLID, *adj.* 1. Smooth, easy in motion. "Spoken of doors, bolts, &c. that go smoothly," Rudd.

2. Slippery; *glid ice*, S. B.

3. It is sometimes metaph. applied, to a person who is not to be trusted; borrowed from the idea of what is slippery, S. B.

A.S. *glid*, Belg. *glad*, Su.G. *glatt*, lubricus; *glatte is*, glid ice, S.

GLADDERIT, *part. pa.*
—Gor is his tua grym ene *gladderit* all about,
And gorgit lyk twa guttaris that wer with glar stoppit.
Dunbar, *Maitland Poems*, p. 48.

"Collected;" Pink. It may indeed be a derivative from A.S. *ge-lath-ian*, congregare. But it seems rather allied to Teut. *kladder-en*, maculare, to bedaub; or the same with *gludderit*. V. GLUDDER.

GLAIK, more commonly *pl.* GLAIKS, *s.* 1. The reflection of the rays of light, on the roof or wall of a house, or on any other object, from a lucid body in motion. Hence, to *cast the glaiks on* one, to make the reflection fall on one's eyes, so as to confound and dazzle, S.

Mr Pink. having defined *glaikes*, "reflection of the sun from a mirror;" it has been observed, that "in this sense it seems only provincial;" Gl. Sibb. But it is thus used both in the North and West; and if I mistake not, generally in S. It seems, indeed, the primary signification.
Greit in the *glaiks*, gude Maister Gwiliane Gowkks;
Maist imperfyte in poetrie and prose.
Kennedy, *Evergreen*, ii. 73. st. 32.

Here it is pretended that Dunbar shone only by a false and illusory lustre.

2. A prism, or any thing that produces reflection.
In one nook stood Lochabrian axes,
And in another nook the *glaxe* is.
Adamson's Muses Threnodie, p. 4.

3. A deception, a trick; in a general sense; used both in sing. and pl. It is especially applied to any person or thing that suddenly eludes one's grasp or sight, S.

To play the glaiks with one, to gull, to cheat.
Get I thame, thay sall beir thair paikis.
I se thay *playd* with me the *glaikkis*.
Lyndsay, *Pink. S. P. Repr.* ii. 156.

To get the glaik, to be gulled or cheated, S. B.
Yet routh o' honour he has got,
Even tho' he *gets the glaik*,
Fan he's sae crous that he would try
To be brave Ajax' maik.
Poems in the Buchan Dialect, p. 3.

"*Glaik*, cheat;" Gl. V. FON.

This sense would suggest that it is radically the same with A. Bor. *gleek*, to deceive or beguile. As it is used by Shakspeare; "I can *gleek* upon occasion;" Lambe thinks, that it has been improperly rendered *joke* or *scoff*.

To hunt the glaiks, to pursue any object with perpetual disappointment.
—Through the country we did come,
We had far better staid at home.
We did nothing but *hunt the glaiks*;
For after we had got our paiks,
They took us every one as prizes,

And condemn'd us in assizes.
Colvil's Mock Poem, p. 55.

Yet with the *glaikis* he was owergane,
And in adulterie he was tane.
Legend Bp. St Androis, *Poems* 16th Cent. p. 317.

4. The act of jilting. *To gie the glaiks*, to jilt one, after seeming to give encouragement in love, S.

I helpit a bonnie lassie on wi' her claiths,
First wi' her stockins and then wi' her shoon:
And she *gave* me the *glaiks* when a' was done.
Hurd's Collection, ii. 230.

5. Used in pl. as a contemptuous appellation for a giddy and frivolous person.

His wyf bad him ga hame, *Gib Glaiks*.
Chr. Kirk, st. 23. *Chron. S. P.* ii. 366.

6. A bat; Loth.

The provincial use of this term is evidently borrowed from the unsteady flight of the bird thus denominated, resembling the literal *glaiks;* in consequence of which those who think to catch it are often gulled, when they seem almost certain of their prey.

The same etymons have occurred to me as to Sibb. It may be from A. S. *glig*, ludibrium; or MoesG. *laik-an*, Su.G. *lek-a*, Isl. *leik-a*, to play, to sport. As Ulphilas uses *bi-laik-an* in this sense, the same v. might also assume the form of *ga-laik-an*. It may, indeed be merely Teut. *glick-en*, nitere, fulgere, rutilare.

To GLAIK, GLAIKE, *v. n.* To trifle with; to spend time idly or playfully, S.

Yet and thou *glaike*, or gagoiun
The trueth, thou sall come downe.
Spec. Godly Ball. p. 9.

I wat thair wes ten thousand score
Of birds and beists maist brude:
To ken thame, or pen thame,
My wit it wes to waik;
Or yit thair, to sit thair,
On sick consaits to *glaik*.
Burel's Pilgr. Watson's Coll. ii. 29.

GLAIKIT, GLAYKYT, GLAKYT, *part. adj.* 1. Unsteady, light, giddy, frolicsome, S.

"The ciuil lauis deffendis & forbiddis al monopoles and conuentions of the comont pepil, be cause the maist part of them ar euil condicionet, & ar obedient to there apetitis and to there *glaykyt* affections." Compl. S. p. 219.

A Macaronie, proud and *glaikit*,
—A' his life, had, thowless, sneakit
Thro' clartie streets to ladies' tea-bells.
Rev. J. Nicol's Poems, ii. 101.

2. Foolish, rash, inconsiderate.

Quhen Jhon off Lyn saw thaim in armour brycht,
He lewch, and said thir haltyn words on hycht;
Yon *glakyt* Scottis can ws nocht wndyrstand;
Fulys thai ar, is new cummyn off the land.
Wallace, i. 845. MS.

Quhattane ane *glaikit* fule am I,
To slay myself with melancoly,
Sen weill I ken I may nocht get hir?
Or quhat suld be the caus, and quhy,
To breke my hairt, and nocht the bettir?
Scott, Chron. S. P. iii. 170.

3. It is often applied to young women, when light, thoughtless, and giddy; including at least the idea of coquetry, S.

I think sic giglottis ar bot *glaikit*;
Without profite to haue sic pride,
Harland thair claggit taillis sa syde.
Lyndsay, On syde taillis, 1592. p. 308.

A spendthrift lass proves ay a *glaiket* wife,
And that maks duddie weans and mickle strife.
Morison's Poems, p. 131.

GLAIKING, *s.* Folly; wantonness.

Sum takkis our littill autoritie,
And sum oure mekle, and that is *glaiking;*
In taking sould Discretioun be.
Dunbar, Bannatyne Poems, p. 51. st. 1.

GLAYMORE, *s.* 1. A two-handed sword.

"We also saw his bow, which hardly any man now can bend, and his *glaymore*, which was wielded with both hands, and is of a prodigious size." Boswell's Journ. p. 255.

2. The common broad-sword, with a basket-hilt, now generally receives this name.

"—The broad-sword now used, though called the *glaymore* (i. e. *the great sword)* is much smaller than that used in Rorie More's time." Boswell's Journ. p. 255.

Gael. *claidhamh*, a sword, *more*, great. It is generally pron. *claymore*, S.

GLAIRY-FLAIRY, *adj.* Gaudy, shewy, S. B. from the E. *v. glare*, and its synon. *flare*.

GLAIRIE-FLAIRIES, *s. plur.* Gaudy trappings of little value, and unbecoming in the wearer, Ang.

GLAIZIE, *adj.* "Glittering, smooth as glass," glossy, S.

I've seen thee dappl't, sleek, and *glaizie*.
Burns, iii. 141. V. GLEIS.

GLAMER, GLAMOUR, *s.* The supposed influence of a charm on the eye, causing it to see objects differently from what they really are. Hence, *to cast glamer o'er* one, to cause deception of sight, S.

This word is used by Dunbar; but I have not marked the passage.

And she came tripping down the stair,
And a' her maids before her;
As soon as they saw her well far'd face,
They coost the *glamer* o'er her.
Johnny Faa, Ritson's S. Poems, ii. 176.

It had much of *glamour* might
Could make a ladye seem a knight;
The cobwebs on a dungeon wall
Seem tapestry in lordly hall;
A nut-shell seem a gilded barge,
A sheeling seem a palace large,
And youth seem age, and age seem youth—
All was delusion, nought was truth.
Lay of the Last Minstrel, C. iii. 9.

Here the *s.* is used as an *adj.*

See a very curious Note on the subject of *Glamour*, affixed to this beautiful Poem, p. 260–262.

The vulgar believed, (and the idea is not yet universally exploded) that a four-bladed stalk of clover

was the most effectual antidote to the influence of *glamer*. To this ridiculous idea Z. Boyd refers in the following passage.

"What euer seemeth pleasant into this world vnto the natural eye, it is but by juggling of the senses: If we haue the grace of God, this grace shall be indeede like as a *foure nooked clauer* is in the opinion of some, viz. a most powerfull meanes against the juggling of the sight." Last Battell, i. 68.

This superstition is probably as ancient as the time of the Druids. The wild trefoil, at least, as it was greatly regarded by them, still has particular virtues of a medicinal kind ascribed to it by the Highlanders, when it is culled according to the ancient rites.

"In the list of plants, must be reckoned the *seamrog*, or the wild trefoil, in great estimation of old with the Druids. It is still considered as an anodyne in the diseases of cattle: from this circumstance it has derived its name *Seimh*, in the Gaelic, signifying pacifick and soothing. When gathered, it is plucked by the left hand. The person thus employed, must be silent, and never look back till the business be finished." P. Kirkmichael, Banffs. Statist. Acc. xii. 453. 454. N.

This is the *seamrog* or *shamrog* worn by Irishmen in their hats, as Obrien says, "by way of a *cross* on Patrick's day, in memory of this great Saint."

As amber beads are in Loth. called *glamer beads*, it has been supposed that this may point out the origin of the term in question; especially as, in an ignorant and credulous age, the electrical power of amber would be viewed as the effect of witchcraft. It was believed, indeed, that witches generally wore amber beads, because of their magical power, and for purposes of fascination.

It is, however, a strong objection to this origin, that although *glamer* be a term generally used, with respect to enchantment, this pronunciation of the word, as denoting amber, is confined to one county, and perhaps not general there.

I have sometimes thought, that this word might be from Isl. *glimbr*, splendor. It might seem to confirm this idea that, as some Philologists have observed, the Heb. word לחש, *lahhat*, used in Ex. vii. 11. to denote the enchantments of the Egyptian sorcerers, signifies secret and close conveyance, or *glistering* like the flame of a fire or sword, by means of which the eyes of men are dazzled.

It may be conjectured, however, that another Isl. word has a fairer claim than any of the etymons mentioned. *Glam skygn* signifies, squint-eyed, bleareyed, having a disease in the crystalline humour of the eye, wall-eyed. From the definition given of this phrase by G. Andr. it seems highly probable that *glam* is the origin of our *glamer*. Limus, lippus, glaucoma seu glaumias in oculis gestans, maxime autem visu hebes et *fascinatis oculis;* Lex. p. 91. From the last words it would appear that, in Iceland, this disease was sometimes considered as the effect of witchcraft or enchantment.

With respect to E. *wall-eyed*, which Johns. derives from *wall* and *eye*, without giving any sense of *wall*, it may be observed that the origin is Isl. *vagl*, glaucoma; whence *vagla auga*, a cloud in the eye, nubes in oculo, albugo; G. Andr. He refers to Gr. αγλη, subalba cicatrix in oculis.

GLAMOURIT, *part. adj.* Fascinated, under a deception of vision.

All this and mair maun cum to pass,
To cleir your *glamourit* sicht.
Vision, *Evergreen*, i. 220. st. 14. V. the *s.*

GLAMER, *s.* Noise, especially that made by persons rushing into an apartment.

It occurs in the account given of the slaughter of Rizio.

Concluding thus, on nycht thay did persave him
At supper tyme, quhair he was in hir chalmer,
Than came your King, & sum Lords with ane *glamer*,
And reft him from hir, in spyte of his nois,
Syne schot him furth, quicklie amang his fois,
Quha stickit him, withouttin proces moir;
Bot all this mischief come sensyne thairfor.
Diallog, *Honour*, *Gude Fame*, &c. p. 6.

One might suppose that this word were merely a corr. of Lat. *clamor*, did not several similar terms occur in other Northern dialects; as Isl. *glamr-a*, Su.G. *glamm-a*, strepitum edere. *Wapnaglam* signifies the noise of weapons; Hist. Alex. Magn. ap. Ihre. Isl. *glaumur*, noise; *Er her mi glaumur mikill*, multus hic strepitus est; "there's mekill *glamer* here," S. Isl. *glaumur* also denotes joy; as Su.G. *glamm-a* is rendered, not only *garrire*, but *laetari*. To this corresponds Gael. *glam*, noise, an outcry, a shout, *glamm-am* to cry out; *glamairè*, a noisy silly fellow. Isl. *glamme* is beyond a doubt radically the same, gerro, subidus; G. Andr. p. 91. The origin is perhaps *glym-ia*, clamare, vehementer sonare.

GLAMROUS, *adj.* Noisy.

The Byschop Beik was braithly born till erd,
At the reskew thar was a *glamrous* rerd;
Or he gat wp full feill Sotheroun thai slew.
Wallace, viii. 302. MS.

Editors, not understanding this word, have substituted that very useful one, *felloun;* as in edit. 1648 and 1673. V. GLAMER, 2.

GLAMMACH, *s.* 1. A snatch, an eager grasp at any thing. It generally denotes an ineffectual effort, Ang.

2. A mouthful, Ang. *Glam*, *glammie*, S. A. Gael. *glaimm*, a large mouthful, a gobbet; *glamham*, to catch at greedily; *glamm-am*, to eat voraciously, *glaimsair*, a voracious eater.

To GLAMP, *v. n.* 1. To grasp ineffectually, S. B.

But O the skair I got into the pool:
I thought my heart had couped frae its hool.
And sae I waken'd *glamping* here and there.
Ross's Helenore, p. 43.

2. To endeavour to lay hold of any thing beyond one's reach, S. B.

3. To strain one's self to catch at any thing.

Hence *glampit*, part. pa. sprained; and *glamp*, a sprain, in consequence of reaching too far, or making a hasty exertion, Ang.

This seems to be a frequentative from the v. *Glaum*; q. v. especially as in sense 1. it is synon.

GLAR, GLARE, GLAUR, *s.* 1. Mud, mire, slime, S. pron. *glaur*.

They "chasit thaym throw the watter of Dune; quhair mony of tham ouirset with slik and *glar* thairof wer slane." Bellend. Cron. B. vi. c. 17.

—Sliddry *glar* so from the wallis went,
That of thare fete war smytin vp on loft.
Doug. Virgil, 326. 27.

Sauflie sche brocht bayth prophetes and man,
And furth thame set amyde the foule *glare*.
Ibid. 178. 16.

———Geordie—spat out
The *glaur* that adown his beard ran.
Rev. J. Nicol's Poems, ii. 160. V. SHARN.

Anciently the term seems to have been nearly appropriated to the slime or viscous mud on the banks of rivers, lakes, or on the sea-shore. It is now applied to mud, without necessarily including the idea of its being viscous, S.

2. Any glutinous substance.

"For tua houris lang, bayth my eene greu as fast to gyddir as thai hed bene gleuit vitht *glar* or vitht gleu." Compl. S. p. 105.

This in Gl. is rendered "mud, mire." But from the effect, and also the connexion with *glue*, the term seems used in a more definite and restricted sense, as denoting glutinous matter; like Fr. *la glaire d'une oeuf*, the white of an egg. A. S. *glaere*, succinum, "*Glayre*, as *glayre* (i. e. the white) of an egge;" Somner. *Glair* is used in the same sense, S.

Fr. *glaire* also in a general sense denotes a slimy soil. This, I suspect, may be radically from Su. G. *ler*, Dan. *leer*, Isl. *leir*, lutum, coenum, with *ge* prefixed, q. *ge-leir*. The word, however, has by some been deduced from Gael. *gaur*.

GLASCHAVE, *adj.*

—With gredy mynd, and *glaschave* gane;
Mell hedit lyk ane mortar-stane.
Dunbar, Maitland Poems, p. 111.

This probably signifies, a voracious mouth, as corresponding to a greedy mind; Su. G. *glupsk*, vorax; Sw. *glufs-a*, Isl. *gleyp-a*, voro, deglutio. If this be not the sense, it may be designed to convey a coarse idea, according to the general strain of this poem, from Fr. *glassouer*, a jakes.

GLASHIE, *adj.*

Her wav'ring hair disparpling flew apart
In seemly shed: the rest with reckless art
With many a curling ring decor'd her face,
And gaue her *glashie* browes a greater grace.
Hudson's Judith, p. 55.

GLASSOCK, *s.* The name of a fish, Sutherl.

"In summer, *glassocks*, or Says, are got in great plenty." P. Edderachylis, Statist. Acc. vi. 290.

The *Say* is undoubtedly the *Seath* or Coal-fish. Perhaps from Gael. *glas* grey, as expressing its colour. In C. B. it is called *Chivetlyn glas*; Penn. Zool. III. 348. Gael. *glaisain* is expl. by Shaw, a sort of fish. Both in the West Highlands and in Caithness, Seaths are called *Gray Fish*, q. v.

To GLASTER, *v. n.* "To bark, to bawl," Rudd. Gl. Shirr. *glaister*.

Sum *glasteris*, and thay gang at al for gate woll:
Sum spendis on the auld vse,
Sum makis ane tume ruse.
Doug. Virgil, 238. b. 1.

The meaning of this obscure line may be; "Some brag much, if they have made the slightest exertion; although to as little purpose, as he who should travel in quest of goat-wool."

I consider the word as here signifying to *boast*; first because the sense seems to require it, as the action described is voluntary. It is also most consonant to what follows, *sum makis ane tume ruse*, i. e. they boast where they have no reason. Besides, this is perfectly analogous to the sense of the *s. Glasterer*, q. v.

This is probably from Fr. *glast-ir*, to bark, to yelp; especially as the Fr. word seems deducible from Su. G. *glufs-a*, which not only signifies to bark, but to speak foolishly, inconsiderate loqui; *glaepp-a*, id. *glappe*, nugator, *glopska*, stultitia.

GLASTERER, *s.* A boaster, a braggart.

"The Papists plead their cause at some times by objecting of ignorance to the Reformed kirkes. But I have never heard it of any of our adversaries against us, except of some vain *glasterers*, who think themselves learned, because their dwelling hath marched a long time with bookes and learning: and know not their own ignorance, because they paine not themselves to read and consider difficulties." Course of Conformitie, p. 150.

To GLAUM, *v. n.* To grasp at a thing. It most generally denotes a feeble and ineffectual attempt; as that of an infant who begins to grasp at objects; or of one groping from blindness, or in the dark, Ang. A. Bor. *goam*, to grasp or clasp.

My heart for fear gae sough for sough,
To hear the thuds, and see the cluds
O' claus frae woods, in tartan duds,
Wha *glaum'd* at kingdoms three, man.
Burns, iv. 362.

This seems nearly allied to Su. G. *glims*, in the phrase, *taga i glims*, used in a signification nearly equivalent, errare in capiendo, frustrari, q. *to let a glam* at a thing, S.

Isl. *gams* is used in the same sense, frustratio; *ad snapa gams*, frustra malè haberi; G. Andr. To this A. Bor. *goam* seems more nearly allied; as also to *giaeme*, hio, pateo, includo, capio; G. Andr. p. 88. There may, however, be some affinity between Su. G. *glims*, S. *glaam*, and Isl *glyme*, luctor, *glymte*, luctitor; as, in struggling, persons stretch out their hands somewhat in the same manner, as when groping in the dark. V. GLAMP, *v.*

GLAUM, *s.* A grasp at an object, especially one that is ineffectual, Ang. V. the *v.*

GLE, GLEW, *s.* 1. Properly game, sport; being the same with E. *glee*, and used in the same sense, S.

For reiling thair micht na man rest,
For garray, and for *glew*.
Peblis to the Play, st. 2.

2. Metaph. and proverbially applied to matters of great importance, as, the fate of battle.

Thomas Randell off gret renowne,
And Adam alsua off Gordoun,
—Thocht in to the Forest to ly,—
And with trawaill, and stalwart fycht,
Chace Dowglas out off the countré.
Bot othyr wayis then ycid the *gle*.
Barbour, ix. 701. MS.

Thai thoucht that all that thai fand thar
Suld dey, but ransoun, euirilkane:
Bot wthyr wayis the *gle* is gane.
Ibid. xv. 176. MS.

The Kyng said, "As the *glew* is gane,
Better than thow I mycht it do."
Ibid. vi. 658. MS.

A. S. *gle*, *glie*, *gleo*, *gliw*, id. It is not improbable, that the root is Isl. *gli-a*, Fris. *gli-an*, splendere, to shine; as light is both the cause and the emblem of joy. Ihre, however, views A. S. *gle*, gaudium, as radically allied to Su.G. *le*, Isl. *hlæg-a*, *hlae-a*, *hlej-a*, Gr. γέλαω, ridere, to laugh. V. next word.

GLE-MEN, *s. pl.* Minstrels. The words are used as synon.

Na *menstrallis* playit to thaym but dowt,
For *gle-men* thair wer haldin out.
Dunbar, *Bannatyne Poems*, p. 30.

A. S. *glig-man*, *gli-man*, a musician; also, an actor, a mimic; from *gleo*, *gli*, *glig*, music, minstrelsy, and *man*. Isl. *glyare*, scurro, ludio, from *glyr*, *gly*, cachinnus.

GLEAM. "*Gane gleam*, taken fire, gone in a gleam or blaze," S. B.

In spite o' Ajax muckle targe,
The barks had a' *gane gleam*;
If ither fouk had na been there,
He'd been sent roasten hame.
Poems in the Buchan Dialect, p. 27.

Perhaps rather q. *gan gleam*, begun to gleam.

GLED, *s.* The kite, falco milvus, Linn.

As this name is used in E. *glead*, I mention it merely to observe, that in S. it is very generally known by the designation, *the greedy gled*.

A. S. *glide*, *glida*, Su.G. *gluda*. Rudd. adopts the idea of Somner, ad Gloss. Lips. that the name is from *glid-an*, to *glide*, "because he *glides* easily through the air with very little motion of his wings."

To GLEEK, *v. n.* "To gibe, or sneer." Sir J. Sinclair's Observ. p. 85. A. Bor. id. V. GLAIK, *s.*

GLEG, *adj.* 1. Quick of perception, by means of any one of the senses, S.

Gleg of the ee, sharp-sighted, S.

In this sense Isl. *glaggr* is used, Edda Saemund. rendered, perspicax, lynceus; acer visu, G. Andr.

The gods tho' look on mortal men
Wi' *eyn* baith just and *gleg*.
Poems in the Buchan Dialect, p. 8. Hence,

Gleg-eyed, sharp-sighted, S.

Yet *gleg-eyed* friends throw the disguise
Receiv'd it as a dainty prize.——
Ramsay's Poems, i. 70.

Gleg of the lug, or *of hearing*, quick in hearing, S.

The unlatit woman the licht man will lait,——
Wyth prik youkand *eeris*, as the awsk *gleg*.
Fordun, *Scotichr.* ii. 376. V. LAIT, *v.*

Bellenden uses it as applicable to the senses in general.

"Thir mussillis ar sa doyn *gleg* of *twiche* and *heryng*, that howbeit the voce be neuir sa small that is maid on the bra besyde thaym, or the stane be neuir sa small that is cassin in the watter, thay douk haistelie and gangis to the ground." Descr. Alb. c. 12.

2. Sharp, keen; applied to edged tools; as, *a gleg razor*, *a gleg needle*, S.

——Death snaps the thread
Wi' his *gleg* shears.
Rev. J. Nicol's Poems, i. 107.

3. Clever, quick in motion, expeditious, S.

I may as weel bid Arthur's Seat
To Berwick-Law make *gleg* retreat.—
Fergusson's Poems, ii. 104.

Forbye, he'll shape you aff fu' *gleg*
The cut of Adam's philibeg.
Burns, iii. 349.

Here the *adj.* is used as an *adv.*

4. Attentive, S.

—The lad wha *gleggest* waits upon it,
Receives the bubble in his bonnet.
Ramsay's Poems, i. 330.

Isl. *glogg-r*, perspectus, considerans. This word is also rendered attentus. MoesG. *glaggwuba*, dili, genter, accurate; Luk. i. 3. xv. 8.

5. Smooth, slippery, glib; *gleg ice*, ice that is very smooth, because it facilitates the motion of any body, S. The term opposed is *tauchie*.

6. Transferred to the mind; acute, clever, quick of apprehension, S.

There was a sage call'd Albumasor,
Whase wit was *gleg* as ony razor.
Ramsay's Poems, ii. 528.

I need na tell you how you sud behave,
But a' unto your *glegger* wisdom leave.
Ross's Helenore, p. 41.

For he's a man weel vers'd in a' the laws,
Kens baith their outs an' ins, their cracks and flaws;
An' ay right *gleg*, whan things are out o' joint,
At settlin' o' a nice or kittle point.
Fergusson's Poems, ii. 5.

7. Eager, keen; conjoined with the idea of avarice.

Wha creeps beneath a load of care,
When interest points he's *gleg* and gare,
And will at naithing stop or stand,
That reeks him out a helping hand.
Ramsay's Poems, ii. 441.

The Isl. term appears to have been primarily applied to vision; as the *v. glogg-va*, videre, is formed from it; and its root seems to be Su.G. Dan. *glo*, attentis oculis videre. Sibb. by mistake views this word as a provincial corr. of *glad*, *glid*, smooth. I have met with no vestige of this word in A. S. O. E. or Provinc. E.

GLEGLY, *adv.* 1. Expeditiously, S.

Some fock, like bees, fu' *glegly* rin,
To hikes bang'd fu' o' strife and din.
Fergusson's Poems, ii. 105.

2. Attentively, S.

To this auld Colin *glegly* 'gan to hark.

Ross's Helenore, p. 126.

GLEG, *s.* A gad-fly. V. CLEG.

To GLEY, GLYE, *v. n.* 1. To squint to look, obliquely, S. *Gly*, Lincolns.; *gly*, *glee*, A. Bor.; *skellie*, synon.

2. Metaph. to overlook.

"There's a time to *glye*, and a time to look even;" S. Prov. There is a time when a man must overlook things, which at another time he would take notice of." Kelly, p. 339. Hence,

GLEY, *s.* A squint look, S. *skelly*, synon.

GLEY'D, GLEID, GLYD, *part. pa.* 1. Squint-eyed, S.

Amang Sotheroun full besyly he past;—
Spyand full fast, quhar his awaill suld be;
And couth weyll luk and wynk with the ta e.
Sum scornyt him, sum *gleid* carll cald him thar.

Wallace, vi. 466. MS.—i. 211.

Ritson has *gleed*, S. Songs.

"Saw you that, and shot not at it, and you so *gly'd* a gunner?" S. Prov. "A reprimand to meddling boys, that take up things that they have nothing to do with." Kelly, p. 294.

Skinner derives *gly*, without any congruity, from A. S. *glow-an*, Belg. *gloy-en*, ignescere, candescere. Our word, according to Sibb., is "perhaps from Teut. *gloeren*, limis oculis aspicere, quasi *glo-ey'd*." But it is certainly more nearly allied to Isl. *gloe*, *gloedt*, lippio, lippe prospecto, to be sand-blind, purblind; *glyn*, lippitudo oculorum. This seems the origin of Teut. *gloer-en*. As *glent* to shine, in a secondary sense signifies, to squint; *gley* might be viewed as radically from Isl. *gli-a* splendere. For *gleying* seems primarily to denote the act of looking askance, q. darting a *glance* of the eye on any object obliquely.

2. Oblique, not direct; used in a general sense.

That wa's gleyd, that wall stands obliquely, S.

In this sense it might seem allied to Isl. *at standa gleid*, distensis stare cruribus; *glid-na*, distorqueri. A. Bor. *glea*, *a-glea*, signifies, crooked.

To GLEDGE, *v. n.* To look asquint suddenly, Fife.

GLEID, GLEDE, *s.* 1. A burning coal, S.

—With eighen bolked full holle,
That gloed as the *gledes*.
Al glowed as a *glede*, the goste there ho glides.

Sir Gawan and Sir Gal. i. 9. 10.

Thare standis ane yle, wyth reky stanys as *gledis*,
Vpstreking hie betuix the coist Sicille.

Doug. Virgil, 257. 5.

Fumantibus ardua saxis, Virg.

This is evidently the primary sense; A. S. *gled*, Teut. Su.G. *gloed*, Germ. *glut*, pruna. C. B. *glo*, id. from Su.G. Isl. *glo-a*, splendere, scintillare; A. S. *glow-an*, Teut. *gloyen*, *gloed-en*, ignescere, candescere.

2. A strong or bright fire.

Allace, scho said, in warld that I was wrocht!
Giff all this payne on my self mycht be brocht!
I haiff seruit to be brynt in a *gleid*.

Wallace, iv. 751. MS.

All Duram toun thai brynt wp in a *gleid*.

Ibid. viii. 515. MS.

This sense is retained, S. B.

Ye ken right well, fan Hector try'd
Thir barks to burn and scowder,—
—I, like birky, stood the brunt,
And slocken'd out that *gleed*.

Poems in the Buchan Dialect, p. 2.

3. Fire, in general.

—Furth sche sprent as spark of *glede* and fyre;
With spedy fute so swiftly rinnis sche.

Doug. Virgil, 390. 29.

Here *glede* seems synon. with *fyre*. It is used in the same sense by Chaucer.

He sent hire pinnes, methe and spiced ale,
And wafres piping hot out of the *glede*.

Millere's T. v. 3379.

4. "A temporary blaze, such as is made with brush-wood, opposed to a constant regular fire." Lord Hailes, Note, p. 283. S. Bann. Poems.

5. A small fire.

Thy awin fyre, freind, thocht it be bot a *gleid*,
It warmis weill, and is worth gold to thé.

Henrysone, *Bannatyne Poems*, p. 128.

"The word is still common in this sense;" Chron. S. P. i. 114. N.

6. A mass of burning metal.

Sum of the trouch apoun the sperkland *gledis*
The bissand watteris strinklis and ouer spredis.

Doug. Virgil, 258. 20. Stridentia *aera*, Virg.

7. A hot ember. *There's nae gleid*, S. the fire is quite gone out.

8. "A spark of fire," Gl. Sibb.

In this sense it is used in O. E.

Al wickednes in the world, that man mai work or think,
Is no more to the mercy of God, than in the sea a *glied*.
Omnis iniquitas quantum ad misericordiam Dei, est quasi scintilla, *in medio maris*.

P. Ploughman, Fol. 25. a. Chaucer, id.

Foure *gledes* have we, which I shal devise,
Avaunting, lying, anger, and covetise.
These four *sparkes* longen unto elde.

Reves Pr. v. 3880.

On gleid occurs, but whether as signifying, *in the flame*, q. *in gleid;* or *glittering*, seems doubtful. The allusion is to swords.

Gaudifeir, and Galiot, in glemand steil weidis,
As glavis glowand *on gleid*, grymly thai ride.

Gawan and Gol. ii. 20.

GLEYD, GLYDE, *s.* An old horse, S. B.

—Ane crukit *gleyd* fell our ane huch.

Bannatyne Poems, p. 159. st. 6.

i. e. a horse that was lamed by falling over a precipice.

Fan his peer *glyde* was sae mischiev'd,
He'd neither ca' nor drive,
The lyart lad, wi' years sair dwang'd,
The traitor theef did leave.

Poems in the Buchan Dialect, p. 8.

Sibb. derives this from A. S. *gilte*, castratus. But if we suppose the denomination to be given from the quality, it may be allied to Su.G. Isl. *glat-a*, perde-

re; if on a more general ground, to Isl. *glad-r*, equus gradarius.

GLEIS, *s.* Splendour.

Thir goddesses arrayt in this fine ways,—
Afore this prince fell down upon thair knees,—
Quhair he rejoyced in his heavenly *gleis*.
Vertue and Vyce, *Evergreen*, i. 36. st. 10

Isl. *glis*, nitor, Germ. *gleiss-en*, fulgere. A. Bor. *glish*, to glitter or shine.

To GLEIT, GLETT, *v. n.* 1. To shine, to glitter.

Sum cumpanyis, with speris, lance and targe,
Walkis wachand in rewis and narow stretis,
Arrayit battallis, with drawin swerdis that *gletis*.
Doug. Virgil, 50. 18.

Yit I now deny now,
That all is gold that *gleits*.
Cherrie and Slae, st. 92.

Or Phebus' bemes did *gleit* aganes the West,
I rais, and saw the feildis fair and gay.
Maitland Poems, p. 260.

2. It is used metaph. to denote the polish given to language.

Yone are the folkis that comfortis euerie spreit,
Be fine delite and dite angelicall,
Causand gros leid all of maist gudness *gleit*.
Pulice of Honour, ii. 8.

i. e. "making rude language to shine with the greatest polish."

Teut. *gloed-en*, ignescere, candescere; Isl. *gloed-a*, prunas succendere, whence *glitt-a*, fulgere. Su.G. *glatt*, splendidus. This is evidently from the same fountain with *Gleid*, *s.*

GLE-MEN, *s. pl.* Minstrel. V. GLE.

GLENDER-GANE, *adj.* A term applied to one who is in a declining state of health, in bad circumstances as to his worldly affairs, or who has fallen into immoral habits. In a similar sense *glender-gear* is used; Perths. Loth.

The idea is probably borrowed from *glanders*, S. *mortersheen*, a disease of horses which is generally considered as incurable.

GLENGORE, GLENGOUR, GRANDGORE, *s.* Lues Venerea.

——So mony *glengour* markis
Within this land was nevir hard nor sene.
Dunbar, *Bannatyne Poems*, p. 42. st. 4.

"That all manner of persons, being within the freedom of this burgh, who are infected with the said contagious plague called the *Grandgore*, devoid, rid and pass furth of this town, and compeir upon the sands of Leith, at 10 hours before noon, and there shall have and find boats ready —— to have them to the inch (Island of Inchkeith), and there to remain till God provide for their health." Order of Priv. Council, A. 1497. Arnot's Edinburgh, p. 260.

Als John Makrery, the kingis fule,
Gat doubill garments agane the Yule:
Yit in his maist triumphand gloir
For his rewaird gat the *grandgoir*.
Lyndsay's Warkis, 1592. p. 268, 269.

It seems doubtful which of these is the proper form of the word. According to Arnot, it had the name *grandgore*, parce qu' elle ce prenoit aux plus *gorgias*. But as Fr. *gorre* denotes this disease; also, the small-pox; it may be supposed that the epithet *grand* had been prefixed for the sake of distinction. The term, however, might originally have been an *equivoque*. For, as *gorre* also signifies pomp, *gorgeousness*, it has given birth to the phrase, *Femmes á la grand gorre*, "huffing or flaunting wenches;" Cotgr.

If *glengore* be the original form; it may be, as Sibb. conjectures, q. *glandgore*. It would appear that this disgraceful disease was sometimes simply called *Gor* in former times.

Sum deis in hydropesie,
And vtheris strange infirmiteis,
Quhairin mony ane thousand deis:
Quhilk humane nature dois abhor,
As in the Gut, Grauell and *Gor*.
Lyndsay's Warkis, 1592. p. 147.

To GLENT, GLINT, *v. n.* 1. To glance, to gleam, S.

Phoebus well pleas'd, shines from the blue serene,
Glents on the stream, and gilds the chequer'd green.
Ramsay's Poems, i. 126.

O'er lang frae thee the Muse has been,
Sae frisky on the Simmer's green,
Whan flowers and gowans wont to *glent*
In bonny blinks upo' the bent.
Fergusson's Poems, ii. 92.

The rising sun owre Galston muirs,
Wi' glorious light was *glintin;*
The hares were hirplin down the furs,
The lav'rocks they were chantin.
Burns, iii. 28.

2. To pass suddenly; applied to a gleam of light, a flash of lightning, or any thing that resembles it, S.

Ae fire-flaught darted through the rain,
Whare a' was mirk before,
And *glinted* o'er the raging main.—
Minstrelsy Border, iii. 338.

How slow ye move, ye heavy hours,
The joyless day how dreary:
It was na sae, ye *glinted by*,
When I was wi' my dearie.
Burns, iv. 178.

It signifies, glided, in an O. E. Poem, Harl. MS.

In at the gape he *glent*,
By the medyll he was hent.
The Pryorys, *Jamieson's Popular Ball.* i. 261.

"*To glent*, to start aside;" Clav. Yorks. Dial.

3. To peep out, as a flower from the bud, S.

Cauld blew the bitter-biting north,
Upon thy early, humble, birth;
Yet cheerfully thou *glinted* forth
Amid the storm,
Scarce rear'd above the parent earth
Thy tender form.
Burns, iii. 202.

4. To squint. "*Glenting*, squinting," Gl. Shirr. "leering," Gl. Sibb.; to look askew, A. Bor.

——Then he brought his right leg foremost,
As he had been to make a sore thrust;
Glinting and squinting with his eyes.
Cleland's Poems, p. 97.

It may, however, signify, looking askance.

GLENT, GLINT, *s.* 1. A glance, a glimpse, a

transient view, S. *I got but a glint of him*, I had only a transient view of him, S.

—Where was an opening near the hou,
Throw whilk he saw a *glent* of light.
Ramsay's Poems, ii. 523.

2. A flash; as a *glint* of lightning, S.

3. A moment; used as *blink*, *gliffin*, S. *In a glent*, or *glint*, in a moment, immediately.

—By my guess I strove to set them right;
Syne *in a glent* they were out of my sight.
Ross's Helenore, p. 94.

The bonny bairn they in the hurry tint;
Our fouks came up and fand her *in a glent*.
Ibid. p 127.

The most natural origin is Teut. *glants*, splendor, fulgor, jubar; *glants-en*, splendere, fulgere. It must be acknowledged, however, that in sense 1. it has a great resemblance to Su.G. *glaent*, *glint*; *doer-en staa paa glaent*, the door is a jar; from Isl. *glen-a*, *glent-a*, pandere, divaricare; G. Andr. p. 92.

To GLEUIN, *v. n.* To glow.

——Haboundit smokkis dirk,
With huge sope of reik and flambis myrk,
So that the caue did *gleuin* of the hete.
Doug. Virgil, 250. b. 14. V. GLIFFIN, *v.*

To GLEW, *v. a.* To make merry.

Thy tresour have thai falsly fra thé fane;—
For think, Thai never cum thé for to *glew*.
King Hart, ii. 18. A. S. *gleow-ian*, jocari.

GLEW, *s.* Sport. V. GLE.

GLIB-GABBET, *adj.* Having a glib tongue, S.

—An' that *glib-gabbet* Highland Baron,
The laird o' Graham.
Burns, iii. 22.

GLID, *adj.* Slippery. V. GLAD.

To GLIFF, GLOFF, GLUFF, *v. n.* To be seized with sudden fear. It seems to be more generally used impers. *It glift him*, Loth. Border, *gluft*, id. Gaith.

That dolefu' day, in whilk the lift
Sent down sic show'rs of snaw and drift,
To smuir his sheep—he was sae *glift*,
He ran wi' speed
To save their lives—ah! dreadfu' shift,
It was his dead.
Berwickshire Poems, p. 11.

"I'm seer you wou'd hae laughin sair, gin ye had seen how the auld thag *gloffed* fan she fell down after I gat out quer her." Journal from London, p. 4. 5.

2. To take fright, to be seized with a panic, S. B.

As she was riding on a windle-strae,
The carling *gloff'd* and cry'd out, Will-awae.
Ross's Helenore, p. 64.

Oglift, O. E. must be viewed as radically the same.

——The Londreis wer in speyr,
Him for thar kyng vplift, his name was kald Edgar.
For William thoi wer *oglift*, & said, "That we ne dar.
"For slayn is kyng Harald, & in lond may non be
"Bot of William hald for homage & feaute."
R. Brunne, p. 72.

Teut. *glipp-en*, fugitare, transfugere clanculum. Or shall we view it as allied to Belg. *gluyp-en*, to sneak, to snudge; or to our *gloppe*, as this denotes the falling of the countenance, in consequence of *fear* or sorrow. But V. GLIFFIN.

GLIFF, GLOFF, GLUFF, *s.* 1. A panic, a sudden fear, Loth. *gliff*, id. A. Bor.

"There came never sic a *gliff* to a daw's heart;" S. Prov. Ramsay, p. 72. *Gloff*, Kelly, p. 337, 338.

2. "The shock, felt in plunging into water;" Gl. Ross. S. B.

Flaught-bred into the pool mysell I keest,
Weening to keep his head aboon at least:
But e'er I wist, I clean was at the float,
I sanna tell yow, what a *gloff* I got.
Ross's Helenore, p. 42.

3. Glow, uneasy sensation of heat, producing faintishness, Ang. Germ. *gluth*, id.

GLIFF, *s.* A glimpse, a transient view, S. *Gliffe*, a sudden sight of any thing by chance; Clav. Yorks. Dial. Chesh. id. V. following word.

To GLIFFIN, *v. n.* To open the eyes at intervals, in awaking from a disturbed sleep or slumber.

The King then wynkyt a litill wey;
And slepyt nocht full encrely;
Bot *gliffnyt* up oft sodanly.
For he had dreid off thai thre men,
That at the tothyr fyr war then.
Barbour, vii. 184. MS.

Instead of *glissnyt*, Pink. edit. It is *gliffnyt* also in edit. 1620.

This may be allied to Teut. *gluyp-en*, insidiari, observare. But it seems more probable that this word, as well as *gliff*, *v.* and *s.* as all conveying the idea of something sudden or transitory, are derived from some Goth. *v.* signifying to shine, as Su.G. *glo*, anc. *gli-a*; especially as *gleuin*, which is nearly allied, signifies to glow.

As *gliffin* is equivalent to glance, it is to be observed that most of the terms which respect the motion of the eyes seem borrowed from the action of light. Thus *blink*, to wink, is from Dan. *blink-er*, which signifies both to wink and to shine. We may observe this analogy in *Glimmer*, *Glent*, *Gliss*, *Glisk*, *Glisnyt*, and perhaps in *Gley*, q. v.

GLIFT. V. GLIFF, *v.*

GLIM, *s.* An ineffectual attempt to lay hold of an object, Aberd.

—Ane, like you, o' skilly ee,
May mony *glim* and snapper see,
Yet spare your blame.
Shirrefs' Poems, p. 336.

Glim is also used as an adj. signifying blind, Aberd. Hence, *glim-glam*, blind man's buff, from *glim* and *glum*, to grasp at an object.

Glim may be allied to Isl. *glam*, visu hebes. V. GLAUM, *v.*

* To GLIMMER, *v. n.* To blink, to wink, to look unsteadily, S.

GLIMMER, *s.* A smooth shining lamellar stone, Mica of mineralogists, Loth.; in some parts of S. called *Sheeps siller*.

GLISK, *s.* A transient view, a glance, S. synon. *glint*.

Foost then, he to the barn-door drew
An' got a *glisk* o' Willie.
Rev. J. Nicol's Poems, i. 157.

Isl. *glis*, nitor; or it may be a deriv. from *gliss*, *v.*

GLISNYT, GLISINT, *pret.* Blinked with the eyes, like one newly awakened from sleep; synon. *glimmered.*

Affrayit I *glisnit* of slepe, and sterte on fete.
Doug. Virgil, 49. 11.

The Quene is walknit with ane felloun fray,
Up *glisnit*, and beheld sche wes betray'd.
King Hart, i. 48.

Glissnyt occurs Barbour vii. 184., rendered glanced by Mr Pink. But it is *gliffnyt* in MS. V. *Glifnin*, v.

This is radically the same with E. *glisten*, A. S. *glisn-ian*, coruscare. V. GLEIS.

To GLISS, *v. n.* To cast a glance with the eyes.

He *glissed* up with his eighen, that grey wer and grete.
Sir Gawan and Sir Gal. ii. 2.

This is merely an oblique sense of *Gleis*, q. v.

Glyste up, O. E., although not expl. by Ritson, must be understood in this sense.

Sche *glyste up* wyth the hedeows store,
A sorowfull wakenyng had sche thore.
Le Bone Florence, *Ritson's E. M. R.* iii. 70.

GLISTER, *s.* Lustre, glitter.

"The *glister* of the profeit, that was jugeit heirof to have insewit to Scottis men, at the first sicht blindit mony menis eyis:" Knox, p. 110.

Su.G. *glistra*, scintilla, Teut. *glinster*, id. *glinster-en*, *glister-en*, scintillare, fulgere. Although *glister* be used in E. as a *v.*, I have not observed that it occurs as a *s.*

GLIT, *s.* 1. Tough phlegm, that especially which gathers in the stomach when it is foul, S.

2. A slimy substance in the beds of rivers, S.

This is nearly allied to E. *gleet*, improperly derived by Johns. from A. S. *glidan*, to glide. Both words certainly have a common origin; Isl. *glat*, *glæt-a*, humor, liquor; Landnam. Gl. p. 414. Humor vel vapor perlucidus; G. Andr. p. 91. This he derives from *glær*, *glætt*, vitreus. Perhaps Lat. *glis*, *glitis*, humus tenax, is from the same origin.

GLOAMIN, GLOMING, *s.* Fall of evening, twilight, S. *gloming*, A. Bor. This is sometimes called *the edge of the e'enning*, S. B.

The *gloming* comes, the day is spent;
The sun goes out of sight,
And painted is the occident
With purpour sanguine bright.
A. Hume, *Chron. S. P.* iii. 390.

A. S. *glommung*, *glomung*, id.

In A. S. this word was applied to the dawn as well as to the twilight; *morgen-glommung*, crepusculum matutinum, *æfen-glommung*, crepusculum vespertinum. Wachter, mentioning the A. S. word, views it as derived from Teut. *glimm-en*, to glimmer, to shine faintly. As Germ. *glum* signifies turbid, he thinks that there has been a transition from the idea of obscurity to that of muddiness, because of the natural resemblance.

GLOAMIN-SHOT, *s.* A twilight interview, S.

"I once more roved out yesterday for a *gloamin-shot* at the muses; when the muse that presides o'er the shores of Nith, or rather my old inspiring dearest nymph, Coila, whispered me the following." Burns's Works, iv. N° 36.

The idea seems borrowed from one taking a stolen shot at game in the dusk of the evening, when less in danger of being detected.

To GLOCK, *v. a.* To gulp, to swallow any liquid in large draughts; as including the idea of the sound made by the throat, Ang. *wacht*, synon.

This seems radically the same with Teut. *klock-en*, sonitum reddere, qualem angusti oris vasculum solet; Su.G. *klunk-a*, Dan. *glunk-a*. According to this analogy, our *clunk*, must be a cognate to *glock*. Gael. *glug*, the motion and noise of water confined in a vessel; Shaw.

GLOCK, *s.* A gulp, Ang. *wacht*, synon.

GLOFF, *s.* A sudden fright, S. V. GLIFF.

GLOG, *adj.* Slow; used in composition, as *glog-rinnin water*, a river or stream that runs slowly, a dead and dark body of water, Perths.

Perhaps q. *ghe-lugg*, from Fris. *luggh-en*, ignave et segniter agere. Gael. *glog*, however, is expl. a soft lump, and *gliogar*, slowness; Shaw. The latter is perhaps radically the same with Isl. *kloek*, *klauk*, mollis, non firmus; Verel.

GLOY, *s.* Straw. "In the North of Scotland they stripe off the withered blades from the straw, and this they call *gloy*, with which they thatch houses or make ropes;" Rudd.

——The chymmis calendare,
Quhais ruffis laithly ful rouch thekit war
Wyth stra or *gloy* by Romulus the wycht.
Doug. Virgil, 267. 3. Culmus, Virg.

Fr. *gluy*, straw; Fland. Holl. *gluye*, *gheluye*, fascis stramentorum, stramen arundinaceum. I suspect that Teut. *klye*, *kleye*, Su.G. *kli*, Franc. *cliuva*, Germ. *kley*, *klew*, furfur, bran, are radically the same with *gloy*. Hence,

To GLOY, *v. a.* To give grain a rough thrashing, Loth.; now almost obsolete.

GLOIS, *s.* A blaze. V. GLOSE.

To GLOIT, *v. n.* 1. To work with the hands in something liquid, miry, or viscous, Ang.

2. To do any thing in a dirty and aukward manner, Ang.

This word has evidently been borrowed from fishers. We find it used in a more primitive sense, in Sw. *gloet-a efter fiskar*, to grope for fish; *gloet-a efter aal*, turbare aquam, to brogue for eels; Seren. vo. *Grope*, *Brogue*. V. GLUDDER.

GLOITTRY. V. GLUDDERIE.

GLONDERS, *s. pl.* *In the glonders*, in a state of ill-humour, to be pouting, to have a frowning look. I am informed that the phrase is sometimes used in this sense, Loth.

"The Quein, with quhome the said Erle [Bothwell] was than in the *glonders*, promeisit favours in all his lawfull suitis to wemen, gif he wald deliver the said Mr George [Wischeart] to be keipit in the castell of Edinburghe." Knox, p. 50.

This is the word used in both MSS. Lond. edit. p. 55. *glunders*.

I have observed no similar word, unless we should suppose this to be a corr. of Isl. *glamvegder*, qui aspectu est terribilis; Verel.

To GLOPPE, Gloppen, *v. n.* Perhaps to pout, to let the countenance fall, as when one is about to cry or weep.

Hit yaules, hit yamers, with waymyng wete,
And seid, with siking sare,
"I ban the body me bare!
"Alas now kindeles my care!
"I *gloppe*, and I grete."
Then *gloppenet*, and grete, Gaynour the gay.
Sir Gawan and Sir Gal. i. 7. 8.

He folowed in on the freke, with a fresch fare,
Thorgh blason, and brene, that burneshed were bright,
With a burlich brande, thorgh him he bare:
The bronde was blody, that burneshed was bright.
Then *gloppened* that gay:
Hit was no ferly, in fay.——
He stroke of the stede-hede, streite there he stode.
The faire folc fondred, and fel to the grounde.
Gawayn *gloppened* in hert,
Of he were hasty and smert.
Out of his sterops he stert.
Ibid. ii. 15. 16.

Gloppen is overlooked in Gl. *Gloppe* is mentiontioned interrogatively, *sot?* Here it is unquestionably a *v.* We find a variety of terms of the same form and signification in other Northern languages; Germ. *glup-en*, oculos vultumque demittere; *gluper*, qui neminem erecto vultu adspicere audet; Wachter. Isl. *glupn-ast*, vultum demittere; *gliup-ur*, tristis vel vultu nubilo, Verel.; *glupn-a*, contristari, dolere, ad lacrymas bibulas effundendum moveri; *glupn-a vid*, in lacrymas solvi; G. Andr. p. 92. 93. Perhaps Belg. *gluyp-en*, to sneak, to snudge, has the same origin. The radical term may be Su.G. *glup*, faux, as in the form of the countenance denoted by this word, the *chops* appear fallen.

But as A. Bor. *gloppen* signifies, to startle; *glopp'nt*, frightened, Lancash.; and *gloppen*, surprise, Westmorel.; *glopp* and *gloppen* may be equivalent to Gliff, Gloff, q. v. This seems the most natural sense in last extract.

GLORE, *s.* Glory. Fr. *gloire*, id.

Thou haldis court ouer christall heuinnis clere,
With angellis, sanctis, and heuenlye spretis sere,
That but ceissing thy *glore* and louyngis syngis.
Doug. Virgil, Prol. 311. 40.

To Glore, *v. n.* To glory.

Quhy *glore* ye in your awin vnthriftines?
Doug. Virgil, Prol. 96. 37. From the *s.*

To GLORG, *v. n.* To work in some dirty business, Ang.

Glorg, *s.* A nasty mass or compound of any kind, Ang.

Glorgie, *adj. Glorgit*, part. pa. Bedaubed, in consequence of being engaged in dirty work, or travelling in a miry road, Ang.

GLOSE, Glois, *s.* 1. A blaze, S.

2. The act of warming one's self at a quick fire, S.

Till suppertyme then may ye chois,
Unto your garden to repois
Or merelie to tak ane *glois*.
Philot. Pink. S. P. R. iii. p. 12.

Germ. *glauz*, Isl. *glosse*, flamma; *gloss-ar*, coruscat. This G. Andr. derives from Gr. γλαυζω, splendeo. But it is evidently of Goth. origin, either from *glo-a*, id. or from *lios*, lux, lumen, whence *lyse*, luceo, with *g* prefixed.

To Glose, Gloze, *v. n.* To blaze, to gleam. The fire is said to be *glozin*, when it has a bright flame.

Germ. *glauz-en*, to shine. V. the *s.*

GLOSS, *s.*

The hardnyt horss fast on the gret ost raid;
The rerd at rayss quhen sperys in sondyr glaid,
Duschyt in *gloss*, dewyt with speris dynt.
Fra forgyt steyll the fyr flew out but stynt.
Wallace, x. 284. MS.

This passage has been much altered in editions, because of its obscurity; as in edit. 1648, and 1673.

The rierd *then* rose when speares in sunder glade:
Dusched in *drosse dunted* with speares dint.

In edit. 1753, it is changed to *glass*.

The meaning of *gloss* must be left undetermined, unless we view it as the same word now pron. *Glush*, q. v. It may be read *glosch*, as the contraction used in MS. frequently occurs for *sch*.

The meaning may thus be; "The noise that was raised, when spears were broken into shivers, blended with that of the stroke of spears, *deaved* or stunned the ear."

GLOTTEN, *s.* A thaw, S. A.

Su.G. *glopp*, pluvia copiosa nive mixta?

To GLOUM, Gloom, *v. n.* To frown, to look sour, to knit the brows, S.

"Sche *gloumed* both at the Messinger, and at the requeist, and scarselie wald give a gude word, or blyth countenance to any that sche knew earnest favorars of the Erle of Murray." Knox's Hist. p. 321.

To be glum, Lincolns. frontem contrahere, to frown, Skinner; *gloom*, A. Bor. id.

This seems only a secondary sense of the O. E. *v.* used by Spenser, and also by S. writers, as denoting the obscurity of the sky.

"Storms are likely to arise in that flat air of England, which long has been *glooming*, that all the skill of the Archbishop's brain will have much ado to calm, before a thunderbolt break on his own pate." Baillie's Lett. i. 91.

Lye and Johns. rather oddly refer to A. S. *glomung*, crepusculum. A more natural cognate is Germ. *glum*, turbidus; to this corresponds Su.G. *glaummig*, qui faciem subluridam habet.

Gloum, Glowme, Gloom, *s.* A frown.

But sick a *gloom* on ae brow-head,
Grant I ne'er see agane.
Minstrelsy Border, iii. 16.

"Nowe God's *glowmes*, like Boanerges, sonnes of thunder, armed with fierie furie, make heart and soule to melt." Z. Boyd's Last Battell, p. 4.

This occurs in O. E. For Palsgraue mentions "*glumme*, a sower loke;" Fol. 36. b. *Gloming* also signifies "sulky, gloomy looks;" Gammer Gurton's Needle. V. Notes, Dodsley's Coll. XII. 378.

To GLOUR, GLOWR, *v. n.* To look intensely or watchfully, to stare; S. *Gloar*, Westmorel. id.

He girnt, he *glourt*, he gapt as he war weid.
Dunbar, Maitland Poems, p. 77.

He *glowris* evin as he war agast,
Or fleid for ane gaist.
Lyndsay, S. P. R. ii. 28. V. HABOUND.

Belg. *gluur-en*, to peep, to peer. Teut. *gluyer-en*, to look asquint. This sense is retained in E. *gloar*. Isl. *glor-a*, lippè prospicere. The common origin is Su.G. *glo*, attentis oculis videre.

GLOUR, *s.* A broad stare, S.

What shall I say of our three brigadeers,
But that they are incapable of fears,
Of strength prodigious, and of looks so froward,
That every *glour* they gave would fright a coward?
Pennecuik's Poems, 1715. p. 22.

To GLOUT, *v. n.* "To pout;" Sir J. John Sinclair's Observ. p. 85.

This seems S. B. Can it be corr. from GLOPPE? q. v.

GLU, *s.* A glove, S. B. *Gluw*, Wynt.

—Hawand thare-on of gold a crowne,
And *gluwys* on hys handis twa.
Wyntown, vii. 8. 443.

Goth. *gloa*, Isl. *glofe*, anc. *klofe*, id. This G. Andr. derives from *klyfwa*, to cleave, because of the division of the fingers.

To GLUDDER, (pron. *gluther*) *v. n.*

Thir syllie freyrs with wyfis weil can *gludder*;
And tell thame tales, and halie mennis lyvis.
Richt wounder weil thai pleisit all the wyvis.
Dunbar, Maitland Poems, p. 66.

This Mr Pink. renders, to chat. But the sense in which it is now used, is to do any dirty work, or any work in a dirty manner; S. B. V. GLOIT. Here it seems to signify, to carry on in a facetious, but low and cajoling, stile. I cannot think that it has any affinity to Isl. *glott*, species sarcasmi, *glotte*, subrideo; Ol. Lex. Run.

GLUDDERY, GLOITTRY, *adj.* That kind of work is thus denominated, which is not only wet, but unctuous or slippery to the touch. Thus the work of tanning leather would receive this designation, S. B.

Alem. *glidir*, lubricum, Schilter. A. S. *glid.*

To GLUFF, *v. n.* V. GLIFF.

GLUGGERY, *adj.* Flabby, flaccid; applied to young and soft animal food, as veal, Ang.

To GLUNSH, *v. n.* To look sour, to pout, S.

But when ane's of his merit conscious,
He's in the wrang, when prais'd, that *glunshes*.
Ramsay's Poems, ii. 361.

Does ony great man *glunch* an' gloom?
Speak out, an' never fash your thumb.
Burns, iii. 20.

This may have the same origin with *gloum*; if not allied to Isl. *glenska*, cavillatio.

GLUNSH, *s.* A frown, a look expressing displeasure or prohibition, S.

May gravels round his blather wrench,
Wha twists his gruntle wi' a *glunch*
O' sour disdain!
Burns, iii. 17. V. GRUNTLE.

GLUNSCHOCH, *s.* A sour fellow, one who has a morose look.

——Glowrand, gapeand fule, thou art begyld;
Thou art but *Glunschoch* with the giltit hipps,
That for thy lounrie mony a leisch has fyld.
Dunbar, Evergreen, ii. 53. st. 7.

To GLUNT, *v. n.* To emit sparks, Ang. *brund*, synon. V. GLENT.

GLUPE, *s.* A great chasm or cavern, Caithn.

"Near the top of the rock, and on that which faces the Orkneys, there is a vast gulph or cavern (called by the neighbouring inhabitants, the *Glupe*) stretching all around perpendicularly down, till its dusky bottom comes on a level with the sea, with whose waves it holds communication, by an opening at the base of the intervening rock." P. Canisbay, Statist. Acc. viii. 150. V. also p. 165.

This may be merely a corruption of E. *gulf*, Teut. *golpe*, vortex, vorago. It seems, however, nearly allied to Isl. *gliuf-r*, fluminum inter montium et rupium confragosa et praecipitia decursus, vel ipse hiatus, per quem precipitantur flumina; Verel. Ind.

GLUSH, *s.* Any thing in the state of a pulp; particularly applied to snow, when beginning to melt, S.

GLUTTRE', *s.* Gluttony.

In their brawnys sone slaid the sleuthfull sleip.
Throuch full *gluttré* in swarff swappyt lik a swyn;
Thar chyftayne than was gret Bachus off wyn.
Wallace, vii. 350. MS.

To GNAP, *v. n.* To chirp as a grashopper.

The greshoppers amangis the vergers *gnappit*.
Palice of Honour, Prol. st. 5.

Teut. *knapp-en*, crepitare; Su.G. *gny*, susurrus; Germ. *kny*, mutire.

To GNAP, *v. a.* To eat, S. B. V. GNYP.

GNAP, *s.* A bite, a mouthful, S. B.

I was sent to them with their small disjune:
And when I saw their piece was but a *gnap*,
Thought with mysell of mending their mishap.
Ross's Helenore, p. 69.

GNAPING, *part. pr.*

She pleads a promise, and 'tis very true;
But he had naithing but a jamphing view:
But she in *gnaping* earnest taks it a'.
Ross's Helenore, p. 90.

The term is perhaps used metaph., from the eagerness of a hungry person in eating.

To GNAP, *v. n.* "To attempt;" Gl. Shirr. S. B.

But keep me frae your travel'd birds,
Wha—— only ken to *gnap* at words,
And that P stands for pye.
Shirrefs' Poems, p. 293.

GNARR, *s.* A hard knot in wood, S. Chaucer, id. Teut. *knorre*, tuber, nodus. Wachter views this

as formed from *knoll*, tuber, by a change common with the Germans, of *l* into *r*.

To GNAT, *v. a.* 1. To gnaw, Ang.

2. To gnash, to grind the teeth, Ang.

This, notwithstanding the difference of termination, may be from the same root with the other Northern terms used in the same sense; A.S. *gnag-an*, Su.G. *gnag-a*, Isl. *nag-a*, Alem. *chneg-an*, Belg. *gnagh-en*, *knagh-en*, Germ. *nag-en*. Isl. *knot-a*, however, signifies to pluck, vellico, G. Andr. and *gnoed-er* is nearly allied to the word in sense 2, Stridet, pret. *gnadde*.

GNAT, *s.* A bite, a snap, Ang.

GNIB, *adj.* Ready, quick, clever in motion or action, S. B. synon. *glib*.

Says a *gnib* elf; As an auld carl was sitting
Among his bags, and loosing ilka knitting,
To air his rousty coin, I loot a claught,
And took a hundred dollars at a fraught.
Ross's Helenore, p. 64. V. RAUGHT, *s.*

An' wi' mischief he was sae *gnib*
To get his ill intent,
He howk'd the goud which he himsell
Had yerded in his tent.
Poems in the Buchan Dialect, p. 7.

It is often used in a similar sense, to denote too much dexterity in laying hold of the property of another, E. *lightfingered*.

Su.G. *knappe* corresponds in signification, citus, velox. Hence *knapphaendig*, qui manu promtus est; *knapp-a*, tenacem esse; Dan. *knibe*, arcte tenere, sive prehendere.

To GNIDGE, *v. a.* 1. To press, to squeeze, S. One is said to *gnidge* another, when he presses him down with his knees, S. B.

An' Aeacus my gutcher was,
Wha now in hell sits jidge,
Whare a fun-stane does Sisyphus
Down to the yerd sair *gnidge*.
Poems in the Buchan Dialect, p. 4.

Fun-stane, whin-stone. V. QUHIN.

This seems to be a very ancient word. Sibb. derives it from E. *knead*. But although this may be from the same root, there are many other terms more nearly allied: Su.G. *knog-a*, to strive with fists and knees; Isl. *hnos-a*, *knos-a*, to thrust, to push; Teut. *knuds-en*, to beat, to knock; Belg. *knutsch-en*, id. Isl. *hny-a*, *kny-a*, trudere.

2. *To gnudge aff*, to rub off, to peel by rubbing, S. B.

With beetles we're set to the drubbing o't,
And then frae our fingers to *gnidge aff* the hide,
With the wearisome wark of the rubbing o't.
Song, *Ross's Helenore*, p. 135.

Sw. *gnid-a* to rub; Seren. *gnugga*, id. Wideg. V. KNUSE.

GNEIGIE, *adj.* Sharp-witted, Moray.

Auld farran and *gneigie* was he, ay,
As travelt folk are wont to be.
Jameson's Popul. Ball. i. 302.

Apparently the same with KNACKY, q. v.

To GNYP, GNIP, GNAP, *v. a.* 1. To crop, to gnaw.

Here first I saw, apoun the plesand grene,

Ane fatail takin, four hors quhite as snaw,
Gnyppand greissis the large feildis on raw.
Doug. Virgil, 86, 30.

Hir feirs steid stude stamping reddy ellis,
Gnyppand the fomy goldin bit ginghing.
Ibid. 104. 27.

Rudd. derives this from A.S. *gnypp-an* stridere. But there is no such word; it is *gnyrr-an*. Sibb. refers to Teut. *knabbel-en*, morsitare, frendere. But it is more nearly allied to *knapp-en*, mandere, Germ. *kneiff-en*, *kneipp-en*, vellere, vellicare; Isl. *knyp-a*, vellere, secare; Su.G. *knacpp-a*, frangere.

Hence probably E. *nip*, as applied to the action of the teeth in browsing.

2. To eat, S. B. Hence, says Rudd. "*Gnipper* and *gnapper*, i. e. every bit of it, or bit after bit;" S. B. Rudd. V. GNIPPER.

3. It occurs, as would seem, in the sense of S. *knap*, a term used to denote the affectation of speaking with a high accent.

But keep me frae your travell'd birds,
Wha never ance dree'd Fortune's dirds,
And only ken to *gnap* at words.
Shirrefs' Poems, p. 293. "attempt," Gl.

GNIPPER FOR GNOPPER, an alliterative phrase used to express the sound made by a miln in grinding grain.

They cowit him then into the hopper,
And brook his banes *gnipper for gnopper*.
Allan o' Maut, *Jamieson's Pop. Ball.* ii. 237.

Su.G. *knaepp-a*, Belg. *knapp-en*, to knap, to crack; or, from *Gnyp*, v. V. sense 2.

GOADLOUP, *s.* The gantelope, "a military punishment, in which the criminal, running between the ranks, receives a lash from each man."

"Because I refused, they threatened in their anger, that whosoever gave me a drink of water should get the *goadloup*." Wodrow's Hist. I. Append. p. 102.

Johns. refers to Belg. *gantelope*. But I can find no such word. The orthography of the S. word directs us to the etymon. Both it and the E. term seem corrupted from Sw. *gatulopp*, *gatlopp*, which Ihre derives from *gata*, a street, a way, also used to denote a double rank of men, who, a space being left in the middle, form a sort of hedge and *loep-a* to run, because the person condemned has to run between them. Fr. *haie*, a hedge, is also used for a double row of soldiers. V. Dict. Trev.

The gantelope is in Germ. called *spiss-rute*, from *spiss* a company of soldiers, or *spiss-en* pungere, and *rute* a rod.

GOAN, *s.* A wooden dish for meat; Loth.

On whomelt tubs lay twa lang dails,
On them stood mony a *goan*.
Ramsay's Poems, i. 267.

Apparently the same with A. Bor. *gun*, a flaggon for ale; *gawn*, *goan*, Chesh. a gallon, by contr. of the latter term; Ray. This perhaps is the true origin of S. *gantree*, A. Bor. *gaun-tree*, a beer-stand.

GOARE, *s.* A hurt, a wound.

"A man hath a *goare* in his legge: which legge, all-be-it, in an hudge degree festered; yet walketh and mooveth," &c. Forbes's Eubulus, p. 152.

Evidently formed from the E. *v.* to *gore*, the origin of which is uncertain.

GOAT, *s.* A narrow cavern or inlet, into which the sea enters, Ang.

Isl. *giota*, caverna terrae, seu cisterna sine aquis; G. Andr. p. 89. I know not, if *gat*, foramen, from *gata*, perforare, be allied. V. Got.

GOAT-CHAFFER, *s.* The Cerambyx aedilis, Linn.

"Capricornus, the *Goat-chaffer*, Sibb. Scot. p. 31.

To GOAVE, *v. n.* V. Goif.

GOB, *s.* The mouth.

And quhair thair *gobbis* wer ungeird,
Thay gat upon the gammis.
Chr. Kirk, st. 20.

i. e. their mouths being defenceless; an allusion to those who being armed with warlike *geir*, or with a helmet defending the whole head, are in the heat of action deprived of that part which protects the face.

2. The stomach, S. *gebbie*.

This word occurs Maitland Poems, p. 333. V. Gab, Gebbie.

GOBICH, *s.* A name apparently given by corruption, to the *goby*.

"I cannot here omit mentioning an uncommon kind of fish called *gobich*, that made its appearance on this coast about 3 years ago; they darted to the shore with the greatest violence, so that the people took them alive in large quantities. The body of this fish was long, and its head resembled that of a serpent; its weight never exceeded 3 or 4 ounces." P. Kilmuir, W. Ross, Statist. Acc. xii. 270.

From the description it might seem to be the Pipe-fish misnamed.

GOCKMIN, Cokman, *s.* A centinel.

"They had a constant centinel on the top of their houses, called *Gockmin*, or in the E. tongue, *Cockman*, who is obliged to watch day and night, and at the approach of any body, to ask, *Who comes there?*" Martin's West. Isl. p. 103. V. also p. 91.

It is written *Gokman*, more properly; P. Harris (Island) Statist. Acc. x. 37.

This name has most probably been left by the Norwegian possessors of these isles. *Cockman* is merely a corruption of *Gokman*.

It is perhaps allied to Germ. *guck-en*, Su.G. *kox-a*, Isl. *giaeg-ast*, intentis oculis videre, S. to *keek*, q. speculator; although adopted into Gael. For Shaw renders *gochdman* "a watchman."

GODBAIRNE, *s.* Godchild, the child for whom a person stands sponsor in baptism; according to the ritual of the church of Rome, retained in this instance by some Protestant churches.

Bot quhat sall be my *Godbairne* gift?
Lyndsay, S. P. R. ii. 111.

i. e. the gift conferred by the sponsor. A. S. *god-bearn* Sw. *gud-barn*, puer lustricus. V. Gossop.

To GOGGE, *v. a.* To blind, to blindfold.

"Glad was he to *gogge* the worlds eyes with the distinctions: of vsurie he made a byting & a toothlesse: lyes he diuided in officious and pernicious." Z. Boyd's Last Battell, p. 1208.

Goggles, *s. pl.* Blinds for horses that are apt to take fright, to prevent their seeing objects from behind, S.

The E. v. *goggle*, to look asquint, according to Junius, is from Lat. *cocles*, having one eye only. Seren. derives it from Isl. *gag-r*, prominens. Perhaps, the *s.* is rather from Alem. *gougul-are*, Teut. *guychel-en* to juggle, praestigiis fallere.

GOE, Geu, *s.* A creek.

"The names of the different creeks, (in the provincial dialects, *goes*) are numberless,—as *Whale-goe*,—*Redgoe*,—*Ravengoe*,—*Todsgoe*, or the shelter of foxes, &c." Wick, Caithn. Statist. Acc. x. 2, N.

"Guiodin is a rocky creek, situated near the farm of Kerbuster. The name is supposed to mean the *geu* or creek of Odin." Neill's Tour, p. 25.

In Orkney, a creek or chasm in the shore is called *geow*. Whether this be radically the same with *Geo*, q. v. is uncertain.

To GOIF, Goue, Gove, Goave, Goup, *v.* 1. To stare, to gaze, to look with a roving eye, S. *Gawve*, to stare, Clav. Yorks. Dial.

His face he schew besmottrit for ane bourde,
And all his membris in mude and dung bedoyf,
That leuch that riall prince on him to *goif*.
Doug. Virgil, 139. 32.

Thus in a stair quhy standis thow stupifak,
Gouand all day, and nathing hes vesite?
Palice of Honour, iii. 20.

But lang I'll *gove* and bleer my ee,
Before alace! that sight I see.
Ramsay's Poems, ii. 399.

Goup is used in this sense, Ang.

As they're sae cracking, a' the house thrangs out,
Gouping and gazing at the new come rout.
Ross's Helenore, p. 97. 98.

2. To examine, to investigate.

Sic way he wrocht, that quhay thare tred lyst *goif*,
Na taikynnis suld conuoy thame to his coif.
Doug. Virgil, 248. 26. Quaerenti, Virg.

3. It is frequently used as signifying, "to look broad and stedfastly, holding up the face." Shirr. Gl. pron. *gove*, also *goup*, S. B.

——How he star'd and stammer'd,
When *goavan*, as if led wi' branks,
An' stumpan' on his ploughman shanks,
He in the parlour hammer'd.
Burns, i. 139.

Expl. "walking stupidly." But this does not convey the meaning.

Some glowr'd this way, some that about,
Some *goup'd* in air. *Shirrefs' Poems*, p. 220.

Gauve, Northumb. spoken "of persons that unhandsomely gaze or look about them;" Ray.

4. It sometimes signifies not only to throw up the head, but to toss it from side to side. Thus cattle are said to *gove*, when startled, S.

Germ. *gaff-en*, adspectare, Sw. *gap-a* avide intue-

rl, Belg. *gaap-en* id. Isl. *gap-a* hiare, also circumspicere, explained by the synonymous phrase *gapa och koxa;* Verel. V. Gouk. Isl. *goon-a* seems to have the same origin. It conveys the vulgar idea attached to *goif*, of looking upwards; Prominens prospecto, veluti qui nubes suspicit; *goon-r*, prospectatio in altum suspectantis, G. Andr. p. 94. *Goni*, inepte et stultè intueor, Gunnlaug. S. Gl. According to Wachter, Germ. *gaff-en*, as signifying to stare, must be traced to the idea of *gaping;* because those who eagerly view any object, do it with open mouth. But the general root is certainly Isl. *gaae*, prospicere, attendere.

GOLACH, *s.* 1. The generic name for a beetle, Ang. *A black golach*, a black clock; *a horned golach*, an earwig, Forficula auricularis, Linn.

2. The earwig, Loth., also called a *coachbell.*

Gael. *forchar-gollach*, an earwig. *Gollach* is said to signify *forked.* Sw. *klocka* also denotes an earwig; Seren. vo. *Ear.*

GO-LAIGH, Go-laighie, *s.* A term primarily applied to a low, short-legged hen; and secondarily, to a woman of a similar shape, S. B. From the v. *go*, and *laigh* low.

GOLDING, *s.* A species of wild fowl.

"They discharge any persons whatsomever, within this realme in any wyse to sell or buy——Atteilles, *Goldings*, Mortyms." Acts Ja. VI. 1600. c. 23. This is erroneously rendered *Gordons*, Skene, Crimes, Tit. iii. c. 3. § 9.

GOLDSPINK, *s.* The Goldfinch, S.; (pron. *goudspink;*) Fringilla carduelis, Linn.

The mirthful maueis maid greit melodie,
The gay *goldspink*, the merll richt merilie.
Lyndsay's Warkis, Prol. p. 3. 1592.

The *goudspink*, music's gayest child,
Shall sweetly join the choir.
Burns, iii, 357.

Teut. *goud-vincke*, id. The name *golspink* is in *Faun. Suec.* given to the Yellow-hammer. V. Penn. Zool. p. 325.

GOLF, Goff, Gouf, *s.* 1. A common game in Scotland, in which clubs are used, for striking balls, stuffed very hard with feathers, from one hole to another. He, who drives his ball into the hole with fewest strokes, is the winner.

"That the futball and *golf* be vtterly eryit downe, and not to be vsit." Ja. II. 1457. c. 71. Edit. 1566. c. 65. Murray.

Skinner, from this prohibition, seems to have adopted a very unfavourable idea of this amusement. As Lat. *colaphus* a blow, is the only etymon he mentions, he viewed it perhaps as something allied to boxing. Certè, he says, ludus hujusmodi merito interdictus fuit: tutius autem est ignorantiam fateri. But the only reason of the interdiction was, that the attention given to these games prevented the regular practise of archery, and caused the neglect of weaponschawing, which were necessary for training men for the defence of their country.

——"That in na place of the realme thair be vsit fut-ballis, *golf*, or vther sic *vnprofitabill sportis for the commoun gude of the realme and defense thairof.* And at bowis and schuting be hantit.——Acts Ja. IV. 1491. c. 53. Edit. 1566. c. 32. Murray.

"The *golf*," says Mr Pinkerton, "an excellent game has supplanted the foot-ball. The etymology of this word has never yet been given: it is not from *Golf*, Isl. pavimentum, because it is played in the *level* fields? Perhaps the game was originally played in paved areas." Maitland Poems, Note, p. 379.

It is more natural to derive it from Germ. *kolbe*, a club; Belg. *kolf*, a club for striking bowls or balls, a small stick; Sw. *kolf*, properly a hooked club, which is the form of that used in this game. Isl. *kylba*, *kylfa*, *kylva*, clava. Germ. Su.G. *klubba* is certainly radically the same. Wachter derives it from *klopp-en*, to strike. Lat. *clava*, *colaph-us*, C. B. *clwppa*, id. and L. B. *colp-us*, a stroke, seem all radically allied.

2. *Gouf*, a blow, a stroke, S., seems to claim the same origin; especially as this is the pronunciation of the word as used in the former sense.

She lends me a *gouf*, and tells me I'm douf,
I'll never be like her last Goodman.
A. Nicol's Poems, 1739. p. 53.

Since writing this article, I have observed that, in the Statist. Acc. *Golf* is derived from the Dutch game called *Kolf*, which is played in an inclosed area, with clubs and balls. In this area two circular posts are placed, each of them about 8 or 10 feet from each end wall; "and the contest is, who shall hit the two posts in the fewest strokes, and make his ball retreat from the last one with such an accurate length, as that it shall be nearest to the opposite end wall of the area." The game is particularly described, Statist. Acc. (Inveresk) xvi. 28. 30. N.

It appears that this game was anciently known in E. Hence Strutt, speaking of *Goff*, says, "In the reign of Edward the Third, the Lat. name *Cambuca* was applied to this pastime, and it derived the denomination, no doubt, from the crooked club or bat with which it was played; the bat was also called a *bandy* from its being bent, and hence the game itself is frequently written in E. *bandy-ball.*"—Sports and Pastimes, p. 81.

GOLINGER, *s.* A contemptuous term, Dumfr. I do not know the precise meaning.

Isl. *goelengar*, *gaelingar*, illecebrae, from *goel-a guul-a*, illicere. *Med goelingar som ok flaerdar;* with allurements and false persuasions; Verel. Ind. p. 97. *Flaerdur* is allied to our *Flare*, *flairy*, to cajole. V. Gileynour.

GOLINYIE, *s.* Apparently a subterfuge.

But who reason in generals,—
They bring but bout-gates and *golinyies*,
Like Dempster disputing with Meinzies.—
Colvil's Mock Poem, P. ii. p. 41.

This most probably acknowledges the same origin with the preceding word; Isl. *goeleng*, the sing. of *goelengar*; if not the same with Gileynour, q. v.

GOLK, *s.* Cuckow. V. Gouck.

GOLKGALITER, *s.* This is mentioned in a long list of diseases, in Roull's Cursing.

Golkgaliter at the hairt growing.
Gl. Compl. S. p. 331.

From the language connected, this would seem to refer to bile in the stomach; perhaps from Germ. *koken*, evomere; S. *kouck*, to keck, and A. S. *geal-la*, bile; or if we suppose the word changed, A. S. *geolster*, sanies, tabum.

GOME, GUYM, *s.* A man. It seems properly to signify a warrior, and sometimes a brave man, as *freck* is used.

Wrightis welterand doune treis, wit ye but weir,
Ordanit hurdys full hie in holtis sa haire;
For to greif thair *gomys* gramest that wer,
To gar the gayest on grund grayne undir geir.
Gawan and Gol. ii. 13.

Stanys and spryngaldis thai cast out so fast,
And gaddys of irne, maid mony *goym* agast.
Wallace, viii. 777. MS.

It is misprinted *groym*, Perth edit.

The same word occurs in O. E.

I Gloton, quod the *gome*, giltye me yelde,
That I have trespased with tong, I cannot tel howe oft. *P. Ploughmau*, Fol. 26. a.

The traytour schall be take,
And never ayen hom come,
Thaugh he wer thoghtyer *gome*,
Than Launcelet du Lake.
Lyb. Disconus, *Ritson's E. Rom.* ii. 47.

MoesG. *guma*, vir, homo, *gumeins*, masculus; A. S. *gama*, vir nubilis, Seren. vo. *Groom*. Alem. *gomon*, id. *gomman*, paterfamilias. Somner thinks that A. S. *gum*, in comp. denotes excellence; as *gum-rinc*, a prince, a chieftain; a designation given to the three sons of Noah. V. GRUME.

GOME-GRAITHE, *s.* Furniture for war.

We ar in our gamen, we have no *gome-graithe*.
But yet thou shalt be mached be mydday to morne. *Sir Gawan and Sir Gal.* ii. 8.

V. GRAITHE.

GOMRELL, GAMPHRELL, *s.* A stupid or senseless fellow, a blockhead, S.

By break of day, up frae my bed
Off dirt I'm rais'd to draw the sled;—
Or drest in saddle, howse, and bridle,
To gallop with some *gamphrel* idle.
Ramsay's Poems, ii. 511.

Sibb. derives this, with considerable probability, from Fr. *goimpre*, *goinfre*, which is thus defined Dict. Trev.; Goulu, gourmand, qui ne se plait qu' à faire bonne chere à la table;—one who minds nothing but his belly. Grose mentions *gammer*, to idle, and *gomerill*, a silly fellow. *Gamerstangs*, "a great foolish wanton girle;" Clav. Yorks. Dial.

To GOO, *v. n.* To make a noise with the throat, expressive of satisfaction; a term used with respect to infants, S. *croot*, synon. S. B.

It seems originally the same with E. *coo*, a term descriptive of the cry of doves, supposed to be formed from the sound.

To GOOD, GUDIN, *v. a.* To manure. V. GUDE.

GOODING, *s.* Manure. V. GUDIN.

GOODMAN, *s.* 1. A proprietor of land, a *laird*, S.

"As for the Lord Hume, the Regent durst not meddle with him, he standing in awe of Alexander Hume of Manderstoun, Coildinknows, and the *Goodman* of North Berwick, and the rest of that name, was boasted with very proud language." Melville's Mem. p. 122.

This is the same person formerly designed Alexander Hume of North Berwick, and mentioned in connexion with "divers other barons and gentlemen." Ibid. p. 93.

Hamilton of Bothwelhaugh, who murdered the Regent Murray, is also called "the *Goodman* of Bothwelhaugh." Ibid. p. 103.

"The 16 of Junii (1603) Robert Weir broken on ane cart wheel with ane coulter of ane pleuch, in the hand of the hangman, for murdering the *gude-man* of Warristone." Birrel's Diary, p. 61. The same person is called the *Laird* of Waristoun, and *lord* Waristoun; Jamieson's Popul. Ball. i. 109. 111.

In a kind of Poem, entitled, *The Speech of a Fife Laird, newly come from the Grave*, we have a further proof of the same simplicity of manners. The writer, in accounting for the sudden change of property, attributes it to the desire of rank.

Mark, then, I'll tell you how it was,
Which way this wonder came to pass:
—When I was born at *Middle-yard-weight*,
There was no word of Laird or Knight:
The greatest stiles of honour then,
Was to be titl'd *the Good-man*.
But changing time hath chang'd the case,
And puts a Laird in th' *Good-man's* place.
For why? my gossip *Good-man* John,
And honest James whom I think on;
When we did meet whiles at the hawking,
We us'd no cringes, but hands shaking;
No bowing, should'ring, gambo-scraping;
No French whistling, or Dutch gaping.
We had no garments in our land,
But what were spun by th' *Good-wife's* hand.
Watson's Coll. i. 27. 28. V. GOUPHERD.

For the reason of this use of the term, V. GUD, *adj.* sense 3.

2. More generally a small proprietor, one who is owner of a single farm which he himself occupies.

"The *Good-man* of *God's Croft* hath a Lammermure Melene [farm], and many beside him that loueth God more than he, hath not so good, therefore the *Good-man* of God's-Croft is not a sincere man, hee loueth not God for himselfe, hee is a mercenarie, which they cannot be, who have not receiued so much from God." Bp. of Galloway's Dikaiologie, p. 64.

I am informed, that in Fife, a small proprietor, who labours his own farm, is still called the *Good-man* of such a place.

3. It is now commonly applied to a farmer, in contradistinction from the proprietor, S.

The auld *guidman* raucht down the pock,
An' out a handfu' gied him.
Burns, iii. 139.

4. A husband. V. GUDEMAN.

5. The master of a family, S. as in E.

The *gudman* sayd unto his madin sone,

"Go pray thame bayth cum doun withoutin hune." *Dunbar, Maitland Poems*, p. 76.

6. *Gude man* seems, in one passage, equivalent to *man*, in the allegorical description of *Age*.

Ane auld *gude man* befoir the yet wes sene,
Apone ane steid that raid full easalie.
King Hart, ii. 2.

7. A jaylor.

"That morning before his death, February 17, the *Good-man* (Jaylor) of the Tolbooth came to him in his chamber, and told him he might save his life, if he would sign the Petition he offered to him." Wodrow's Hist. ii. 636.

"They paid Two Shillings Sterling to the Clerk of the Tolbooth, for inserting their names in his book; Two Merks to the *Under-good-man* of the Tolbooth." Ibid. p. 614.

8. By a very strange perversion, or perhaps inversion, this designation has been given to the devil.

"A practice grossly superstitious prevailed in the northern parts of Scotland, till the end of the sixteenth century. It fell, indeed, nothing short of Daemon-worship, and was undoubtedly the remnant of Paganism. Farmers left a part of their land's perpetually untilled and uncropt; this spot was dedicated to the Devil, and called the *Goodman's Croft*. This monstrous superstition, the church, in A. D. 1594, anxiously exerted herself to abolish." Arnot's Hist. Edin. p. 80. He refers to the Book of the Universal Kirk, p. 446.; and explains the phrase in a Note, "the landlord's acre". I hesitate, whether this has not rather been by inversion, instead of the *ill man*, a name often given by the vulgar, and by children, to the Devil. It was a common maxim, proceeding from fear, to use very civil terms in speaking of the invisible world, or those supposed to have connexion with it. Fairies were generally called *our good neighbours*. Those supposed to be witches were also accosted or spoken of with great respect.

This was also called *the old man's fold*, this being a name still vulgarly given to the devil.

"The *old man's fold*, where the druid sacrificed to the demon for his corn and cattle, could not be violated by the ploughshare." P. Montquhitter, Aberd. Statist. Acc. xxi. 148.

A similar phrase, however, is used in an innocent sense in Lanarks. The spot of ground, appropriated by a farmer for his own use, when he wishes to retire from the fatigues of his occupation, and resigns the farm to his son, is called the *Gudeman's Acre*.

GOOG, *s.* A term applied to the young of animals, to birds unfledged; also to very young meat, that has no firmness, Ang.

A. S. *geong*, young, or *geoguth*, youth.

GOOL, GULE, *adj.* Yellow.

—Ill-fart and dryit, as Densman on the rats,
Lyke as the gledds had on thy *gule* snowt dynd.
Dunbar, Evergreen, ii. 50.

Thou was full blith, and light of late,
Very deliver of thy weed,
To prove thy manhood on a steed.
And thou art now both gool and green.
Sir Egeir, p. 3.

A. S. *geolu*, *guul*, Su.G. *gul*, Isl. *gul-ur*, id. This Seren. derives, although on very questionable ground, ab antiquiss. derivatisque foecundissimo Scytho-Scandico, *Glca*, *gliaa*, *gloa*, nitere, splendere.

To GOOSE, *v. a.* To iron linen cloths, S., a word now nearly obsolete; from *goose*, *s.* a taylor's smoothing iron.

GOOSE-CORN, *s.* Field Brome-grass, S. Bromus secalinus, Linn. Sw. *gaas-hafre*, i. e. goose-oats. Synon. *Sleepies*, q. v.

GORBET, *s.* 1. A young bird, S. B.

Now sall I feid yow as I mae:
Cry lyke the *gorbettis* of ane kae.
Lyndsay, S. P. R. ii. 89.

2. Metaph., a child, Ang. V. GARB.

GORBY, *s.* A raven, S. *corby*. Rudd. quotes this as used in Doug. Virg. But the quotation is incorrect; and I have omitted to mark it right. Norw. *gorp*, id.

To GORBLE UP, *v. a.* To swallow with eagerness; Loth.

Raff soon reply'd, and lick'd his thumb,
To *gorbl't up* without a gloom.
Ramsay's Poems, ii. 531.

This, as well as the *s.*, might seem to be formed from E. *gor-belly*, a paunch or belly. But perhaps it has the same origin with *Gorbet*, and *Garb*, q. v.

GORBLING, GORLING, *s.* An unfledged bird, S. *gorbel*, Moray.

They—gape like *gorblings* to the sky,
With hungry maw and empty pouches.
Ramsay's Poems, ii. 45.

2. Metaph. a very young person; Loth.

It griev'd me———
By carlings and *gorling*[*s*],
To be sae sair opprest.
Ramsay's Poems, i. 70.

GOR-COCK, *s.* The red game, red cock, or moor-cock.

Full ninety winters hae I seen,
And piped where *gor-cocks* whirring flew,
And mony a day I've danced I ween,
To lilts which from my drone I blew.
Anon. Poem, Burns, iv. 176.

I know not whether this term be properly S. It is mentioned by Willoughby. V. Pennant's Zool. p. 269.

GORDON, *s.* A wild fowl. V. GOLDING.

GORDS, *s. pl.* A term used in Orkney, which seems to denote lands now lying waste, that had formerly been inhabited and cultivated.

Perhaps from Su.G. *gaard*, (pron. *gord*) sepimentum, area clausa, villa rustica; MoesG. *gards*, domus.

Gord may, however, be the same with "*Garth*, which implies a place where there is a small patch of ground cultivated amidst a large waste." P. Kirkwall, Orku. Statist. Acc. vii. 554. V. GARTH.

GORE, *s.* The rheum that flows from the eyes, in a hardened state, S. V. GAAR.

GORE, *s.* A strip of cloth. V. GAIR.

GORFY, *adj.* Having a coarse appearance; Ang.; apparently, corr. from *Groff*, q. v.

GORGE.

—Gryt graschowe-heidet *gorge* millars—
Dunbar, Maitland Poems, p. 109.

Perhaps it should be read q. *gorgie*, with the second *g* soft. It may allude to Fr. *gorgue* du moulin, the conduit of a water-miln. Or rather from Fr. *gorgé*, gorged, crammed; in allusion to the quantity of food they have in their power.

GORGOULL, *s.*

Nixt come the *gorgoull* and the graip,
Twa feirfull fouls indeed;
Quha uses oft to licke and laip
The blud of bodies deid.
Burel's Pilgr. Watson's Coll. ii. 24.

This seems to be a corr. of *gorgon*. It has been supposed that the harpy is meant; Gl. Compl. p. 339. This is probable, as the *graip* is the griffin, another fictitious animal.

GORMAND, *s.* A glutton. Fr. O. E. *gourmand*.

Gredie *Gormand*, quhy did thou not asswage
Thy furious rage contrair that lustie quene,
Till we sum frute had of hir body sene?
Lyndsay's Warkis, 1593. p. 290.

GORMAND, *adj.* Voracious, gluttonous.

The sillie sauls, that bene Christ's sheip,
Sould nocht be givin to *gormand* wolfis to keip.
Lyndsay, S. P. R. ii. 235.

Fr. *gourmand-er* to raven, to devour.

GORMAW, GOULMAW, *s.* The corvorant.

The golk, the *gormaw*, and the gled,
Beft him with buffets quhill he bled.
Bannatyne Poems, p. 21: st. 10.

"The swannis murnit, be cause the grey *goul maw* prognosticat ane storm." Compl. S. p. 60.

The name *gormaw* is still retained by the common people. V. Gl. Compl.

According to Dr Caius, corvorant is from *corvus vorans*, Pennant's Zool. p. 608, Note. Analogically, *gormaw* may be from Teut. *gorre*, valde avarus, and *maeghe*, Belg. *maag*, A. S. *maga*, stomachus. I suspect that it is the same word, which is vulgarly pronounced *grammaw*, as a term for a voracious person, one whose appetite is never satisfied, S.

To GORL, *v. a.* To surround the roof of a stack with straw-ropes, twisted in the form of lozenges, for securing it against the wind; Loth.

Perhaps from Teut. *gordel*, cingulum, q. to surround as with a girdle; *gord-en*, Su.G. *giord-a*, cingere.

GOSK, *s.* Grass that grows through dung, Ang.

GOSKY, *adj.* 1. Rank, luxuriant, having more straw than grain, Ang.

2. Large in size, but feeble; applied to an animal, Ang.

Isl. *kask-r* signifies strenuus, validus. But from the sense of the word, and existence of the *s.*, this can scarcely be accounted the origin.

I am rather inclined to think that this, notwithstanding the change of the initial letter, is radically the same with *husk*, Teut. *huysken*, siliqua; especially as Fr. *gousse* signifies a cod, shell or husk.

GOSS, *s.* 1. "A silly, but good-natured man, S." Rudd.

Soon as he wan within the close,
He dously drew in
Mair gear frae ilka gentle *goss*
Than bought a new ane.
Ramsay's Works, i. 237.

2. The term is frequently used to denote a mean, griping person; often, *greedy goss*, Loth. *Gossie*, id.

Isl. *gose* signifies a little servant, servulus. But, if our word be not, like the following, an abbrev. of *gossip*, it may rather be allied to Fr. *gausséc*, *gossée*, one who is made a laughing-stock.

GOSSE, *s.* An abbrev. of *gossip*.

Gude *gosse*, sen ye have ever bene
My trew and auld familiar freind,
To mak mair quentance us betwene,
I gladlie could agrie.
Philot. Pink. S. P. R. iii. 18. st. 41.

GOSSEP, GOSSOP, *s.* Gossip; one who stands as sponsor for a child.

For cowatice Menteth, apon falss wyss,
Betraysyt Wallace that was his *gossop* twyss.
Wallace, xi. 848. MS.

Schyr Ihon Menteth that tym was captane thar;
Twyss befor he had his *gossep* beyn,
Bot na frendschip betwix thaim syn was seyn.
Ibid. viii. 1593. MS.

J. Major, when giving an account of the treachery of Menteth, mentions this very circumstance as a peculiar aggravation. Vetus est proverbium, nullus est capitalior hostis quam domesticus inimicus: in Joanne Menthetho, cujus binos liberos de fonte leuauerat plurimum confidebat. De Gestis Scot. Lib. IIII. c. 15. Fol. 73, b. Edit. Ascensian. 1521.

Similar is the account given by R. Brunne, in his translation of Langtoft's Chronicle. It breathes all the violence of national hostility which characterised that disastrous period.

A Ihesu! whan thou wille, how rightwis is thi mede!
That of the wrong has gilt, the endyng may thei drede.
William Waleis is nomen, that maister was of theues,
Tithing to the kyng is comen, that robberie mischeues.
Sir Jon of Menetest sewed William so nehi,
He tok him whan he wend lest, on nyght his leman bi.
That was thorght treson of Jak Schort his man.——
Selcouthly he endis the man that is fals,
If he trest on his frendes, thei begile him als, &c. *Chron.* p. 329.

John Hardyng gives a very different account of this affair. But his testimony, it is well known, is of very little weight, as to any thing that regards Scotland.

And then therle of Angos Umfreuile,
That Regent was of Scotland constitute,
Toke Willyam Waleys, then at Argyle,
His brother John also without resute,
With *rebelles* mo, that were al destitute

By battaile sore, there smytten full cruelly,
Where Umfreuille then had the victorye.
Chron. Fol. 167, a.

A. S. *godsib*, Su.G. *gudsif*, are used in the very same sense, lustricus, sponsor; from *God* and *sib*, *sif*, (whence S. *sib*,) as denoting one related by a religious tie. It appears, however, that this term was more generally applied to the female sponsor, who according to the forms, still retained by the church of England, is called *God-mother*. It was then written *God-sibbe*. Hence *gossip*, in the modern acceptation, is more generally appropriated to the same sex. The male sponsor was more commonly denominated *God-faether*, Su.G. *Gud-fader*; and the child, in relation to either male or female sponsor, A. S. *God-beurn*.

These terms, originally appropriated to a relation of a religious kind, may at length have been used to denote another, which, although in itself merely civil, from the increase of superstition in the darker ages, came to be viewed so much in a religious light, as to give the name of a sacrament to that ceremony by which it was constituted. Hence in consequence of the connubial tie, the father-in-law might be called *Gud-father*, the mother-in-law *Gud-mother*; i. e. according to the meaning of the Su.G. terms, to which ours seem more immediately allied, *father in God*, *mother in God*, or father and mother by a *spiritual* relation; as Ihre explains *gudfader*, quasi pater spiritualis. For in Su.G. *Gud* signifies God. Most of the terms, indeed, that are now vulgarly used in S. with respect to alliance by marriage, were anciently appropriated to the supposed baptismal relation. In this sense, not only were *Gudfader* and *Gudmoder* used in Su.G., but the child, for whom one stood sponsor, was called his or her *gudson* or *guddoter*; the terms now appropriated by the common people to denote the relation of a son-in-law or daughter-in-law. V. Ihre, vo. *Gud*. This learned writer remarks, that, in consequence of the spiritual relation supposed to be constituted at baptism, the right of the sponsor was viewed as equal to that of the natural parent. This right was denominated *Gudsifia-lag*, i. e. the law of the spiritual relation. V. Gud, as comp. with *father*, *mother*, &c.

It may not be reckoned superfluous, here to mention the reason why the Goths wrote the name of the Divine Being *Gud*. During the times of heathenism, they called their false deities *God*, pl. *godin*. After the introduction of Christianity, by a slight change, they, for the sake of distinction, gave the name of *Gud* to the Supreme Being; restricting that of *God*, sometimes written *gaud*, to the former objects of their idolatrous worship. Hence, *God*, *gode*, afterwards had the sense of deaster, idolum. Ihre thinks, that it is too plain to require any proof that the name, as applied to the true God, was borrowed from *gud*, bonus, good. He scouts the idea of Gr. Θεος being derived from θεαω, video, θω, curro, or θω dispono; accounting it far more probable that the Greeks borrowed this term from the ancient Scythians, from whom, he says, they derived almost all their theology; and that it in fact has the same meaning with *Gud*, bonus. For this quality, he adds, is expressed by two words in MoesG. *gods* and *thiuths* or *thiutheigs*. Thus, *Thiuthe gasothida gredaguns*; He hath filled the hungry with *good* things; Luke, i. 35. whence *thiuthtaujan*, benefacere, *thiuthspillon*, evangelizare, *thiuthjan*, benedicere. From *thiuths*, therefore he thinks, that the Greeks and Latins, according to the various changes of cognate letters, made Ζευς, Δις, Διος, Deus, Dius, &c.

It may be added, that, besides the use of the terms denoting affinity by marriage, there are other vestiges among the vulgar in S. of the Gothic mode of pronouncing the name of God. In these irreverent exclamations for *preservation*, *help*, *blessing*, which many are accustomed to use, they flatter themselves perhaps that there is no profanation of the divine name, because the term used is *gud*, pron. in the same manner as *gud*, good; as *Gud safe us*. But not to mention the absurdity of supposing, or of acting as if one supposed, that preservation, blessing, &c. can come from any hand but that of God; it seems highly probable that this is not, as may be imagined, a corruption of the name now given to the Supreme Being, but the name itself as anciently pronounced.

GO-SUMMER, *s.* The time that succeeds summer, the beginning of autumn, S.

GOT, Gote, *s.* A drain or ditch, in which there is a run of water, S. *Gowts*, drains, South E. Belg. *gote*, *geute*, id. L. B. *got-a* canalis; Alem. *giozzo*, fluvius. Ihre traces these words, as well as Su.G. *flodgiuta* canalis, whence E. *floodgate*, to *giut-a* fluere, to flow. Here we see the origin of E. *gutter*, which Dr Johns. whimsically derives from *guttur*, the throat. V. Goat.

GOUD, *s.* The vulgar pron. of *gold*, S.

My *goud!* my bands! alackanie!
That we should part!
Ramsay's Poems, i. 304.

GOUDSPINK, *s.* The Goldfinch, S. V. Goldspink.

GOUDIE, *s.* A blow, a stroke, Ang.

Isl *gadd-r*, Su.G. *gadd*, clavus ferreus?

To GOVE. V. Goif.

GOVELLIN, *part. adj.* 1. A woman's headdress is said to be *govellin*, when it hangs loosely and ungracefully, Ang.

2. Applied to one, from the appearance of his eyes, when he is intoxicated, Ang.

In both senses, it seems to be a deriv. from *Goif*, q. v.

GOUERNAILL, *s.* Government, management, *governaille*, Chaucer.

Rycht lawly thus till him thai thaim commend,
Besocht him fair, as a peyr off the land,
To cum and tak sum *gouernaill* on hand.
Wallace, viii, 16. MS.

Gouernal, Doug. Virgil, 308. 10.

Fr. *gouvernail*, which primarily denotes the helm of a vessel, by means of which it is steered, managed or *governed*, is also used in a moral sense. *Tenir le gouvernail*, to sit at the helm; metaph. to govern a state.

GOVIRNANCE, *s.* Conduct, deportment.

Scho knew the freyr had sene hir *govirnance*,
Scho wist it was no bute for to deny.
Dunbar, *Maitland Poems*, p. 79.

From Fr. part. *gouvernant*, ordering.

To GOUK, *v. n.* 1. To gaze, to stare idly, to gaze about in a vacant or foolish manner, Ang. 2. To expect foolishly, to lose time by delaying without reason.

Sum pynis furth ane pan boddum to prent fals plakkis;
Sum *goukis* quhil the glas pyg grow al of gold yyt,
Throw curie of quentassence, thocht clay mugis crakkis.
Doug. Virgil, 238. b. 51.

But the idea of *expectation* is only secondary.

Guiks is rendered, "expects time foolishly, and delays;" Gl. Evergr. But I have not marked the passage.

Rudd. improperly refers to Fr. *gogues*, jollity, glee, lightheartedness. Germ. *guck-en*, spectare, prospectare, is certainly a cognate term. Hence *sterngucker*, astronomus; a stargazer. Mod. Sax. *gyk-en;* Su.G. *kox-a*, attentis oculis observare. Wachter views *guckcn* as contr. from *ge-aug-en*, or from *aug*, the eye. But the Isl. cognate term is *giaegast. Eirn afglape giaegist inn um unnara glugga;* The fool gazes throw the windows of others; Syrac. 21. The root is undoubtedly *gaae*, prospieere.

GOUK, *s.* The Cuckow. V. Gowk.

GOUK, *s.* A fool. V. Gowk.

To GOUL, *v. n.* To howl, to yell, to cry with a loud voice of lamentation, S. O. E. *gouling*, part. pr.

Skars sayd I thus, quhen *gouling* pietously,
With thir wourdis he ansuerd me in hy.
Doug. Virgil, 50. 1.

It is used to denote both the howling of a dog, and the bitter lamentation made by man, S.

Isl. *gol-a*, *goel-a*, is a term appropriated to the yelling of dogs and wolves; G. Andr. *Gaul-a*, horrendum triste et inconditum vociferare, *gaul*, talis clamor; *gool*, ululatus, Edda Saemund.; *gol*, G. Andr. This is the root of E. *yell*, if not also of *howl*. The *v.* in Su.G. is changed to *yl-a*. Lat. *ulul-are*, belongs to the same family.

Goul, *s.* 1. A yell, a cry of lamentation, S. 2. A loud cry, expressive of indignation, S. A.

Gouling, *s.* The act of yelling, or of making lamentation.

Thay schouting, *gouling*, and clamour about him maid;
The body syne bewalit haue thay lade
In ane soft bed.
Doug. Virgil, 170. 40. V. the *v.*

GOULE, *s.* The throat, the jaws.

Thare may be sene ane throll, or aynding stede,——
To Acheron reuin doun that hellis sye,
Gapand with his pestiferus *goule* full wyde.
Doug. Virgil, 227. 45. Fr. *gueule*, Lat. *gula*.

GOULL-BANE, *s.* This name is given to a bone near the hip; S. B. I am informed, that it is the top of the *femur*, where it is lodged in the *acetabulum*.

GOULMAU. V. Gormaw.

To GOUP, *v. n.* 1. To gaze idly, to stare. V. Goir.

GOUPIN, Gowpin, Gowping, *s.* 1. The hollow of the hand, when contracted in a semicircular form to receive any thing, S. B. *Goupins*, both hands held together in form of a round vessel, S.

A nievefu' o' meal, or a *gowpen* o' aits,—
Wad hae made him as blythe as a beggar could be.
Jamieson's Popular Ball. i. 301.

When we came to London town,
We dream'd of gowd in *gowpings* here;
And rantingly ran up and down,
In rising stocks to buy a skair.
Ramsay's Poems, ii. 273.

For to the Grecians he did swear,
He had sae great envy,
That goud in *goupens* he had got
The army to betray.
Poems in the Buchan Dialect, p. 7.

2. A handful, S.

"Nochttheles quhen thay ar tretit with soft and moderat empire, thay ar found richt humane and meke pepyl, richt obeysand to reason. And nocht allanerly kepis thair faith efter the reason of thair contract, bot geuys ane *gowpin*, or ellis sum thingis mair abone the iust mesure that thay sell." Bellend. Descr. Alb. c. 16.

This is now more commonly denominated a *goupenfow*, S. A. Bor. *gowping*, or *a gowpen-full*, id.

Isl. *gaupn*, *gupn*, Su.G. *goepn*, manus concava; whence *gaupna*, to embrace, to contain. Ihre observes from Bertrand, that the Swiss use *gauf* in the same sense with Su.G. *goepn*. He also observes, that Heb. חפן, *hophen* denotes the palm of the hand, the fist; Pers. *kef*, id. It may be added, that Arab. חפן signifies to take with both hands, duabus manibus cepit; and that this *v.* in Piel is used by the Talmudists in the sense of, pugillo cepit. Ihre might have found a Heb. word, still more similar. This is כף, *caph*, vola, the palm of the hand; thus denominated as being hollow, from כפף, *caphaph*, curvavit.

GOUPHERD, *part. pa.*

Then must the Laird, the Good-mans oye,
Be knighted streight, and make convoy,
Coach'd through the streets with horses four,
Foot-grooms pasmented o'er and o'er:
Himself cut out and slasht so wide,
Ev'n his whole shirt his skin doth hide.
Gowpherd, gratnizied, cloaks rare pointed,
Embroider'd, lac'd, with boots disjointed;
A belt embost with gold and purle;
False hair made craftily to curle;
Side breeks be button'd o'er the garters;
Was ne'er the like seen in our quarters.
Watson's Coll. i. 29.

Gowpherd and *gratnizied* perhaps signify what is now called *puckered* and *quilled;* from Fr. *goulfi*, swollen, or *gouffre*, *goulfre*, a gulf, q. formed into cavities; *gratigné*, scratched. *Purle* is evidently corr. from *pearl*.

GOURDED, *part. adj.* Gorged; a term applied to water when pent up, S. B. V. Gurd.

GOURL. V. GURL.

GOUSTY, *adj.* 1. Waste, desolate; dreary in consequence of extent or emptiness, S.

——Eolus the kyng
In *gousty* cauis, the windis loud quhisling
And braithlie tempestis, by his power refranys
In bandis hard.——
Doug. Virgil, 14. 45. *Vasto* antro, Virg.

i. e. dreary because of their great extent.

——Thay went amyddis dym schaddois thare,
Quhare euer is nicht, and neuer licht doith repare,
Throw out the waste dungeoun of Pluto king,
Thay vode boundis, and that *gousty* ring.
Ibid. 172. 35. *Inania* regna, Virg.

Doug. in like manner renders vastus *goistly*.

Bot his feint schankis gan for eild schaik,
His *goistly* coist and membris euery straik,
The feble braith gan to bete and blaw.
Virgil, 142. 13. *Vastos* artus.

2. What is accounted ghostly, preternatural; synon. *waneartbly*.

Cald, mirk, and *goustie*, is the nicht,
Loud roars the blast ayont the hight.
Jamieson's Popular Ball. ii. 339.

"He observed one of the black man's feet to be clóven; and that his apparel was black;—and that the black man's voice was hough and *goustie*." Glanville's Sadducismus, p. 393. In the same Relation, we find "hollow and *ghostly*;" Satan's Invisible World, Rel. I. p. 8. It seems doubtful, however, whether as applied to sound, it does not denote that which is emitted from a place that is empty or hollow.

According to Rudd. q. *gastly*, to which Sibb. adds *goistly*, "because timorous people fancy that *ghosts* frequent such places as woods, caves, dens, old ruinous buildings, which the Romans therefore called *horrentia*."

The term, however, is from L. B. *guast-us*, waste, desert; *guast-um*, Ital. *guast-o*, Fr. *gast*, wasteness, devastation, also, a waste. V. Du Cange. Teut. *woeste*, vastus, desertus; Franc. *uuost*, *uuuost*, Gl. Pez. *vuosti*, A. S. *weste*, Germ. *wuste*.

GOUSTROUS, *adj.* Frightful, Dumfr. probably allied to the preceding word; or to A. Bor. *goster*, *gawster*, to bully, to hector.

GOUTHERFOW, *adj.* Amazed, having the appearance of astonishment. It seems to suggest the idea of one who appears nearly deranged from terror or amazement, Ang.

It is perhaps allied to Isl. *galdr*, vesanus, amens. Ihre mentions Su.G. *galle* as having the sense of vitium, defectus, whence he derives *galladur*, vitiosus, adding; "I have a suspicion, that the Isl. word properly denotes that kind of defect which is produced by magical arts, and thus that it originates from Isl. *galldr*, incantatio." The same idea had been thrown out by G. Andr. According to this etymon, *gouther-fow* must have originally denoted one under the power of incantation, q. *galldur-full*.

GOW, *s.* A halo, a cloudy, colourless circle surrounding the disk of the sun or moon; supposed toportend stormy weather, Ang. *brugh*, synon.

Isl. *gyll*, parelion, solem antecedens, a colore aureo vel fulvo; *gyll-a* deaurare, *gull-r*, flavus; G. Andr. p. 88.

GOW, *s.* *To tak the gow*, to run off without paying one's debts, to make what is called a *moonlight flitting*, Ang.

The word is undoubtedly allied to O. Teut. *gouw*, a country or region; especially as to *tak the road*, to *tak the country*, to *flee the country*, are equivalent phrases. Germ. *gau*, *gow*, pagus, regio; MoesG. *gauje*, ingens alicujus regionis tractus; *biringnandans ala thata gawi*; running through that whole country; Mar. vi. 55. Hence *gow*, or *gaw*, forms the termination of the names of many places in Germany. V. *Gau*, Kilian and Cluver. Germ. Ant. Lib. ii. c. 39. Hence also the terms used in Westphalia, *Gow-gref* and *Gow-gericht*, the president or governor of any territory. L. B. *gogravius*, id. Du Cange, id. *gobia*, pagus, regio. V. Spelman. Fris. *gae*, pagus, vicus rusticus. Wachter views all these as corresponding to Gr. γη, για, γαια, the earth.

GOWAN, *s.* 1. The generic name for daisy, S.

"We saw the pleasantest mixture of *Gowans* so commonly called, or daisies white and yellow on every side of the way growing very thick, and covering a considerable piece of the ground, that ever we had occasion to see." Brand's Orkney, p. 31.

2. When the term is used singly, it denotes the Common or Mountain daisy.

"Bellis perennis: Common Daisie. Anglis. *Gowan*. Scotis." Lightfoot, p. 487.

Her face is fair, her heart is true,
As spotless as she's bonnie, O;
The op'ning *gowan*, wet wi' dew,
Nae purer is than Nannie, O.
Burns, iii. 279.

Gael. *gugan* is rendered a bud, a flower, a daisy; Shaw. But I suspect that this is a borrowed term, as it is not found in Lhuyd or Obrien.

EWE-GOWAN, *s.* The Common daisy, S. B. apparently denominated from the *ewe*, as being frequent in pastures, and fed on by sheep.

HORSE-GOWAN, *s.* This name includes the Leontodon, the Hypochaeris, and the Crepis, S.

YELLOW GOWAN, the name given in S. by the vulgar, indiscriminately to different species of the Ranunculus, to the Caltha palustris or Marsh marigold, and (particularly S. B.) to Chrysanthemum segetum or Corn marigold.

In the West of S. it is applied to Hydepnos autumnale.

While on burn banks the *yellow gowan* grows,
Or wand'ring lambs rin bleating after ewes,
His fame shall last.——
Ramsay's Poems, ii. 5. V. LUCKEN.

"Corn Marigold. Anglis. Gules, Gools, Guills, or *Yellow Gowans*, Scotis." Lightfoot, p. 489.

A. Bor. *goulans*, Corn marigold, from the yellow colour; V. Ray. Could we view this as the primary application of our *gowan*, it would determine the etymon.

GOWAND, *s.*

This *gowand* grathit with sic grit greif,

He on his wayis wrethly went, but wene.
Henrysone, Bannatyne Poems, p. 133.

Lord Hailes gives this passage as not understood. *Gowand* may signify, traveller; Dan. *gaaende*, going. Or, V. *Goze*, 2. The writer says, st. 1.

Muvand allone, in mornyng myld, I met
A mirry man——

Or, it may signify a *youth*, as opposed to *auld man*; Germ. *jugend*, juventus; MoesG. *juggons*. Thus the sense may be; "This *Youth*, having received the preparative of such a grievous lecture from *Age*, who foretold so many calamities, went on his way with displeasure."

GOWANY, *adj.* Abounding with mountain daisies, S.

O Peggy! sweeter than the dawning day,
Sweeter than *gowany* glens or new-mawn hay!
Ramsay's Poems, ii. 94. V. Gowan.

GOWDIE. *Heels o'er gowdie*, topsy-turvy, heels uppermost, S.

Soon *heels o'er gowdie!* in he gangs.—
Burns, iv. 392.

My mind sae wanders, at whate'er I be,
Gaes *heels o'er gowdie*, when the cause I see.
Morison's Poems, p. 121.

GOWDY, *s.* A jewel, or any precious ornament.

—My tender girdil, my wally *gowdy*.——
Evergreen, ii. 20.

e. "my rich or precious jewel."

A pair of bedes black as sable
She toke, and hynge my necke about.
Upon the *gaudees* all without
Was wryte of gold, *pur reposer*.
Gower's Conf. Am. Fol. 190. a.

A pair of bedes *gauded* all with grene.
Chaucer, Prol. v. 159.

This is rendered by Tyrwhitt, "having the gaudies green."

The word is of Fr. origin, *gaudées*, prayers beginning with a *Gaudete*. Tyrwhitt accordingly quotes the following passage from Monast. V. III. p. 174. Tria paria *preculiarium* del Corall cum le *gaudeys* argenti deaurata. It seems to have been at first used to denote those beads used by Papists for devotion; and afterwards to have signified beads used in dress, or any thing of the same ornamental kind.

To GOWFF, *v. a.* To strike, S.

But, word and blow, North, Fox, and Co,
Gowff'd Willie like a ba', man.
Ritson's S. Songs, ii. 126. V. Golf.

GOWINIS, *s. pl.* Gowns.

Now pure as Job, now rowand in richess;
Now *gowinis* gay, now brattis to imbrass.
Henrysone, Bannatyne Poems, p. 123. st. 5.

L. B. *gun-a*, *gunn-a*, vestis pellicea; Gr. Barb. γουν-α, id. C. B. *gwn*, toga; Ital. *gonna*.

GOWK, Gouk, *s.* A fool, a simpleton, S.

With pensive face, whene'er the market's hy,
Minutius cries, "Ah! what a *gowk* was I."
Ramsay's Poems, i. 325.

Daft *gowk!* crys ane, can he imagine,
Sic haverel stuff will e'er engage ane

To read his warks, anither age in?
Rev. J. Nicol's Poems, ii. 131.

At first view this might seem merely a metaph. use of the word signifying a cuckow. But when we trace it in cognate languages, it appears to be radically different. Franc. *gouch*, stolidus, Alem. *göch*, Germ. *gauch*, Su.G. *geck*, Isl. *gick*, stultus, fatuus, C. B. *coeg*, id. A. S. *goec*, praeceps, rash, unadvised, has undoubtedly a common origin with the words already mentioned. Under this, Somner refers to Teut. *gheck*, which both signifies, praeceps, and stultus. Wachter rather fancifully derives the Germ. word from *kaw*, vacuus, inanis.

Gowkit, Gauckit, Guckit, *part. adj.* 1. Foolish, stupid, S.

——Ane hundreth standis heirby
Peranter ar as *gauckit* fulis as I.
Lyndsay, S. P. R. ii. 93.

Fool *goukit* chield, sic stuff as that to true;
Gin ye believe them, nane will credit you.
Morison's Poems, p. 187.

"Let these bishops then in time bite upon this, who for one preaching made to the people rides fortie postes to court; for a daies attending on the flocke, spends monthes in court, councell, parliament and conventions; and for a thought or word bestowed for the weale of any soule, cares a hundreth for their apparell, their trayns, fleshly pleasure, and *gowkit* gloriositie." Course of Conformitie, p. 27.

So mony maisteris, so mony *guckit* clerkis.
Dunbar, Bannatyne Poems, p. 42. st. 4.

It would appear that *gowk* had been formerly used as a *v.*, like Su.G. *geck-as* ludificari, from *geck*, stultus; Teut. *gheck-en*, morionem agere.

2. Light, giddy. In this sense it is often applied to young women, who are light in their carriage. *A guckit quean*, Ang. *Glaikit*, synon.

Scho was so *guckit* and so gend,
That day ane byt scho eit nocht.
Peblis to the Play, st. 3.

V. Guck, and Hiddie Giddie.

Gowkitlie, Gouketlie, *adv.* Foolishly.

Gif on fault their be,
Alace! men hes the wyit!
That geves sa *gouketlie*
Sic rewleris onperfyte.
Arbuthnat, Maitland Poems, p. 141.

GOWK, Golk, *s.* The cuckoo, S. more generally *gouckoo*, S. B. *gock*, Stirlings. *gouk*, A. Bor.

"The Cuckoo (Cuculus canorus, Linn. Syst.), or *gouk* of this place, is found, though but rarely, in the retired and romantic hills of Hoy and Waes." Barry's Orkney, p. 311.

It is often, but improperly, written *golk*.

The *golk*, the gormaw, and the gled,
Beft him with buffets quhill he bled.
Dunbar, Bannatyne Poems, p. 21. st. 10.

This word is common to almost all the Northern languages; Su.G. *goek*, Isl. *gauk-r*, Alem. *cuccuc*, Germ. *gauch*, *guguck*, Belg. *koekoek*, Dan. *kuckuck*. G. B. *cwccw*, *gwccw*, Fr. *cocu*, *coucou*. We may add Gr. κοκκυξ, Lat. *cuculus*. It seems probable that the name has been formed from the uniformity of the note of this bird. Hence the S. Prov., "You breed of the *gouke*, you have ay but one song." Kelly, p. 362.

GOWK'S ERRAND, a fool's errand, an *April errand*, S. also, to *hunt the gowk*, to go on a fool's errand.

"Has Jove then sent me 'mang thir fowk,"
Cry'd Hermes, "here to *hunt the gowk?*"
Ramsay's Poems, ii. 490.

"This is also practised in Scotland under the title of *Hunting the Gowke*." Grose's Class. Dict. vo. *April Fool*.

Both expressions signify, that one is intentionally sent from place to place, on what is known to be a wild-goose chace. The first, although equivalent to *a fool's errand*, does not seem immediately to originate from *gowk* as denoting a foolish person, but from the bird which bears this name.

Young people, attracted by the singular cry of the cuckoo, being anxious to see it, are often very assiduous to obtain this gratification. But as this bird changes its place so secretly and suddenly; when they think they are just within reach of it, they hear its cry at a considerable distance. Thus they run from place to place, still finding themselves as far removed from their object as ever. Hence the phrase, *hunt the gowk*, may have come to be used for any fruitless attempt; and particularly for those vain errands on which persons are sent on the first day of April.

Nor is it unlikely, that the custom of sending one on what is called *a gowk's errand*, on the first day of April, has had its origin, in connexion with what is mentioned above, from the circumstance of this bird's making its appearance in our country about the beginning of this month. It is said, indeed, that it is generally about the middle of April that it is first observed. But if we reduce this to the old stile, it will fall within a few days of the beginning of the month: and it is well known that it is silent for some short time after its arrival; its note, which is that of the male, being a call to love.

GOWK'S-HOSE, *s.* Canterbury Bells, Campanula rotundifolia, Linn. Stirlings. pron. *gock's hose*.

GOWKS-MEAT, *s.* Wood sorrel, an herb, S. Oxalis acetosella, Linn.

"Wood Sorrel. Anglis. *Gouke-meat*. Scotis." Lightfoot, p. 238.

It is singular, that this plant should have the same name in S., as in Gothland in Sweden. Ostrogotis, *Giöekmat*; Linn. Flor. Suec. N° 406.

GOWK'S SPITTLE, the name vulgarly given to the frothy matter frequently seen on the leaves of plants; which is said to be the work of a species of insect called Cicada spumosa by Linn.

Sir R. Sibb. seems to embrace the vulgar opinion, that it is the juice emitted by the plants.

Quae vulgo dicitur *Cuculi Saliva* herbas inficiens exhalatio est, quae facillimé putrescit, et vermiculos gignit, herbasque adurit, nisi abstergatur. Scot. Anim. p. 15.

GOWL, *s.* A hollow between hills, a defile between mountains, Perths. synon. *glack*.

From thence we, passing by the windy *gowle*,
Did make the hollow rocks with echoes yowle.
H. Adamson's Muses Threnodie, p. 149.

"The windy *Gowle*, as it is so named at this day, is a steep and hollow descent betwixt two tops of Kinoul-hill. When the wind blows strong from the north, it blows fiercely down this opening." Note, ibid.

Although this is a local name in this instance, and in several others, the denomination has originated from the circumstance of the term being descriptive of the situation.

Isl. *geil*, *gil*, in clivis et montium lateribus hiatus, seu vallis angusta; G. Andr. This word seems retained in its proper sense, A. Bor. "*Gill*, a place hemmed in with two steep brows or banks;" Ray, p. 134. Teut. *ghioole*, cavea, caveola. As the wind, rushing with violence throw such defiles, causes a *howling* noise, the designation may have originated from this circumstance. Thus it might be viewed as a metaph. use of *goul*, yell; in the same manner as the great rock, fabled in the Edda, to which the wolf *Fenris* is bound, is in Isl. called *gioll*, from *gal-a* to howl, because of its echoing sound. V. G. Andr. It may, however, be allied to Isl. *gaul*, any chasm or aperture: Vocamus quod *hiat* et patescit; Ibid. p. 85.

GOWLIS, *s. pl.*

—The rosy garth depaynt and redolent,
With purpour, asure, gold, and *gowlis* gent,
Arrayit wes be Dame Flora the Quene——
Golden Targe, *Bannatyne Poems*, p. 9. st. 5.

This Lord Hailes renders *marigolds*. But it seems rather the same with *gules*, a term in heraldry signifying *red*; as the poet's description is metaph., and no particular flower is mentioned, but only the colours, in such terms as are commonly appropriated to heraldry. Dunbar seems inclined to blazon this field. The word is used by Doug. as signifying *red*.

—Sum gres, sum *gowlis*, sum purpoure, sum sanguane. *Virgil*, 401. 2.

GOWP, *s.* A mouthful.

Thrie garden *gowps* tak of the air,
And bid your page in haist prepair
For your disjone sum daintie fair.
Philotus, *Pink. S. P. R.* iii. 11.

Teut. *golpe*, Belg. *gulp*, a draught; whence the E. word.

GRABBLES, *s. pl.* A disease of cows, in which all their limbs become crazy, so that they are unable to walk, Ang.

GRACE DRINK, the designation commonly given to the drink taken by a company, after the giving of thanks at the end of a meal, S.

"To this queen [Margaret, Malcolm Canmore's queen] tradition says, we owe the custom of the *grace drink*; she having established it as a rule at her table, that whoever staid till grace was said, was rewarded with a bumper." Encycl. Britann. vo. *Forfar*.

GRADDAN, *s.* 1. Parched corn, grain burnt out of the ear, S. Both the corn, and the meal, prepared in this manner, are said to be *graddaned*, S.

"The corn is *graddan'd*, or burnt out of the ear instead of being thrashed: this is performed two ways; first, by cutting off the ears, and drying them in a kiln, then setting fire to them on a floor, and picking out the grains, by this operation rendered as

black as coal. The other is more expeditious, for the whole sheaf is burnt, without the trouble of cutting off the ears: a most ruinous practice, as it destroys both thatch and manure, and on that account has been wisely prohibited in some of the islands. *Gradanned* corn was the parched corn of Holy Writ. Thus Boaz presents his beloved Ruth with parched corn; and Jesse sends *David* with an *Ephah* of the same to his sons in the camp of *Saul*. The grinding was also performed by the same sort of machine the quern, in which two women were necessarily employed: thus it is prophesied, *Two women shall be grinding at the mill, one shall be taken, the other left.* I must observe too, that the island lasses are as merry at their work of grinding the *Graddan*, the κακχοι of the antients, as those of Greece were in the days of Aristophanes,

Who warbled as they ground their parched corn.
Nubes, Act v. Scene ii."

Pennant's Voyage to the Hebrides, p. 321. 322.

"At breakfast this morning; among a profusion of other things, there were oat-cakes, made of what is called *Graddaned* meal, that is, meal made of grain separated from the husks, and toasted by fire, instead of being threshed and kiln-dried." Boswell's Tour, p. 190.

Considerable quantities of wheat, parched in the same manner, have of late years been found in digging the Canal, between Forth and Clyde, along the line of Antonine's Wall, in those subterranean structures which have been viewed as Roman granaries. Hence it would appear, that the Romans also used parched corn.

According to Pennant, *graddan* is "from *grad* quick, as the process is so expeditious;" ubi sup. But he has not observed that Gael. *gread-am* signifies, to burn, to scorch, and that *greadan*, the name given in that language to parched corn, is evidently formed from it. This *v.*, however, is not confined to the Celt. Su.G. *graedd-a* has the same meaning; assare, igne torrere; *graedda broed*, panem coquere, to bake; *graeddpanna*, a frying-pan. Ihre conjectures that this word is more properly *braed-a*, as pron. in some parts of Sw. But there is every reason to think that he is mistaken; especially as the traces of this *v.* appear in E. *grid-iron*, and S. *Girdle*, q. v.

2. This name is sometimes given to that kind of snuff which is commonly called *bran*, as consisting of large grains, S.

Gael. *greadan*, snuff. The origin of the name is obvious. Before snuff was become so general an article of trade, in consequence of general consumption, those who used it prepared it for themselves, by toasting the leaves of tobacco on or before the fire. When sufficiently parched, they put these leaves into a box, grinding them with something used as a pestle. Hence, from the resemblance of the mode of preparation to that of grain, the snuff was called *greadan*, S. *graddan*, and the box in which it was bruised the *miln* or *mill*.

GRAF, Grawe, *s.* A grave, Loth. *graff*.

"Wiolators of *grawes*" are declared infamous, Stat. Will. c. 11.

A. S. *graef*, Isl. *grauf*, Alem. *grab*, *graua*, Dan. Belg. *graff*, id. V. Graif.

GRAGGIT, *part. pa.* "Wrecked, excommunicated, consigned to perdition. Sax. *wracan*, exulare," Gl. Sibb.

I mak ane vow to God, and ye us handill,
Ye sall be curst and *graggit* with buik and candil. *Lyndsay*, S. P. R. ii. 251.

The etymon given above is not satisfactory.

GRAY, *adj.* Used metaph. like *black*, as denoting what is bad, or perhaps fatal.

"You'll gang a *gray* gate yet;" S. Prov.—"You will come to an ill end;" Kelly, p. 380.

"Ye'll take a bad, evil, or improper course, ye'll meet an evil destiny;" Gl. Shirr.

GRAY FISH, *s.* A name given principally to the Coal fish, Gadus carbonarius, Linn.

"*Gray fish*, as they are called, abound every where around the coast, and constitute a great part of the sustenance of the inhabitants.—They seem to be the intermingled fry of various genera, and are called by the inhabitants *Sellacs*." P. Canisbay, Caithn. Statist. Acc. viii. 154.

"There is a species of fish taken on this coast, which goes by the general name of *Gray fish*." P. Kilmartin, Argyles. Ibid. p. 93.

To GRAIF, Grawe, *v. a.* To bury, to inter.

——Eneas unto the Latynis gaif
Tuelf dayis of respit the dede corpsis to *graif*.
Doug. Virgil, Rubr. 363. 39.

Law, luve and lawtie *gravin* law thay ly.
Bannatyne Poems, p. 190. st. 5.

Grawyn, interred.

At Jerusalem trowyt he,
Grawyn in the *Burch* to be.
Barbour, iv. 309. MS.

MoesG. *grab-an*, A. S. *graf-an*, Alem. *greb-un*, Isl. *graf-a*, Teut. *grev-en*, Dan. *grav-er*, to dig. Su.G. *be-grafw-a*, to bury; Belg. *begraav-en*. Chaucer, *grave*, id.

To GRAYF, *v. a.* To engrave.

——Vulcanus thare amang the layf,
Storyis to cum dyd in the armoure *grayf*.
Doug. Virgil, Rubr. 266. 26.

A. S. *graf-an*, Belg. *grav-en*, Isl. *graf-a*, id. Lye views MoesG. *grab-an*, fodere, as the origin.

GRAYLORD, *s.* Apparently, the Coal fish full grown.

"The coast of St Kilda, and the lesser Isles, are plentifully furnished with variety of cod, ling, mackarel, congars, braziers, turbet, *graylords*, sythes." Martin's St Kilda, p. 19. V. Gray Fish.

To GRAINE, Grane, *v. n.* 1. To groan, S. Yorks.

Vnder the paysand and the heuy charge
Can *grane* or geig the euil ionit barge.
Doug. Virgil, 178. 11.

2. To complain of bodily ailments, S.

"A *graining* wife and a grunting horse ne'er fail'd their master." Ramsay's S. Prov. p. 11.

A. S. *gran-ian*, Belg. *gran-en*, id.

Graine, Grane, *s.* A groan, S. Doug.

Thay gyrnit and lait gird with *granis*,
Ilk gossep vnder greivit.
Chr. Kirk, st. 15. V. the *v.*

GRAIN, GRANE, *s.* 1. The branch of a tree, S. B.

Apoun ane *grane* or branche of ane grene tre,
His vthir wechty harnes gude in nede
Lay on the gers.——
Doug. Virgil, 350. 12.

V. also Acts Ja. VI. 1581. c. 11. Murray.

2. The stalk or stem of a plant.

——The chesbow hedes oft we se
Bow down thare knoppis, sowpit in thare *grane*,
Quhen thay are chargit with the heuy rane.
Doug. Virgil, 292. 8.

Lye thinks that *grein* is used in the same sense in Devonsh. Add. to Jun. Etym.

3. A branch of a river, S.

Touer is kend ane *grane* of that riuer
In Latyne hecht *Danubium*, or *Ister*.
Doug. Virgil, 7. 21.

"That branch of the river which runs between Mr Fraser's bank and the Allochy Island, is called the Allochy *Grain*, or North Branch of the river, and the other is called the South Branch of the river." State, Leslie of Powis, &c. 1805, p. 22.

4. The prongs of a fork are called its *grains*, S.

This is derived from Su.G. *gren-a*, Isl. *grein-a*, dividere. Hence the phrase, *Aeen grenar sig*, the river divides itself. *Grein*, pars, distinctio; also signifying a branch. Belg. *grenzen*, boundaries, is evidently a cognate term.

GRAINTER, *s.* One who has the charge of granaries.

This is my *Grainter*, and my Chalmerlaine,
And hes my gould, and geir, under hir cuiris.
Lyndsay, S. P. R. ii. 222.

Fr. *grenetier*, the overseer, keeper or comptroller of the king's granaries; *greneterie*, the office of the comptroller of the granaries, Cotgr. "Hence a granary is, in Scotland, called a *graintal* or *gryntal-house*," Gl. Lynds. But, as far as I can learn, these terms are confined to Aberd. and the northern counties.

To GRAIP, *v. a.* 1. To grope, S.

2. To feel; used in a general sense.

Schyr, I sall schow yow for my wage,
My pardonis, and my prevelege,
Quhilk ye sall se, and *graip*.
Lyndsay, Pink. S. P. R. ii. 68.

A. S. *grap-an*, id. In sense 2. perhaps from MoesG. *greip-an*, Su.G. *grip-a*, arripere; S. *grip*.

GRAIP, GRIP, *s.* The griffin.

Nixt come the gorgoull and the *graip*,
Twa feirfull fouls indeid.
Burel's Pilgr. Watson's Coll. ii. 24.

The *gled*, the *grip*, up at the bar couth stand
As advocatis expert in to the lawis.
Henrysone, Bannatyne Poems, p. 110. st. 5.

It would appear that this name, generally appropriated to a bird which is merely the offspring of fancy, was by the ancient Goths given to a real one. Hence that ancient Runic distich; *Mikiler greip a hauki;* the grip is larger than a hawk. Wachter thinks that there can be no doubt that this word passed from the Hyperboreans to the Greeks and other nations; as in the Scythian language it denotes a ravenous bird from MoesG. *greip-an*, Su.G. *grip-a*, Germ. *greiff-an*, rapere; whence undoubtedly Fr. *griffe*, the claw or talon of a bird.

Sw. *grip*, Germ. *greyff*, Belg. *gryp-vogel*, id. Lat. *gryps*, Gr. γρυψ. Kilian renders Teut. *griffoen*, id. q. *gryp-hoen*.

But I suspect that this word sometimes denotes a vulture; particularly in the account given of Theseus.

And on his breste thare sat a grisely *grype*,
Quhilk wyth his bill his bally throw can bore.
Henrysone's Orpheus, Edin. edit. 1508.

GRAIP, *s.* A dung-fork, an instrument formed with three iron prongs for cleaning a stable, S.

The *graip* he for a harrow taks——
Burns, iii. 133. V. STURT, *v. n.*

Su.G. *grepe*, id. tridens, quo ad stabula purganda utantur pastores; Ihre. This he derives from *grip-a*, prehendere. It is also called *dynggrep*, Wideg. Teut. *grepe*, *greep*, *greppe*, fuscina, tridens. Hence most probably Gael. *grapadh*, id.; Shaw.

To GRAITH, GRATHE, *v. a.* 1. To make ready, to prepare, S.

Schippis we *graith*, and nauy reddy maide
Betwix Anthandros and the mont of Ida.
Doug. Virgil, 67. 17.

2. To dress, to put on military accoutrements.

Thir men retornede, with owtyn noyess or dyn,—
Than *grathit* sone thir men of armyss keyne.
Wallace, iv. 230. MS.

Busk is used in a similar manner.

The word has the same meaning in O. E.

Aruirag *greythede* hym and ys folk a boute.
R. Glouc. p. 64.

This term occurs in a peculiar sense in the Battle of Harlaw, st. 5.

He vowd to God omnipotent,
All the haile lands of Ross to haif,
Or ells be *graithed* in his *graif*.
Evergreen, i. 80.

It may, however, be reducible to the sense of *dressed;* as A. S. *ge-raed-ian* is sometimes used; Somner.

3. To dress food.

"Of coukes *graithand* or makand reddie flesh or fishe, not wel nor convenient for men to be eaten." —Chalmerlan Air, c. 38. § 41.

A. S. *geraed-ian*, Teut. *ghe-raed-en*, parare; Isl. *greid-a*, Su.G. *red-a*, expedire.

GRAITH, *adj.* 1. Ready, prompt.

As quhylum did the Phitones,
That quhen Saul abaysyt wes
Off the Felystynys mycht,
Raysyt, throw hyr mekill slycht,
Samuelis spyrite als tite,
Or in his sted the iwill spyrite,
That gaiff rycht *graith* ansuer hyr to.
Barbour, iv. 759. MS.

A. S. *ge-rad*, *ge-raed*, paratus, instructus; Teut. *ge-raed*, citus, *ge-reed*, paratus.

2. Not embarrassed, not impeded.

Throw the gret preyss Wallace to him socht;
His awful deid he eschewit as he mocht,
Vndyr ane ayk, wyth men about him set.

Wallace mycht nocht a *graith* straik on him get:
Yeit schede he thaim, a full royd slope was maid. *Wallace*, iv. 76. MS.

Gret has been substituted in editions.

3. Straight, direct.

Fawdoun was left beside thaim on the land;
The power come and sodeynly him fand:
For thair sloith hund the *graith* gait till him yeid;
Off othir trade scho tuk as than no heid.
Wallace, v. 135. MS.

4. Earnest; as denoting accurate observation.

Quhen thai slepyt, this traytour tuk *graith* heid.
He met his eym, and bad him haiff no dreid;
On sleip he is, and with him bot a man;
Ye may him haiff, for ony craft he can.
Wallace, xi. 1003. MS.

In all the edit. it is *gud* or *good*.

GRAITH, *s.* 1. Furniture, apparatus of whatever kind, for work, for travelling, &c. S. *gear*, synon.

Lat thame commaund, and we sall furnis here
The irne *graith*, the werkmen, and the wrichtis,
And all that to the schippis langis of richtis.
Doug. Virgil, 373. 40.

It is also applied to the necessary apparatus of a ship. V. LEDISMAN.

House-graith, furniture necessary for a house, S. Su.G. *husgeraed*, utensilia, supellex domestica; Germ. *hausgeraeth*, Belg., without the prefix, *huysraed*, id.

Maister-graith, the beam by which horses are joined to a plough or harrow, Ang.

Riding-graith, furniture necessary for riding on horse-back.

Here farmers gash, in *ridin graith*
Gaed hoddin by their cotters.
Burns, i. 40.

2. Accoutrements for war; synon. *geir*.

—Go dres yow in your *graith*.
And think weill, throw your hie courage,
This day ye sall wyn vassalage.
Than drest he him into his *geir*,
Wantounlie like ane man of weir.
Lyndsay's Squyer Meldrum, 1594. A. viii. a.

3. It is used apparently as equivalent to substance, riches.

Philotus is the man,———
Ane ground-riche man and full of *graith*:
He wantis na jewels, claith, nor waith,
Bot is baith big and beine.
Philotus, *S. P. R.* iii. 8.

4. Applied to some parts of wearing apparel.

"They make shoone, buites, and other *graith*, before the lether is barked." Chalmerlan Air, c. 22.

5. Any composition used by tradesmen in preparing their work.

"They [skinners] hunger their lether in default of *graith*, that is to say, alme [allum], egges, and other *graith*." Chalmerlan Air, c. 23. § 2.

6. Warm water so wrought up with soap as to be fit for washing clothes, S.

———See the sun
Is right far up, and we've not yet begun
To freath the *graith*: if canker'd Madge, our aunt,
Come up the burn, she'll gie us a wicked rant.
Ramsay's Poems, ii. 86.

7. Stale urine, Ang. It seems to receive this designation, as being used in washing.

In both these senses it corresponds to the first; properly signifying, the necessary *apparatus* for washing.

8. Materials of a composition; transferred to the mind.

Virgillis sawis ar worth to put in store;—
Full riche tressoure thay bene & pretius *graithe*.
Doug. Virgil, Prol. 159. 28.

A. S. *ge-raede*, phalerae, apparatus; *geraeded horse*, instructus equus; Germ. *gerath*, *geraete*, goods, stuff, tackling. Wachter mentions *gerade* as an ancient word signifying, supellex uxoria, or the *paraphernalia* belonging to a wife; as rings, chains, bracelets, apparel, &c. S. *Splechrie*, q. v. Hence *her-geraete*, supellex castrensis, q. *war-graith*. The word appears in Su.G. and Isl. in the more primitive form of *rede*, *raithi*, *reidi*; but in the same general sense; instrumentum, apparatus. *Godr haestr med enu bezta reidi*; a good horse with the best furniture; Knytl. S. p. 28. *Var that skip al wael buit baethi at monum oc aullum reida*; navis bene ornata erat viris atque armamentis; the ship was well *bodin* baith with men and all kind of *graith*; Heims Kr. T. I. p. 653.

GRAITHLY, *adv.* 1. Readily.

——Than, with all our harnays, we
Sall tak our way hamwart in hy.
And we sall gyit be *graithly*,
Quhill we be out off thair daunger,
That lyis now enclossyt her.
Barbour, xix. 708. MS.

Readily, directly; or perhaps distinctly, as denoting that they would have no difficulty in finding a safe way through the moss. *Gyit* signifies *guided*; not, as Mr Ellis renders it, *guised*; Spec. I. 244.

2. Eagerly.

I gryppit *graithlie* the gil,
And every modywart hil.
Doug. Virgil, 239. b. 18. V. GRYPPIT.

GRAM, *adj.* Warlike; superl. *gramest*.

Wrightis welterand doune treis, wit ye but weir,
Ordanit hurdys ful hie in holtis sa haire;
For to greif thair [thir] gomys *gramest* that wer,
To gar the gayest on grund grayne undir geir.
Gawan and Gol. ii. 13.

This seems to be only an oblique sense of the original word, Su.G. Isl. Alem. Belg. *gram*, A. S. *grame*, iratus. This transition is not unnatural; as we speak of the *rage* of battle. It has been thus used in Su.G. and Isl. *gram*, homo ferax; *Then lede gram*, homo ille ferocissimus: *Mot tholik gram war han offweek*; contra talem athletam ille imbecillis erat; Hist. Alex. M. ap. Ihre. A.S. *gramian*, *grem-a*, to be angry; Su.G. *gram-ia*, irritare, Alem. *grem-o*, irrito.

Perhaps we ought here to advert to GRAMES

DIKE, (*Gramysdiic*, Boeth.) the traditionary name given to the wall of Antoninus between Forth and Clyde. But the reason of the designation is buried in obscurity. The idea, that it was thus denominated from a hero of this name, who first broke through it (Boeth. cxxx. 55.) is so puerile, as not to require confutation. Were there any reason to adopt Buchanan's hypothesis, that this wall was built by Severus, we might discover a tolerable foundation for the name. For it might be viewed as the translation of the Lat. or Celt. designation. But all the historical evidence we have, as well as that derived from the inscriptions which have been discovered, goes to prove that it was erected by Antoninus.

It is a singular fact, that the same name is given to this wall, as to that actually built by Severus in the North of England. Goodall accordingly has observed from Camden, that the wall built by Severus, between Solway Firth and the mouth of the Tine, is to this day, in the language of the Welsh, called *Gual Sever*, from the name of the Emperor who erected it; and by the English and Scottish who live in its neighbourhood, *Grimisdike*, which in their language, literally signifies, *the wall of Severus*: for with them *Severus* is rendered *Grim*. He adds; "It must nevertheless be acknowledged, that other walls in England are equally called *Grimisdikes*: but it may be considered that this is done improperly, by borrowing the name of the most famous wall." Introd. ad Fordun. Scotichron. p. 28.

This indeed seems to be the only reasonable conjecture we can form, with respect to the reason of the name given to the wall of Antoninus. Severus, because of his victories, being much celebrated in Britain, especially as he erected a wall of such extent, after his name was given to this, it might naturally enough be transferred to that which had been reared by one of his predecessors in S. This idea is confirmed by the circumstance of his name being given to other walls which were not built by him. It has indeed of late been supposed, that even that wall in the North of England was not the work of this emperor; but, we apprehend, without sufficient reason.

GRAM, *s.* 1. Wrath, anger.

——Defend I suld be one of tho,
Quhilk of their feid and malice never ho,
Out on sic *gram*, I will have na repreif.
Palice of Honour, ii. 25.

i. e. "Fie on such wrath!" Chaucer, *grame*, id. A. S. Su.G. *gram*, id. Isl. *greme*, or *Goda greme*, Deorum ira; Olai Lex. Run. V. the *adj.*

2. Sorrow, vexation.

"Lat vs in ryot leif, in sport and gam,
In Venus court, sen born thareto I am,
My tyme wel sall I spend: wenys thou not so?"
Bot all your solace sall returne in *gram*,
Sic thewles lustis in bittir pane and wo.
Doug. Virgil, 96. 23.

A mannes mirth it wol turn al to *grame*.
Chaucer, Can. Yem. T. v. 16871.

A. S. *gram* is not only rendered ira, but molestia, injuria; Germ. *gram*, moeror. Su.G. *gram* not only signifies iratus, but moestus, tristis, and *graema sig*, dolere; whence Ital. *gramo*, O. Fr. *grams*, tristis, E. *grim*.

GRAMARYE, *s.* Magic.

Whate'er he did of *gramarye*,
Was always done maliciously.
Lay of the last Minstrel, iii. 11.

Dark was the vaulted room of *gramarye*,
To which the wizard led the gallant knight.
Ibid. vi. 17.

This is evidently from Fr. *grammaire*, grammar, as the vulgar formerly believed that the *black art* was scientifically taught; and indeed ascribed a considerable degree of knowledge, especially in physics, and almost every thing pertaining to experimental philosophy, to magic.

I find this term in what Bishop Percy views as a Legend of great antiquity.

My mother was a westerne woman,
And learned in *gramarye*,
And when I learned at the schole,
Something she taught itt me.
Reliques Ant. E. Poetry, i. 56.

The learned Editor gives materially the same view of the origin of the term. "In those dark and ignorant ages, when it was thought a high degree of learning to be able to read and write, he who made a little farther progress in literature, might well pass for a conjurer or magician." Note, Ibid. p. 61.

GRAMASHES, *s.* Gaiters reaching to the knees; sometimes applied to a kind of stockings worn instead of boots, S.; commonly used in the pl. *Gammashes*, id, Cl. Yorks. Dial.

He had on each leg a *gramash*,
A top of lint for his panash.
Colvil's Mock Poem, P. p. 14.

——Dight my boots;
For they are better than *gramashes*
For one who through the dubbs so plashes.
Ibid. p. 81.

Fr. Germ. *gamaches*, *gamaschen*, id. These terms notwithstanding the change, are certainly from the same source with *Gamesons*, q. v.

GRAMMAW. V. GORMAW.

GRANATE, GRANIT, *adj.* Ingrained, dyed in grain.

Syne nixt hir raid in *granate* violat
Twolf damisellis, ilk ane in thair estait.
Palice of Honour, i. 11.

This is the same with *granit*, Virg. 399. 20., rendered by Rudd. "of a scarlet or crimson colour."

The colour here meant is violet. Fr. *engrené*, id. Ital. *grana*, the berry used for dyeing cloth of a scarlet colour.

GRANDGORE, *s.* V. GLENGORE.

GRANDSHER, *s.* Great-grandfather.

"There is sundrie kindes of nativitie, or bondage; for some are born bond-men, or natiues of their gudsher, and *grandsher*, quhom the Lord may challenge to be his naturall natiues, be names of their progenitours gif they be knawin: sic as the names of the father, gudsher, and *grandsher*." Quon. Attach. c. 56. § 5. Avo, et *proavo*,——avi, et *proavi*, Lat.

It seems to be still used in this sense in Moray, and probably in some other northern counties.

His *gransher*, his gutsher, his daddie,
And mony ane mair o's forbeers,
Had rented the farm already.——
Jamieson's Popul. Ball. i. 292.

GRANGE, *s.* 1. "Corn, farm, the buildings pertaining to a corn farm, particularly the granaries;" Gl. Sibb.

——The fomy riuer or flude
Brekis ouer the bankis, on spait quhen it is wod;—
Quhyll houssis and the flokkys flittis away,
The corne *grangis*, and standand stakkys of hay. *Doug. Virgil*, 55. 38.

i. e. "the contents of the granaries."

2. "Grange (Granagium) signifies the place where the rents and tithes of religious houses, which were ordinarily paid in grain, were delivered and deposited in barns or granaries." Nimmo's Stirlingshire, p. 508, N.

It confirms this account, that a number of places are called *Granges*, or the Granges of such a place, which seem to have been connected with religious houses. They could not have received their designations from the primary use of the term, unless we should suppose, what seems contrary to fact, that they had been the only places in the vicinity where barns or granaries were erected.

Fr. *grange*, L. B. *grang-ia*, from Lat. *granum*, grain.

GRANIT, *part.adj.* Forked, or having *grains*, S.

This epithet is applied to Neptune's trident. Thus Neptune says concerning Eolus.

He has na power nor aucthorytye
On seyis, nor on the thre *granit* sceptour wand,
Quhilk is by cut geuin me to bere in hand.
Doug. Virgil, 17. 23. V. GRAIN.

GRANK, *s.* "The groaning or howling of a wounded hart." Rudd.

The dere so dedlie woundit, and so lame,
Unto his kynd resett gan fleing hame,—
All blude besprent with mony *grank* and grone. *Doug. Virgil*, 225. 5.

Perhaps it rather denotes a kind of neighing; from Teut. *grenick-en*, false ridere, ringere; *grenick*, risus equinus.

GRANZEBENE, *s.* The Grampian mountains in S.

"Tay risis far beyond the montanis of *Granzebene* fra Loch tay, quhilk is. xxiii. mylis of lenth, and .x. mylis of breid." Bellend. Descr. Alb. c. 9.

Bullet derives this word from Celtic *gram* or *grant* crooked, and *ben* mountain, because these mountains are crooked. According to Baxter, q. *Granni colles*, from the ancient worship of *Apollo Grannius*; Gloss.

Mr Pink. says that "the *Grampian* hills seem to imply *the hills of warriors*;" as, according to Torfaeus, "in the earliest times every independent leader was called *Gram*, and his soldiers *Grams*;" Enquiry Hist. Scot. I. 144. But I suspect that the Lat. term *Grampius* is a corruption, and that *Granz-ben* is the true name. *Ben*, as signifying a mountain, although perhaps radically a Celt. word, might be adopted by the Goths: for it is retained in the names of several places in Germany. V. Wachter. Might not the first syllable be from Su.G. *graens*, Germ. *grenze*, limes? q. the mountains forming a boundary between the two great divisions of Scotland.

Since writing this article, I have met with another etymon, which is left to the judgment of the reader.

"*Grampian*, from *Grant* and *Beinn*. *Grant* like the ἀγὸς of the Greeks, has two opposite meanings. In some fragments ascribed to Ossian, it signifies beautiful. This meaning, now, is obsolete, and it signifies deformed, ugly, &c.

"The old Caledonians, as these mountains abounded in game, and connecting beauty with utility, might have given the name in the former sense. Mr Henry Saville, and Mr Lhuyd, two eminent antiquaries, call them *Grànt Beinn*, from which comes the soft inflected *Grampian* of the Romans." P. Kirkmichael, Banffs. Statist. Acc. xii. 428.

To GRAP, GRAPE, *v. a.* 1. To grope, to handle, S.

They *grap* it, they grip it, it greets, & they grane. *Polwart, Watson's Coll.* iii. 21.
Then first and foremost, thro' the kail,
Their stocks maun a' be sought ance;
They steek their een, an *graip* an' wale,
For muckle anes and straight anes.
Burns, iii. 126.

2. Metaph. to examine.

Bot first I pray you *grape* the mater clene,
Reproche me not, quhill the werk be ouersene.
Doug. Virgil, 12. 12.

A. S. *grap-ian*, "—to feel, to handle, to grab or groap;" Somner.

GRAPPLING, a mode of catching salmon, S.

"In the Annan,—there is a pool called the *Rock-hole*,— where incredible quantities of salmon are caught, by a new and singular mode of fishing, called *grappling*. Three or four large hooks are tied together, in different directions, on a strong line, having a weight of lead sufficient to make it sink immediately as low as the person inclines, and then by giving the rod a sudden jerk upward, the hooks are fixed into the salmon, which are thus dragged to land by force." P. St. Mungo, Dumfr. Statist. Acc. xi. 384. 385.

The same mode is observed in the Highlands, P. Kiltarlity, Invern. Ibid. xiii. 512.

GRAPUS, *s.* A name for the devil, or for a hobgoblin, Ang.

Su.G. *grip-a*, prehendere, or *grabb-a*, its deriv. arripere? The composite term *Doolie-grapus* is often used in the same sense. V. DOOLIE.

GRASCHOWE-HEIDET, *adj.*

—Gryt *graschowe-heidet* gorge millars—
Dunbar, Maitland Poems, p. 109.

Not, as Mr Pink. conjectures, from Goth. *grasselig*, horribilis; but more probably from Fr. *graisseux*, greasy.

To GRATHE, *v. a.* To make ready. V. GRAITHE.

GRATHING, Wall. ix. 1158, Perth. edit. read *gruching*, as in MS. V. GRUCH.

GRATNIS, Houlate, ii. 8. 12., an error for *gratius* in MS., gracious. *Precious* is afterwards spelled in the same manner, *pretius*.

GRATNIZIED, Wats. Coll. i. 29. V. GOUPHERD.

To GRASSIL, GRISSEL, GIRSSIL, *v. n.* To rustle, to make a rustling or crackling noise.

Sone eftir this of men the clamor rais,
The takillis, *grassillis*, cabillis can frate and frais. *Doug. Virgil*, 15. 44.

By the interposition of a comma, this is printed as if it were a *s. pl.* But this must be a typographical error; as Rudd. explains the word as a *v.*

I have not heard the *v.* itself used, but frequently its derivat. *girstlin*. "There was a *girstlin* of frost this morning," S. This exactly corresponds to the use of the Fr. *v. gresillé*, "covered, or hoare, with reeme." *Gresil*, "reeme, or the white frost that hangs on trees." Cotgr. The Fr. word, which the Editors of Dict. Trev. view as radically the same with *gresle*, *grêle*, hail, may probably be from *grisil* an old Celtic word of the same meaning with the latter.

Fr. *gresill-er*, to crackle. This is perhaps radically allied to A.S. *hristl-an*, crepitare, Su.G. *hrist-a*, *rist-a*, quatere, primarily used to denote the noise made by the shaking and friction of armour. V. GRISSIL.

GRAVIN, GRAWE, GRAWYN. V. GRAIF, *v.* 1.

GRAUIS, *s. pl.* Groves.

——The range and the fade on brede
Dynnys throw the *grauis*.——
Doug. Virgil, 103. 50.

A.S. *graf*, Alem. *gruoba*, lucus.

GRAUNT, *adj.* Great. V. GRUNE.

GRE, GREE, *s.* 1. A step, a degree; referring to literal ascent.

The birdis sat on twistis, and on *greis*,
Melodiously makand thair kyndlie gleis.
Palice of Honour, *Prol.* st. 3.

Greese, stairs into a chamber; Clav. Yorks. Dial.

2. Degree, quality.

Quhilk souerane substance in *gre* superlatiue
Na cunnyng comprehend ma nor discriue.
Doug. Virgil, *Prol.* 308. 48.

"From *gre* to *gre*," from one degree to another; R. de Brunne.

3. The superiority, the preeminence.

To James Lord of Dowglas thay the *gre* gave,
To go with the Kingis hairt.——
Houlate, ii. 11. V. GROVE.

Suld thou than cesse, it were great schame allace!
And here to wyn *gree* happily for ever.
K. Quair, ii. 40.

"*To wyn the gree*, or victory. This is a Scottish phrase, still used with us." Tytl. N. Hence *gree* S. B. denotes "vogue, fame," Gl. Shirr.

4. The reward, the prize.

Quod he,—standand the bullis face forgane,
Quhilk of thare dereyne was the price and *gre*.
Doug. Virgil, 143. 45.

Hence, to *bear the gre*, to have the victory, to carry off the prize.

And eik wha best on fute can ryn lat se,
To preif his pith, or wersill, and bere the *gre*.
Ibid. 129. 36.

To *bear the gree* is still commonly used in the same sense, S.

The *gre* yet hath he gotten, for al his grete wound. *P. Plowman*, Fol. 98.

The Herauder gaff the child the *gree*,
A thousand pound he had to fee.
Ipomydon, *MS. Harl. ap. Strutt's Sports*, p. 101.

——Theseus let crie,
To stenten alle rancour and envie,
The *gree* as wel of o side as of other.
Chaucer, *Knightes* T. v. 2735.

5. A degree in measurement.

"The last and outmaist ile is named Hirtha, quhare the eleuation of the pole is LXIII. *greis*." Bellend. Descr. Alb. c. 13.

6. Relation, degree of affinity.

Tyl James than of Scotland Kyng
This Erle of Marc be gud countyng
Wes Emys son: swa he and he
Wes evynlike in the tothir *gre*.
Wyntown, ix. 27. 56.

i. e. "in the second degree."

Lat. *grad-us* is used in all these senses, except the third and fourth; which may be viewed as oblique uses of the word as applied in sense second. From the Lat. word Sw. *grad* and Teut. *graed*, id. are immediately formed.

GRECHES, *v.* Perhaps, frets, is irritated.

Gawayn *greches* therwith, and greved ful sare.
Sir Gawan and Sir Gal. ii. 15.

Fr. *griesche*, sharp, prickling. But I suspect it is for *gruches*. V. GRUCH.

GREDUR, *s.* Greediness.

All hours ay, in bours ay,
Expecting for thair pray,
With *gredur*, but dredur,
Awaiting in the way.
Burel, *Pilgr. Watson's Coll.* ii. 39.

To GREE, *v. n.* To agree, to live in amity, S.

My cousin Betty, whom ye ken and saw,
And left full dowy down at Bonny-ha',
Whan you come aff, sall your companion be,
And like twa sisters ye will sort and *gree*.
Ross's Helenore, p. 112.

Fr. *gre-er*, to agree, to give consent unto, Teut. *grey-en*, *greyd-en*, *gret-en*, placere, gratum sive acceptum esse. This has been viewed as allied to Lat. *grat-ia*; but perhaps rather to Su.G. *grid*, A.S. *grith*, pax, foedus. It is indeed by no means improbable, that the latter have the same origin with the Lat. term.

To GREE, *v. a.* To reconcile parties at variance, S.

GREE, *s.* Tinge, dye; juice for staining.

The bonny bairn they in the hurry tint;
Our fouks came up and fand her in a glent.
'Bout sax or seven she looked then to be;
Her face was smear'd with some dun colour'd *gree*. *Ross's Helenore*, p. 127.

In some parts of Ang. *gree* denotes the *ichor* which oozes from a sore in a brute animal.

This word seems formed by the writer, *metri causa.*

GREEK, (of stones) *s.* The grain, the texture, or particular quality of one stone as distinguished from another, S.

"They [the stone quarries] consist of 3 different kinds of stone, one of a bluish black colour, with a fine *greek*, capable of receiving a polish like marble." P. Carnock, Fife, Statist. Acc. xi. 483.

Su.G. *gryt*, which primarily signifies a stone, is used in the same sense with our *greek*. Thus, *wara af godt gryt*, is an expression used with respect to stones which are proper for the end in view. In the same sense we speak of a *gude greek.*

To GREEN, *v. n.* To long. V. GRENE.

GREENBONE, *s.* 1. The viviparous Blenny, a fish, Orkney.

"The Viviparous Blenny, (blennius viviparus, Lin. Syst.) from the colour of the back-bone, has here got the name of *green-bone.*" Barry's Orkney, p. 391.

2. The Gar Pike or Sea-needle, Esox belone, Linn.

"Acus altera major Bellonii: our fishers call it the Gar fish, it is sometimes an ell or more in length, with a beak or neb eight inches long. Some call it the *Green-bone.* Sibb. Fife, p. 127.

It seems to receive this name from "the light *green*, which stains the back bone of this fish when boiled." V. Pennant's Zool. p. 274.

GREEN BREESE, a stinking pool, Banffs.

GREEN LINTWHITE, the Green finch, a bird, S. Loxia chloris, Linn.

GREEN SLOKE, Oyster green, S. Ulva lactuca, Linn.

GREGIOUN, *s.* A Grecian or Greek.

Your hame passage by blude mon fundin be,
And haue your asking be deith of ane *Gregioun.* *Doug. Virgil*, 42. 31.

GREYD, *part. pa.* Graduated; Wyntown.

GREIF, *s.* 1. A fault, an offence.

The bridill now refuse thay not to dre,—
And to implore forgifnes of all *greif*,
Quyet and end of harmys and myscheif.
Doug. Virgil, 453. 43.

2. Indignation for offences.

Lerne for to drede gret Joue, and not ganestand,
And to fulfyl glaidly the Goddis command:
And for thare *greif* wele aucht we to be wer;
Sum tyme in ire will grow grete Jupiter.
Doug. Virgil, 454. 26.

Fr. *grief*, an injury.

GREIF, GRIEVE, *s.* 1. An overseer, a monitor.

This awstrene *greif* answerit angirly,
For thy cramping thow salt baith cruke and cowre.
Henrysone, Bannatyne Poems, p. 132.

2. *Grieve* still signifies the manager of any farm, or the overseer of any work; as the *road-grieve*, he who has charge of making or mending roads, S.

"A *grieve* (or overseer) has from L. 4 to L. 7, besides his shoes." P. Duirnish, Sky, Statist. Acc. iv. 135.

"A good *grieve* is better than an ill worker;" S. Prov. Kelly, p. 5.

This word, although sunk in its meaning in our country, had, and still has a very honourable acceptation on the continent. O.Teut. *graef*, judex, praeses, praefectus. In composition it is equivalent to count; comes; regulus. Hence the Germ. titles, Landgrave, Margrave, &c. This order has been inverted, according to Ihre, as to Su.G. *graf.* He observes, that although it primarily denoted a Count, it is now, after the example of the Germ., transferred to a praefect of any kind. Alem. *Grauu*, L. B. *Graf-ius*, *Graph-ius*, *Grav-ius.*

Many theories have been formed as to its origin. Kilian deduces it from *grauw*, hoary, as corresponding to Lat. *pater*, *senior*, *senator.* But in A. S. the word occurs, not only in the form of *gerefa*, comes, praeses, but also of *refa*, as in *Scyre-refa*, Hickes Gr. A.S. p. 136. Whence the modern term *sheriff*, and *reeve*, E. a steward. Hence it appears most probable, that *g* is merely the sign of the old prefix *ge*, MoesG. *ga.* Ihre thinks that the word in its simple form is derived from O. Goth. *refwa*, arguere, mulctare, whence *raessa*, punire; all denoting the work of a judge. V. GRIEVE. *v.*

To GREIN, *v. n.* To long. V. GRENE.

GREIS, *s. pl.* Greaves for the legs.

Schir Golagros' mery men, menskful of myght,
In *greis*, and garatouris, grathit full gay;
Sevyne score of scheildis thai schew at ane sicht. *Gawan and Gol.* ii. 14.
His leg harnes he clappyt on so clene,
Pullane *greis* he braissit on full fast.
Wallace, viii. 1200, MS. V. also Wynt. ix. 8. 131.

Fr. *greves*, id. *Garatouris* probably denotes armour for the thighs; Fr. *girets*, armour for the thighs of horses.

To GREIT, GREYT, GRET, pron. *greet*, *v. n.* To weep, to cry, S. A. Bor.

The tale when Rohand told,
For sorwe he gan *grete.*
Sir Tristrem, p. 42.

—Ane of thaim, that thar wes tane,
That wes arayit jolyly,
He saw *greyt* wondre tendrely;
And askyt him quhy he maid sic cher.
He said him, "Schyr, with owtyn wer,
"It is na wondyr thoucht I *gret*;
"I se fele her losyt the suet
"The flour of all North Irland."
Barbour, xvi. 228. 231.

Gret, v. 231, seems the pret.; *Grat* is used, S.

And wae and sad fair Annie sat,
And drearie was her sang;
And ever, as she sobb'd and *grat*,
"Wae to the man that did the wrang!"
Minstrelsy Border, ii. 120.

——Symon knew
His welcome master:—round his knees he gat,
Hang at his coat, and syne for blythness *grat.*
Ramsay's Poems, ii. 143.

Ray derives the term from Ital. *gridare*, to cry or weep. But this undoubtedly has a common origin with our word; MoesG. *greit-an*, *gret-an*, flere; *Ni gret*, weep not, Luke vii. 13. Su.G. *graet-a*, Isl. *graat-a*, Precop. *crid-en*, Belg. *kryt-en*, Hisp. *grid-ar*, id. Lye renders *graed-an*, clamare, flere, and afterwards gives *graet-an* as synon. But none of the authorities quoted by him support the latter sense. I have not indeed met with any passage where it clearly admits this meaning. *Wep-an* is still used, as far as I have observed, in the Version of the Gospels, where *gret-an* occurs in that of Ulphilas. A.S. *graed-an* seems properly to denote the act of crying with a shrill voice. V. Lye, Somner.

O. E. *grede* seems properly to signify clamare. It does not appear that R. Glouc. uses it in any other signification.

——These deserites bi gonne al on hym *grede*. p. 85.

Or, as it is in another MS.

——The disherites gonne on him to *grede*.

Ritson rendering *gredde*, "cry'd, wept," quotes the following passage.

Hue fel adoun a bedde,
And after knyves *gredde*,
To slein mide hire kyng Lothe.
E. Metr. Rom. ii. 141.

Grede seems to be once used in a S. poem for *weep*.

Thes knyghtes arn curtays, by crosse, and by crede,
That thus oonly have me laft on my deythe day,
With the grisselist Goost, that ever herd I *grede*.
Sir Gawan and Sir Gal. i. 8.

This, however, may be *metri causa*; as *grete* is used in this sense in the same stanza.

R. Brunne uses *grete* for weep, p. 148.

I am Thomas your hope, to whom ye crie & *grete*,
Martir of Canterbire, your bale salle I bete.

GREIT, GRETE, *s.* The act of weeping or crying, S.

Thare saw he als with huge *grete* and murning,
In middil ord oft menit, thir Troyanis
Duryng the sege that into batale slane is.
Doug. Virgil, 180. 47.

MoesG. *grets*, Su.G. *graet*, Isl. *grat*, Germ. *kreide*, fletus.

GRETING, *s.* The act of weeping or crying, S.

Thocht I say that thai gret sothly,
It wis na *greting* propyrly;
For I trow traistly that *gretyng*
Cummys to men for mysliking.
And that nane may but angry gret,
Bot it be wemen, that can wet
Thair chekys quhen euir thaim list with teris,
The quethir weill oft thaim na thing deris.
Barbour, iii. 514, 515. MS.

Barbour has a curious digression on this subject from v. 504 to 535. V. the *v.*

GREKING, GRYKING, *s.* Peep, break of day, S. "*Creek of day*," Rudd.; sometimes *skreek*, S. B.

Phebus crounit bird, the nichtis orlagere,
Clappin his wingis thryis had crawin clere:
Approching nere the *greking* of the day.
Doug. Virgil, 202. 10.

It assumes the form of *gryking*, in the Prophecy of Thomas of Erseldoun, MS. Cotton Library.

In a lande as I was lent
In the *gryking* of the day
Ay alone as I went
In Huntle bankys me for to play
I saw the throstyl and the jay——
Minstrelsy Border, ii. 275.

Sibb. mentions "greik of day," as still used.

This word may be radically allied to Su.G. *gry*, *grau-en*, Dan. *gry-er*, illucescere, used to denote the dawn. Teut. *gra*, the dawn. But it seems rather to have the same origin with modern S. CREEK, q. v. also, SKREEK.

GRENDES, GRENNDES, *s. pl.* Grandees.

The grete *grendes*, in the grenes, so gladly thei go.——
The gret *grenndes* wer agast of the grym bere.
Sir Gawan and Sir Gol. i. 5. 10.

To GRENE, GREIN, *v. n.* 1. To long for, to desire earnestly; in whatever sense, S.

Sum *grenis* quhil the gers grow for his gray mere. *Doug. Virgil*, 238, a 53.
They came ther justice for to get,
Will nevir *grein* to cum again.
Battle Redsquair, *Evergreen*, ii. 224. st. 1.

"But I *green* to hear better news." Spotswood, p. 410.

2. The term is more strictly applied to a woman with child, who is said to *green for* any thing, particularly some kind of food, that she earnestly longs for, S. Hence the phrase, *a greening wife*, Rudd.

It occurs in this sense in the S. Prov.; "*Greening* wives ar ay greedy;" Ramsay's Prov. p. 28.

Sibb. derives this from Teut. *greyd-en* appetere. But this etymon reminds one of the S. adage, addressed to those who are supposed to ask, more from covetousness, than from necessity; "You may be *greedy*, but ye're not *greening*," Ramsay's S. Prov. p. 83. The origin certainly is MoesG. *gairn-an*, Su.G. *girn-as*, A.S. *georn-an*, desiderare; whence also E. *yearn*. Perhaps Germ. *ger-en*, cupere, retains most of the primitive form.

GRENING, GREENING, *s.* 1. Ardent desire, longing; especially in sense 2, mentioned under the *v.*, S.

Frae ladies to a servant wench,
I can well fit them ilka inch;
An' if they're fley'd that they should pinch,
I'll try them on;
Perhaps I may their *greening* stench,
Ere I hae done.
Forbes's Shop Bill, *Journal*, &c. p. 13.

2. The object of this longing.

Frae anes that thou thy *greining* get,
Thy pain and travel is foryet.
Cherrie and Slae, st. 37.

GRENE-SERENE, *s.* "The Green-finch;

so denominated from the sweetness of its song. It is commonly called the *Green linnet;*" Gl. Compl.

"The *grene serene* sang sueit, quhen the gold spynk chantit." Compl. S. p. 60.

Fr. *serin*, "a little singing bird of a light green colour;" Cotgr. Of the *greenfinch*, Pennant says, that its "native note has nothing musical in it; but a late writer on singing-birds says, they may be taught to pipe or whistle in imitation of other birds." Zool. i. 323. *Serin*, however, is rendered by Boyer, the thistle-finch, Fringilla carduelis, Linn.

GRESSOUME. V. GERSOME.

GRETE, *s.* Sand or gravel in rivers.

For to behald it was ane glore to se—
The siluer scalit fyschis on the *grete*
Ouer thowrt clere stremes sprinkilland for the hete. *Doug. Virgil*, 400. 5.

Grete occurs in Sir Tristrem, p. 150.

He fonde a wele ful gode,
Al white it was the *grete*.

"From *graeade*, Sax. *Corn.—The corn was now ripe*," Gl. But as *wele* is rendered "well," it is more natural to view *grete* as denoting the gravel in its bottom. Being *white*, it was an evidence of the purity of the water.

A. S. *greot*, scobs, grit or gravel, Somner. Su.G. *gryt*, Isl. *griot*, id. glarea, *smagriote*, salebrae, Germ. Belg. C. B. *grut*, id.

GRETE, *s.* A stair.

Or ony scry was raissyt in that stour,
Douglace had tane the yet off the gret tour,
Rane wp a *grete*, quhar at the Capdane lay.
On fut he gat, and wald haiff beyn away.
Wallace, ix. 1642, MS. Edit. 1648, *staire*.

The Scottis about, that war off mekill mayn,
On *gretis* ran and cessyt all the toun.
Derffly to dede the Sotheroun was dongyn doun. *Wallace*, viii. 605, MS.

Up *greissis* run, &c. edit. 1648. 1673. The meaning is, "They ascended the wall by steps, and seized the town."

Teut. *graet*, Ital. *grad-o*, Lat. *grad-us*.

GRETUMLY, GRYTUMLY, *adv.* Greatly, in a great degree.

Full *gretumly* thankyt him the King;
And resawyt his seruice.
Barbour, iii. 668, MS.

And thai that saw thaim sa stoutly
Come on, dred thaim sa *gretumly*,
That all the rowt, bath les and mar,
Fled prekand, scalyt her and thar.
Barbour, ix. 619, MS.

"Quhair is the toune of Cartage that dantit the elephantis, and vase *grytumly* doutit & dred be the Romans? Compl. S. p. 31.

This may be merely the ablative of A. S. *great*, which is *greatum*, with the addition of the term *lice*, expressive of similitude. For the ablative, both of adjectives and substantives, is sometimes used adverbially. Thus *mickum*, the ablative of *micel*, great, signifies *valde;* and *wundrum*, from *wundor*, mire; as *wundrum faest*, wonderfully firm; *wundrum faeger*, wonderfully beautiful. But I am rather inclined to think that *um* in this mode of composition, corresponds to the Su.G. particle *om*, which, when affixed to nouns, forms adverbs: as *stroningom*, severally; *fyrstum*, in the first place; *bakom*, behind, from *bak* the back; *framom*, before. *Um* is sometimes used in Su.G. as in *senstum*, lastly, from *sen*, late, our *syne*. Isl. *millum*, in the mean time, is by Ihre, derived from *medal* middle; although G. Andr. deduces it from *mille*, also. Whether *um*, in this composition, has any connexion with Su.G. Teut. *om*, A. S. *umb*, *ymb*, circum, seems quite uncertain. *Haillumly*, wholly, S. is formed like *gretumly*.

GREUE, *s.* A grove; *greues*, pl.

So gladly thei gon, in *greues* so grene.
Sir Gawan and Sir Gal. i. 5.

A. S. *graef*, lucus.

GREW, *s.* A greyhound; *gru*, S. *Grew quhelpis*, the whelps of a greyhound.

"He tuke gret delyte of huntyng, rachis and houndis, and maid lawis that *grew* whelpis suld nocht lyne thair moderis, for he fand by experience houndis gottin in that maner unproffitabyl for huntyng." Bellend. Cron. Fol. 13. b.

Grey is used in the same sense, King's Quair, v. 5.

Isl. *grey*, a dog. *Grey thykki mer Freya;* Ipsa canis mihi Freya videtur; Kristnisag. c. 9. Goth. *grey karl*, homo caninus; Seren.

GREWE, *s.* 1. The country of Greece.

I say this be the grete lordis of *Grewe*.
Henrysone, Traitie of Orpheus, Edin. 1508.

2. The Greek language.

The first in *Grewe* was callit Euterpe.
Henrysone, Ibid.

In Latine bene *Grewe* termes sum.
Doug. Virgil, 5. 9. O. Fr. *griu*, id.

GREWING, *s.* Grievance, vexation.

——All the laiff
That war tharin, bath man and knaiff,
He tuk, and gaiff thaim dispending;
And sent thaim hame, but mar *grewing*,
To the Clyffurd, in thar countré.
Barbour, viii. 510. MS.

GRIECE, *s.* *Gray griece*, a particular kind of fur, to be worn by the Lords of Parliament on their clokes, denominated from its colour.

"The other lordes of Parliament to have ane mantil of reide, rightswa opened before, and lyned with silke, or furred with cristie *gray griece* or purray." Acts Ja. II. 1455. c. 47. Murray. *Cristy gray grece*, Edit. 1566. c. 52.

Gray Griece is only a tautological specification of the colour: for Fr. *gris*, *grise*, Germ. *greis*, Belg. *grys*, Ital. *gryso*, signify *grey*.

Har manteles wer of grene felwet,
Ybordured with gold, ryght well ysette,
Ipelvred with *grys* and *gro*.
Launfal, Ritson's E. M. Rom. i. 180.

Grys and *gro* are evidently synon., both terms denoting the same colour.

—I haue sene him in sylke, & sometime in russet
Both in *graye* and in *gryse*, and in a gilt harneys. *P. Plowman*, Fol. 80, b.

I saw his sleves purfiled at the hond
With *gris*, and that the finest of the lond.
Chaucer, T. Prol. v. 193.

The Fr. call this kind of fur *petit-gris*, also *menu vair*, E. *minever*. It is said to be the skin of a species of rats or squirrels, denominated in Lat. *mus ponticus*, because found in the neighbourhood of the Euxine sea. V. Dict. Trev. L. B. *griseum*, *grisium*, pellis animalis cujusdam, quod vulgo *vair* Galli appellant. Hence *griseus color*. V. Du Cange.

GRIES, *s.* Gravel.

The beriall stremis, rinnand ouir stanerie *greis*,
Maid sober noyis.—
Palice of Honour, ii. 42.

Stanerie greis is tautological.

In one edition, however, whether London or Edinburgh, is not mentioned, *sterny* is used. V. Staners.

Germ. *griês*, calculus, arena, sabulum; Alem. *griez*, Belg. *gruys*, id. Wachter considers *grus-en*, to crumble, to break in pieces, as the origin. *Greis* is radically the same with *Grete*, q. v.; as Germ. *gries* with *grut*.

GRIESHOCH, *s.* Hot embers; properly, those of peats or moss-fuel, Ayrs.

"When the menials in a Scottish family protracted their vigils around the kitchen fire, Brownie, weary of being excluded from the midnight hearth, sometimes appeared at the door, seemed to watch their departure, and thus admonished them, 'Gang a' to your beds, sirs, and dinna put out the wee *grieschoch* (embers)." Minstrelsy Border, Introd. Vol. I. cii.

Gael. *griosach*, id. It denotes a considerable quantity of burning embers. Isl. *ausgrue* has the same sense; Cinis corrasus, et ignitus; ashes scraped together, and in an ignited state. G. Andr. derives it from *eisa*, ignitus cinis, and *grua*, multitudo.

GRIEVE, *s.* An overseer. V. Greif.

To Grieve, *v. a.* To oversee, to overlook others. Thus, he is said to *grieve the shearers*, who acts as overseer to reapers during harvest, S. V. Greif.

To GRYIS, Grise, *v. a.* To affright.

Terribill thochtis oft my hart did *gryis*.
Palice of Honour, i. 71.

——— Na kynd of pane may ryse,
Vnknawin to me, of new at may me *gryse*.
Doug. Virgil, 166. 27.

A. S. *agris-an*, horrere; *agrisenlic*, *grislic*, horribilis; Isl. *grislega*, horribiliter; Germ. *graus-en*, horrere, *graus*, horror; Gl. Pez. *orgruison*, abhorrescant. V. Agrise.

To Grise, *v. n.* To shudder, to tremble.

——My spreit abhorris, and dois *grise*,
Tharon for to remember.———
Doug. Virgil, 38. 51.

GRYKING, *s.* Peep of day. V. Greking.

To GRILLE, *v. a.* To pierce.

The grones of Schir Gawayn dos my hert *grille*.
The grones of Schir Gawayn greven me sare.
Sir Gawan and Sir Gal. ii. 23.

Thou has wonen hem in werre with a wrang wille;
And geven hem to Schir Gawayn, that my hert *grylles*. *Ibid.* st. 7.

This is probably from Fr. *grill-er*, to broil, to scorch; also, to ruffle. I know not if Teut. *grilligh*, *grelligh*, pruriens, be allied. It is used with respect to inflamed sores.

GRYLLE, *adj.* Horrible.

Ho gret on Gaynour, with gronyng *grylle*.
Sir Gawan and Sir Gal. ii. 22.

Chaucer, *grille*, id. In Prompt. Parv. *gryl* is rendered horridus. Teut. *grouwel*, horror. It is evidently a deriv. from the *v.* signifying to shudder. V. Groue.

GRYLLES, *s. pl.*

Mi name is Schir Galaron, withouten eny gile;
The gretest of Galwey, of grenes and *grylles*,
Of Connok, of Conyngham, and also Kyle.
Sir Gawan and Sir Gal. ii. 7.

Perhaps this may metaph. signify inclosures, or houses, castles, from Fr. *grille*, an iron grate. A. S. *gerela* signifies attire; habitus, vestimentum, stola. But the sense is quite uncertain.

GRILSE, Gilse, *s.* A salmon not fully grown, as the term is generally understood; although some view it as a distinct species, S. It seems to be the same fish which the E. called the *Grey*, Salmo eriox, Linn.

"It is defended and forbidden, that na man take fisch or take salmond or salmon trouts, *grilsis*, in forbidden time." 1 Stat. Rob. I. c. 11. § 3.

"Within a few miles also of the west end of the Mainland is the Loch of Stennis, the largest in Orkney, whereon are some mills; some trouts and salmon-*gilses* are found in it, and the brooks that run from it." Brand's Orkney, p. 32. The word is pron. both *grilse* and *gilse*.

The *grilse*, it is said, is "a smaller species of salmon, or the common salmon a year old. Naturalists have not determined this point with certainty." Statist. Acc. Cramond, i. 220. N.

Shaw mentions Gael. *grealsach*. But whether this species be meant is uncertain; because all the expl. given is, *a sort of fish*. The term is more probably a corr. of Sw. *graelax*, id. q. a grey salmon. V. Lax.

GRYMING, *s.* A "sprinkling;" what forms a thin covering, S. A.

The sun was na up, but the moon was down,
It was the *gryming* of a new fa'n snaw,
Jamie Telfer has run ten myles a-foot,
Between the Dodhead and the Stobs's Ha'.
Minstrelsy Border, i. 98.

This seems originally the same with the E. v. *to grime*, "to dirt; to sully deeply," Johns.; better defined by Phillips, "to smut, or daub with filth." *Grime*, *s.* "dirt deeply insinuated." Johns. derives the *s.* from *Grim*, adj. hideous. But they are radically different; *grim* being from Su.G. *grum*, iratus; whereas *grime* is evidently allied to Su.G. Isl. *grima*, a sort of mask or hat, with which pilgrims used to cover the face that they might not be known. Hence G. Andr. fancifully derives the Isl. name for a pil-

grim, *pilogrimr*, from Gr. πηλος pileus, a hat, and *grima*. Ihre says; "Our peasants call him *grimug* whose face is covered with spots of dirt, as if he used this as a mask." Belg. *griem-en*, denigrare, maculis inficere. Isl. *grima* also signifies the skin of the face. But perhaps we discover its primary sense, as used to denote night; nox, *grimliust* nox subobscura; Verel. G. Andr. defines *gryma*, nox a pruina, p. 97.

S. B. *gree*, tinge, such as is used by gypsies, seems to have some radical affinity. V. GREE.

GRYNTARIS, *s. pl.*

The souerane king of Christindome,
He hes intil ilk countrie,
His princis of greit grauitie:
In sum countreis his Cardinalis;
Fals Heremitis, fassionit like the Freiris,
Proude parische Clarkis, & Pardoneiris:
Thair *Gryntaris*, and thair Chamberlanis,
With thair temporall Courtissanis.
Lyndsay's Warkis, 1592. p. 123.

This signifies those who had the charge of granaries. Perhaps, it was sometimes extended to those who had the oversight of farms. For L. B. *granitarius* is thus defined; Qui praeest *granario*, vel forte *granicae*, seu praedio rustico; Du Cange. V. GRAINTER.

GRIP, *s.* Griffin. V. GRAIP.

GRYPPIT, *pret.*

I *gryppit* graithlie the gil,
And every modywart hil;
Bot I mycht pike thare my fyl,
Or penny come out.
Doug. Virgil, 239, b. 18.

It seems to signify, searched by means of the finger or hand; as synon. with *rype*, although merely the v. *grip*, E. *gripe* used in a peculiar sense.

GRIP, *s.* Possession.

Heir ye ar gaderit in grosse, at the gretest,
Of gomys that *grip* has undir my governyng.
Gawan and Gol. iv. 14.

This is only an oblique sense of *grip* hold, E. *gripe*. V. GRIPPY.

GRIPPY, pron. *gruppy*, *adj.* Avaritious, as implying the idea of a disposition to take the advantage, S.

A. S. *grife*, avarus, griping, Somner. This seems radically allied to A. S. *grip-an*, Su.G. *grip-a*, prehendere, S. *grip*. *Grip* is used in Edda Saemund. in the sense of rapina. Su.G. *gripar*, piratae veteres; A. S. *gripend*, rapiens. Ihre derives *grip-a*, from *grip*, an O. Goth. word denoting the hand; as *hand-a* to take, from *hand* manus: Isl. *greip*, id. carpus, seu interstitium digitorum et capedo; G. Andr. p. 96. Ihre refers to Heb. אגרוף, *agreph*, which denotes the fist.

GRIPPILL, *adj.* Tenacious, that which takes a firm hold. *Teuch* is used as synon.

——This schaft the grete fors of his cast
Had thraw the ilk stound, and thare fixit fast,
Amang the *grippill* rutis fast haldand,
Wedgit full law the lance on end did stand.
——The *teuch* rutis of this ilk tre—
Doug. Virgil, 440. 21. 38.

Gripple must have been used in O. E., being mentioned by Somner, when explaining A. S. *gripend*, rapiens. There is not the least reason for viewing it, with Sibb., as "perhaps the same as *Thrippil* or *Thropil*, to entwine, to interweave, to entangle." V. GRIPPY.

GRIS, GRYS, GRYCE, *s.* A pig, S. *griskin*, Ang.

Anone thou sall do fynd ane mekyll swyne,
Wyth thretty hede ferryit of *grisis* fyne.
Doug. Virgil, 241. 9.
—Ane guss, ane *gryce*, ane cok, ane hen—
Bannatyne Poems, 158. st. 3.

This word occurs in O. E.

Ne neither gose ne *grys*, but two green chesis.
P. Ploughman, Fol. 76. b.

O. E. *gryce*, a young wild boar; Phillips. Isl. Su.G. *grys*, porcellus; *di-gris*, a sucking pig. V. DEY. Hence *gris-a*, to pig, porcellos parere; Seren.

To GRISE, GRYSE. V. GRYIS.

To GRISSILL, *v. a.* To gnash, to make a noise with the teeth, synon. *crinch*.

He wosche away all with the salt watir,
Grissilland his teeth, and rummissand full hie.
Doug. Virgil, 90. 47.

Rudd. views this as radically the same with *grassil*; from Fr. *grezill-er*, to crackle, to crumple.

GRIST, *s.* Size, degree of thickness, S.

"The women spin a great deal of lint, for so much a hank, or buy bags of lint, at about a guinea, which they work up into linen, by an 800 reed, which is sold at Newcastle, Edinburgh, and Shetland, at about 11d. the yard, besides many pieces of finer and coarser *grists* for themselves." P. Birsay, Orkney, Statist. Acc. xiv. 324.

"To be sold,—a quantity of linen yarn of different *grists*; it is all spun from Dutch flax." Edin. Even. Courant, March 22. 1804.

Meal is also said to be of a certain *grist*, according to the particular size of the grains. This indeed seems the primary idea, from A. S. *grist*, molitura, meal to be ground.

GRIST, *s.* The fee paid at a mill, generally in kind, for grinding; S. *multure*, synon.

Thus Rudd. defines *multure*, "the *grist* or miller's fee for grinding of corn." Mr Tooke justly views *Grist* as the past part. of A. S. *ge-ris-an*, *ge-hris-an*, MoesG. *hris-jan*, *ga-hris-jan*, contundere, conterere, collidere. Divers. Purley, II. 372. 373.

GRIT, GRYT, *adj.* 1. Great, S. *greyt*.

But whan I waken'd, to my *grite* surprise,
Wha's standing but a laird afore my eyes?
Ross's Helenore, p. 88.

"—Belyke sche wald have bidden him fairwell; for thair auld familiarity was *grit*." Knox, p. 228.

2. Large, big, S.

Gif I in mind suld nocht omit,
Bot intill ordour all resolue,
The vollume wald be wondrous *grit*,
And very tedious to reuolue.
Burel, *Watson's Coll.* ii. 13.

3. Thick, gross, S.

The Tod was nowthir lein nor scowry,
He was a lusty reid-hair'd Lowry,
Ane lang taild beist and *grit* withall.
Dunbar, *Evergreen*, i. 201.

4. Familiar, in a state of intimacy, S.

"How came you and I to be so *great?*" S. Prov. Kelly, p. 164. The word is here written, like many others, according to the E. orthography.

Awa, awa! the deel's o'er *grit* wi' you.
Ramsay's Poems, ii. 120.

Great, E. occurs in the latter sense; but, according to Johns., "a low word," although used by Bacon. I am, however, inclined to think that the term, in this peculiar signification, is not to be viewed as the *adj. great* used improperly, but as immediately formed from A. S. *grith*, Isl. *grid*, pax; A. S. *grith-ian*, to agree, to be in a state of agreement, to enter into a league. This A. S. *v.* denotes the reconciliation of those who were formerly at variance: *Se Cyng Melcolm com and grithed with thone Cyng Willelm;* "King Malcolm came, and agreed," or "entered into a league with king William." Chron. Sax. p. 181.

5. The heart is said to be *grit*, when one is ready to cry, at the point of weeping, S.

But up and spak the gude Laird's Jock,
The best falla in a' the cumpanie;
"Sit down thy ways a little while, Dickie,
"And a piece o' thy ain cow's hough I'll gie ye."
But Dickie's heart it grew sae *grit*,
That the ne'er a bit o't he dought to eat.
Minstrelsy Border, i. 161.

Grit-hearted is used as an adj. in the same sense. The *heart* may in this sense be denominated *great*, because it seems as if swelled by the force of passion.

In O. E. the same idea is expressed in a similar manner.

—Ys *hert* was so *gret* for ys fader deth there,
That he ne mygt glad be, ar he awreke were.
R. Glouc. p. 135.

GRIT, *s.* The grain of stones, S.

"The face of the hill, which is called the Stony Fold, is covered with loose heaps of blue moor-stone, very hard, and of the finest *grit*." P. Falkland, Fife, Statist. Acc. iv. 438.

This word has formerly been used in E.

"But these stonis at Stonehenge be all of one *gryt* without chaunge of colour or vayne, & all of one facyon." Rastall, ap. R. Brunne, Pref. LIV.

GRYTH, *s.* Grace; quarter in battle.

On the our loft he slew son othir thre.
Longaweill entryt, and als the maistir Blair;
Thai gaiff no *gryth* to frek at thai fand thar.
Wallace, x. 884. MS.

Grith, peace, O. E.

So wele were thei chastised, all come tille his *grith*,
That the pes of the lond the sikered him alle with.
R. Brunne, p. 34.

GROATS, *s. pl.* Oats with the husks taken off, S.

This word is found in Ainsworth, as if E., but it is a provincial term.

"*Groats*, oats hull'd, but unground. Glossary of Lancashire words. This word is derived from the Anglo-Saxon *Grut*, far." Brand's Popular Antiq. p. 355.

Groats were formerly much used for thickening broth, S. Hence the S. Prov. "He kens his *groats* in other folks kail;"—"spoken of those who are sharp and sagacious in knowing their own;" Kelly, p. 153.

GROFE, GROUFE. V. GRUFE.

GROFF, *adj.* 1. Having harsh features, S. It is often applied to those who are much pitted with the small pox. In this sense it is nearly allied to E. *gruff*, sour of aspect. Su.G. *grof*, crassus.

2. Unpolished, rude, S.

Now have ye heard the tragedy,——
Which though it be both *groff* and rude,
And of all eloquence denude;
Yet, Sirs, imbrace't as it were good,
For I took pains to mend it.
Watson's Coll. i. 67.

Teut. *grof*, impolitus, rudis.

3. It is sometimes used in the sense of obscene, smutty, S.

GROME, GROYME, GRUME, *s.* 1. A man.

——Sone thai can thame dres,
Full glaid thai glyde as *gromés* unagaist.
King Hart, i. 23.

It is also used by Harry the Minstrel, as *gome*, for a warrior.

The worthi Scottis the dry land than has tayne,
Apon the laiff fechtand full wondyr fast,
And mony *groyme* thai maid full sar agast.
Wallace, vi. 725. MS.

2. It occurs in the sense of paramour, lover.

In May gois gentlewomen gymmer,
In gardens grene their *grumes* to glade.
Evergreen, ii. 186. st. 3.

In O. E. the word came at length to signify a servant.

——Every man shall take his dome,
As wele the mayster as the *grome*.
Gower, Conf. Am. Fol. 46. b.

In the same manner, the distinctive name of our species partially sunk in its acceptation; *man*, both in S. and E. being used for a vassal, in latter times for a servant. The original word is *Gome*, q. v. The letter *r* has been inserted only in S. and E.

GROOSIE, *adj.* Gross and squalid in appearance. It especially regards the aspect, S.

It seems doubtful whether this is the same with Belg. *gruyzig*, nasty, sluttish; or connected with *Groue*, *Grousum*, q. v.

GROSE, *s.* Style, mode of writing.

Yit with thy leif, Virgil, to follow the,
I wald into my vulgare rurale *grose*,
Write sum sauoring of thy Eneadose.
Doug. Virgil, 3. 46.

Fr. *grosse*, the ingrossment of an instrument, pleading, evidence, &c. Cotgr.

To GROSE, *v. a.* 1. To rub off the wiry edge of a tool; as, *to grose a mason's iron*, to rub it on a stone till the sharp edge of it be taken off, Loth.

2. Also used when one accidentally rubs off part

of one's skin, as, *I have grosed the skin aff my thumb*, Loth.

GROSET, GROSER, GROSERT, *s.* A gooseberry, S.

—Right bauld ye set your nose out,
As plump and gray as onie *grozet*.
Burns, iii. 229.

"*Grosers*, gooseberries;" A. Bor. Gl. Grose. In Statist. Acc. xv. 8. N. it is derived from Gael. *grosaid*. This, however, has most probably been formed from Fr. *groseille*, id. Junius thinks that the E. word is corr. from Su.G. *krusbaer*, uva crispa, q. curled, from the roughness of the coat of this kind of berries; Belg. *kruysbesie*, id. The S. term bears more evident marks of this affinity.

GROSSE. *In grosse.*

For what we do presage is not *in grosse*,
For we be brethren of the rosie cross;
We have the mason-word and second sight,
Things for to come we can foretell aright.
Muses Threnodie, p. 84.

Perhaps, *at random*, like things sold *in gross*; or, vain, foolish, from Fr. *gros, grosse*, rude, sottish.

To GROUE, GROWE, (pron. q. *groo*) *v. n.* 1. To shudder, to shiver, from cold, or any other cause, S. *groose*, Loth. *To growze*, A. Bor.; to be chill before an ague-fit. Ray.

2. To be filled with terror. *I grow*, I am troubled, A. Bor.

—Quhen wiwys wald childre ban,
Thai wald rycht with an angry face
Betech thaim to the blak Douglas.
Throw his gret worschip and bounté,
Swa with his fayis dred wes he,
That thaim *growyt* to her his name.
Barbour, xv. 541. MS.

Ilk sowch of wynd, and euery quhisper now,
And alkin sterage affrayit, and causit *grow*,
Both for my birdin and my litill mait.
Doug. Virgil, 63. 7.

Nunc omnes *terrent* aurae; Virg.

3. To shrink back from any thing, to be reluctant.

To James Lord of Dowglas thay the gre gave,
To go with the Kingis hairt. Thairwith he nocht *growit;*
Bot said to his Souerane, "So me God save!
Your grete giftis and grant ay gratius I fand;
But now it moves all thir maist,
That your hairt nobillest
To me is closit and kest
Throw your command."
Houlate, ii. 11.

4. To feel horror or abomination, S.

At tresoun *growyt* he sa gretly,
That na traytour mycht be him by,
That he mycht wyt, that he ne suld be
Weill punyst off his cruelté.
Barbour, xx. 517. MS.

Teut. *grouw-en*, Germ. *grauw-en*, Dan. *gru-er*, Su.G. *grufw-a*, horrere. Ihre thinks, that as this word is properly used when the hair bristles up, it may perhaps be formed from Isl. *ru*, hair, with *g* prefixed. There seems little reason to doubt that this is radically the same with *grise*, S. and *aggrise*, which in O. E. signifies to shudder; *agrose*, shuddered, trembled, Chaucer. A. S. *gris-lic*, grislie, seems formed from the *v.* without the prefix.

GROUSUM, *adj.* 1. Frightful, horrible, S.

2. Used in a secondary sense to denote a person who is very uncomely, S.

Growsome, ugly, disagreeable, A. Bor.

He taks a swirlie, auld moss-oak,
For some black, *grousome* carlin;
And loot a winze, an' drew a stroke,
Till skin in blypes came haurlin
Aff's nieves that night.
Burns, iii. 136.

Germ. *grausam*, dreadful, ghastly. V. GROOSIE, GRUOUS.

GROUF, *s.* The short-lived and disturbed sleep which one has during sickness, Ang. Loth. pron. *gruf*, (as Gr. *v.*) S. *souff*, synon.

Isl. *gropin*, sedatus, cessans? This word is properly applied to what ceases to boil; *gropn-a*, deferbeo. Shall we suppose that it has been transferred to that transient cessation which one has from the feeling of pain or sickness? Or perhaps allied to Alem. *geruouuet*, rested, from *ruow-on*, quiescere.

To GROUK, (pron. *grook*) *v. n.* To look over one with a watchful and apparently suspicious eye, Ang.

From the sense in which it is often used, as denoting the watchfulness of a very niggardly person, who is still afraid that any of his property be given away or carried off; it might seem allied to Su.G. *girug-as*, avarum esse. Or, from the attitude referred to by this term, it may be merely Isl. *krok-va*, curvare; or *ge* and Su.G. *rauck-a*, A. S. *ręc-ean*, to reach, pret. *roht*. The origin, however, is quite uncertain.

To GROUNCH, GRUNTCH, *v. n.* 1. To grunt, and "by a little stretch," according to Rudd., to dig like a sow.

2. To grudge, to grumble.

The galyeard grume *gruntchis*, at gamys be greuis. *Doug. Virgil*, 238. a. 38.

Grounche is given by Shirr. as a word still signifying, to murmur, to grudge, and as synon. with *glunsch*; Gl. S. B.

Isl. *gren-ia*, *grun-ia*, Su.G. *grymt-a*, A. S. *grȳn-an*, Belg. *grunn-en*, Fr. *groign-er*, Ital. *grugn-are*, Lat. *grunn-ire*, Gr. γρύζ-ω; Belg. *grinz-en*, to whine, a frequentative from Teut. *gryn-en*, os distorquere; Germ. *grunz-en*, grunnire. V. GRUNYE.

GROUNDIE-SWALLOW, *s.* Groundsel, an herb, S. Senecio vulgaris, Linn.

GROUNDS, *s. pl.* The refuse of flax, left in dressing it, Loth.; *backings*, synon. S. B.

GROZET, *s.* A gooseberry. V. GROSET.

GROZLIN, *part. adj.* Breathing with difficulty through the nose, Fife.

GRU, *s.* The crane, a bird.

The *gru* befoir me thair appeirs,
Quhois legs were lang and syde,
From the Septentrion quhilk reteirs,

Into the winter tyde.
Burel's Pilgr. Watson's Coll. ii. 27.

Fr. *grue*, id. Lat. *grus*.

GRU, *s.* 1. A particle, an atom. *No a gru of meal*, not a particle of meal, S.

2. Applied metaph. to the mind. *He has na a gru of sense*, he has no understanding, S.

A. S. *grot* is used in a similar sense; *Nan grot andgites*, nihil prorsus intelligentiae; Boet. xli. 5. ap. Lye. Perhaps this is from *grut*, far, pollis, q. a grain. Our term, however, may have been introduced from Gr. γρυ, quicquid minutum est.

To GRUB, *v. a.* "To dress, or to prune," Rudd.

——Saturne fleand his sonnis brand——
Taucht thame to *grub* the wynes, and al the art
To erë, and saw the cornes, and yoik the cart.
Doug. Virgil, 475. 26.

Perhaps rather to plant; MoesG. *grab-an*, fodere, pret. *grob*; q. to plant by digging, and properly preparing the ground; Fland. *grubb*, fovea.

To GRUCH, *v. n.* To grudge, to repine, Wynt. O. Fr. *grouch-ier*, id.

GRUCHING, GROWCH, (*ch* hard) *s.* Grudge, repining; Rudd.

Eftir souper Wallace baid thaim ga rest:
My selff will walk, me think it may be best.
As he commaundyt, but *gruching* thai haiff don.
Wallace, ix. 1158. MS.

In the old edit. it is printed *graithing*; in that of Perth, *grathing*; which makes poor Harry speak nonsense, as transcribers and editors have often done.

Than busk thai but blin; monye bewscheris
Graithis thame, but *growching*, that gate for to gane. *Houlate*, i. 12. MS.

GRUFE, GROUFE. *On groufe*, flat, with the face towards the earth. *Agruif*, id.

He ruschis, plenyeand on woful manere,
And fel *on groufe* aboue dede Pallas bere.
Doug. Virgil, 365. 46.

He hath marveile so long *on groufe* ye lie;
And saith, your bedis beth to long somdele.
Henrysone, Test. Creseide, Chron. S. P. i. 168.

By mistake it has been printed *grose*.

Some borne on spears, by chance did swim a land,
And some lay swelting in the slykie sand:
Agruif lay some, others with eyes to skyes,
These yielding dying sobs, these mournfull cryes. *Muses Threnodie*, p. 112.

Gruf seems to be used either as a *s.* signifying the belly, or rather as an *adj.* in the sense of flat, Emare, v. 656. as Chaucer uses *groff*.

She was aferde of the see,
And layde her *gruf* upon a tre,
The chylde to her pappes.
Ritson's E. M. Rom. ii. 231.

Isl. *grufe*, *grufde*, pronus et cernuus sum; *a gruf-wa*, cernué, proné; *ad liggia a grufu*, in faciem et pectus ac ventrem prostratus cubare, (our very phrase, to *ly a-grufe*.) Gr. γρυπος, inflexus, recurvus; G. Andr. p. 99.

The S. phrase, to *lie on his grufe*, might seem to indicate that this term originally denoted the belly. But this is most probably an impropriety. It seems rather allied to Isl. *groof*, a pit, *graf-a*, pret. *grof*, to dig; Belg. *groef*, a furrow; especially as Isl. *gruft* signifies coeca palpatio eorum quae sunt humi; whence E. *grubble*, and Su.G. *groefl-a*, to creep groping one's way.

GRUFELYNGIS, GRULINGIS, *adv.* In a grovelling situation, lying flat.

The quiet closettys opnyt wyth ane reird,
And we plat lay *grufelyngis* on the erd.
Doug. Virgil, 70. 26.

As he loutit our ane bra,
His feit founderit hym fra.
Schir Gologras graithly can ga
Grulingis to erd.
Gawan and Gol. iv. 2.

Isl. *grufland* is used in a sense more allied to E. *grubbling*. *Ad ganga gruflandr hendr epter noken*; Anceps, et suspensa manu, aliquid quaerere.

To GRUGGLE, *v. a.* To put any thing out of order by much handling, S. V. MISGRUGLE.

GRUGOUS, *adj.* Grim. V. GRUOUS.

GRUME, *s.* A man. V. GROME.

GRUMMEL, *s.* Mud, dregs, sediment, Ang.

"——Whether the walls,—which are strong, built with stone and lime at the least,—should be pulled downe and built with sand and *grummell*?" Godscroft's Paralogie, ap. Bp. of Galloway's Dikaiologie, p. 83.

"Let them be repaired, not with sand and *grummell*, of promiscuall regiment, these are weake defences for a besieged citie, but with episcopall authoritie." Bp. of Gall. Ibid.

Isl. *gorm*, *groml*, also *grom-r*, coenum, turbida et fecosa aqua; G. Andr. p. 95. col. 1. Su.G. *grum*, *grummel*, id. Ihre remarks that the Goths have left this word in Italy, as the inhabitants of that country call the dregs of wine *groma*. But his supposition, that E. *drumly* is from the Su.G. word, by a change of *g* into *d*, is not at all natural.

GRUMLY, *adj.* Muddy, dreggy, Ang. *Gumlie* is synon. S.

Then down ye'll hurl,——
And dash the *gumlie* jaups up to the pouring skies. *Burns*, iii. 56.

Su.G. *grumlog*, id. turbidus, faeculentus. V. the *s.*

To GRUMPH, *v. n.* To grunt, to make a noise like a sow, S.

Su.G. *grymt-a*, id. V. GROUNCH.

GRUMPH, *s.* A grunt, S. Hence, *grumphie*, a name sometimes given by the vulgar to a sow, S.

"Better thole a *grumph* than a sumph;" Ramsay's S. Prov. p. 29. The meaning seems to be, that it is better to deal with a surly man, than with a blockhead.

GRUNDIN, *part. pa.* Ground, whetted; old part. of *grind*.

All kynd defensis can Troianis prouide,——
The *grundin* dartis lete fle doun thik fald.
Doug. Virgil, 296. 18.

GRUNE, MS. *grunye.*

——Betwix Cornwall and Bretaynnó
He sayllyt; and left the *grunye* of Spainye
On northalff him; and held thair way
Quhill to Savill the Graunt cum thai.
Barbour, xx. 324. MS.

In former edit. it is rendered the *ground* of *Spainyie*. But the term seems to signify a cape or promontory, probably Cape Finisterre, or perhaps Cape St Vincent, as this must lie to the northward before one sailing from Britain can reach Seville. This may be Fr. *groin*, the snowt, used metaph. Isl. *graun*, os et nasus, boum proprie, G. Andr.; also, *gron*, C. B. *groin*, a beak or snout. A. Bor. *groyne*, a swine's snout. This is only to suppose the same figure as in the use of A. S. *nese*, Su.G. *naes*, the nose, for a promontory. It may, however, signify coast; Isl. *grunn*, fundum aquae et maris, ubi non profundum. Savill *the graunt*, i. e. *grand* or great.

GRUNYIE, *s.* 1. It is used in a ludicrous sense for the mouth, S. V. Rudd. vo. *Grounchis.*

Fy, skowdert skin, thou art but skyre and skrumple;
For he that rosted Lewrance had thy *grunyie.*
Dunbar, *Evergreen*, ii. 54. st. 10. V. Hushion.

2. A grunt.

Syne Sweirnes, at the secound bidding,
Com lyk a sow out of a midding;
Ful slepy was his *grunyie.*
Dunbar, *Bannatyne Poems*, p. 29. st. 7.

The learned editor of these poems is mistaken in rendering it *snout.* As here used, it is evident that the word is immediately formed from Fr. *grogn-er*, to grunt. For the more remote origin, V. Grune.

GRUNTILL, Gruntle, *s.* 1. The snout.

Heir is a rellik,——
The *gruntill* of Santt Antonis sow,
Quhilk bare his haly bell.
Lyndsay, *Pink. S. P. R.* ii. 69.

2. Used for the chin and parts adjoining; or face in general, S.

The gallows gapes after thy graceles *gruntle.*
Dunbar, *Evergreen*, ii. 54. st. 10.

May gravels round his blather wrench,—
Wha twists his *gruntle* wi' a glunch
O' sour disdain.——
Burns, iii. 17. "Phiz," Gl.

Isl. *graun* is used with great latitude; for the chin, the beard, the nose, and even the whole face; Verel. Ind. V. Grune.

To GRUNTLE, *v. n.* A term used to denote the cheerful cooing made by infants when they are highly pleased, S.

Evidently a deriv. from *grunt*, or Su. G. *grynt-a*, id.

Gruntle, *s.* 1. The sound made by infants, indicating satisfaction, q. a little *grount*, S.

2. A grunting sound of any kind, S.

He was so blosie, some did think
That he had got his morning drink.
He threw a *gruntle*, hands did fold,
Sometimes on his Kane's head took hold.
His clowdly brows, and frizled hair,
Did tell he was thuart cross grain'd ware.
Cleland's Poems, p. 92.

Can lintie's music be compar'd
Wi' *gruntles* frae the City Guard?
Fergusson's Poems, ii. 34.

To GRUNTSCH. V. Grounch.

GRUOUS, Grugous, *s.* Grim, grisly, S. B.

"I believe gin ye had seen me than, (for it was just i' the glomin) staakin about like a hallen-shaker, you wou'd hae taen me for a water-wraith, or some *gruous* ghaist." Journal from London, p. 4.

For Paris an' the *grugous* carls
That sta' the wife come in,
And gart me wish I were awa'
While I had a hale skin.
Poems in the Buchan Dialect, p. 21.

From the same origin with *Groue*, *v.*

GRUPE, *s.* A hollow or sewer made in a stable or cowhouse, behind the stalls of horses or cattle, for receiving their dung and urine, S. A. Bor.

A. S. *groepe*, a small ditch, Su.G. *grop*, id. Teut. *grippe*, *gruppe*, *groepe*, *groeve*, sulcus; MoesG. *groba*, fovea; from A. S. *grafw-an*, Su.G. *grafw-a*, MoesG. *grab-an*, to dig.

GRUPPIT, *part.* Strained, sprained, S. B.

It seems formed from A. S. *grip-an*, to seize, to grasp; the cause being put for the effect, a sprain being often occasioned by overstretching. Somewhat in a similar manner Su.G. *foerstraeck-a* signifies to sprain, from *foer*, denoting excess, and *straeck-a*, to stretch.

To GRUSE, *v. a.* To press, to compress, Fife.

Teut. *gruys-en*, redigere in rudus, Germ. *grus-en*, conterere, comminuere; from *gruys*, sand, gravel.

GRUSHIE, *adj.* "Thick, of thriving growth," Gl. Burns, Ayrs.

The dearest comfort o' their lives,
Their *grushie* weans an' faithfu' wives;
The prattling things are just their pride,
That sweetens a' their fire-side. *Burns*, iii. 6.

Alem. *gruoz*, *grozer*, Germ. *gross*, Fr. *gros*, magnus; Teut. *grootsch*, *grootsigh*, amplus. Wachter seems to view Lat. *crass-us* as the origin. Isl. *graes*, vir centaurus; whence *graess-legr*, cyclopicus, belluinus et grandis; G. Andr. p. 97. Olaus mentions O. Cimbr. *gres* as corresponding to Germ. *gross*; whence *grys-ejldur*, insigni robore praeditus, *ejldur* signifying strong; Lex. Run. Perhaps we may add Flandr. *groese*, vigor, incrementum, from Teut. *groey-en*, virere, virescere, frondere, to *grow.* For *grushie* seems primarily to respect the growth of plants; as Teut. *groen*, viridis, (E. *green*,) properly signifies that which is in a *growing* state, being merely the part. pr. for it is also written *groeyende.*

GRUTTEN, *part. pa.* Cried, wept, S.

Dar'st thou of a' thy betters slighting speak,
That have nae *grutten* sae meikle, learning Greek?
Ramsay's Poems, i. 354. V. Greit.

To GRUZZLE, *v. n.* To use the mouth as children often do, who retain the custom of moving their lips as if they were still sucking, so as to articulate indistinctly, Loth.

This might seem to be a deriv. from *Gruse*, *v.* as denoting the indistinctness of articulation which pro-

ceeds from *compression* of the lips. But perhaps it is rather allied to Teut. *grijs-en*, ringere, os distorquere, os depravare.

GUBERT, *adj.*

———Thair gouns wes gay,
With *gubert* warke wrocht wondrous sure,
Purfild with gold and silver pure.
Watson's Coll. ii. 7.

This may either signify, tasseled, or fenced like button-holes. Fr. *guipure*, a gross black thread, whipt about with silk; *guipures d'or*, golden and wreathed aglets or tags; Cotgr. This may be the origin of the name of that piece of mourning-dress called *weepers*. For it can scarcely be borrowed from the *v. Weep*. *Gubert* is most probably the same with GOUPHERD, q. v. although in both places the precise sense is uncertain.

To GUCK, *v. n.* To trifle, to play the fool.

Go, go, we naithing do but *gucks*.
Cherrie and Slae, st. 51.

Nugamur duntaxat. Lat. Vers.

Germ. *gauch*, Belg. *guych*, a fool; *guygh-en*, ridere, nugari, Kilian.; *geck-en*, Su.G. *geck-as*, to play the fool. V. GOWK, 2.

GUCKIT, *adj.* Foolish; giddy. V. GOWKIT.

GUCKRIE, *s.* Foolishness.

I trow that all the warld evin
Sall at your *guckrie* geck.
Philot. S. P. Repr. iii. 39.

GUD, *s.* 1. Substance, goods.

The ost was blith, and in a gud estate,
Na power was at wald mak thaim debate.
Gret ryches wan off gold and *gud* thaim till.
Wallace, viii. 1160. MS.

2. Provisions.

The power send thaim wyn and wenesoun,
Refreschyt the ost with *gud* in gret fusioun.
Wallace, viii. 1169. MS.

A. S. Su.G. *god* bona, facultates, Isl. *giaede*, id. Germ. *gut*, quaevis possessio mobilis et immobilis. Teut. *goed* not only signifies bona, facultates, but fruges, according to the second sense given above.

GUD, GUDE, *adj.* 1. Good, in the general sense of the term, S.

2. Brave, valiant.

A knycht Schyre Jhon cald Stryvelyne——
Wyth a welfe gret multytud
Of manlyk men bathe stowt and *gud*,
——Past to the castell of Loch Lewyn.
Wyntown, viii. 29. 8.

Schyr Willame suythly the Mowbray,
That yharnyt to be at assay,
Wyth othir *gud*, went to the yhate.
Ibid. viii. 31. 133. V. SOUCHT.

Su.G. *god* fortis. V. Ihre. Alem. *gute* strenuus; *Gute knechte*, strenui milites; Schilter.

3. Well-born, S.

Supposs that I was maid Wardane to be,
Part ar away sic chargis put to me;
And ye ar her cummyn off als *gud* blud,
Als rychtwis born, be awentur and als *gud*,
Alss forthwart, fair, and als likly off persoun,
As euir was I; tharfor till conclusioun,
Latt ws cheyss v off this *gud* cumpany,
Syne caflis cast quha sall our master be.
Wallace, vii. 374. 375. MS.

It is doubtful, if this be the meaning, v. 375. It may signify brave. In v. 377. it means, honourable.

It is still frequently used in the same sense. Many a quarrel, to the effusion of blood, has been produced at schools, by the use of this term; although not understood, by any of the combatants, as having the least relation to moral qualities. "*You* are no sae *gude* as me;" i. e. "You are not so well-born.

I have met with one instance of this use of the word in O. E.

"Why, my Lord? quoth she, you that are of so high and honorable descent, can you offend my lady by loving her? or you that are as *good* as she, do not deserve love for love? She is the childe of a king and so are you." Hist. Palladine of England, p. 72.

We find some scanty traces of this peculiar use of the word in ancient dialects. In the version of Ulphilas, Joseph of Arimathea is called *guds ragineins*, an *honourable* counsellor, Mark xv. 43.; or as rendered by Wachter, nobilis decurio. Where we read "a certain *nobleman*," Luke xix. 12.; it is *manna godakunds*, homo nobilis. Meibomius observes, that the Germans formerly called a nobleman, or one of the equestrian order, *gudeman*. In an old Alem. poem quoted by Schilter, *guotman* signifies noble. *Sidd warth her guotman;* Ab eo tempore factus est nobilis. Alem. *gudeman*, nobilis; Schilter, vo. *Guat*. Hence our term *gudeman* was formerly applied to a landholder. V. GOODMAN. In the Laws of Upland in Sweden, *goeda* and *goedhaer giaera*, respect the proofs given of good extraction. Notat probare natales ingenuos, vel bono se loco ortum esse; Ihre. Su.G. *god*, nobilis. In the Danish Laws, *god* is commonly used as signifying noble; *gode maend*, viri nobiles; Orkneyinga S. vo. *Goligr*. Noblemen were often called *boni homines*. V. Wachter, vo. *Gut*. MoesG. *godakunds* seems to be from *gods or goda*, bonus, and *kunds*, a termination used in composition, from *kun*, genus, q. *boni generis*, as Plautus expresses it.

Haec erit *bono* genere nata.——
Pers. Act. iv. sc. 4.

GUD, used in composition, as a term expressive of honour, or rank, as in sense 3. V. GOODMAN; which ought to have been inserted here.

GUD, used in composition, to denote the various relations, constituted by marriage, to the kindred of the parties; and, in some instances, as a mark of consanguinity.

Rudd. has observed that "in all names of consanguinity, or affinity, where the E. use *step*, or *in law*, we use, *good*." As to consanguinity, however, it is used only in denominating the grandfather and grandmother; and it is not so commonly applied to a *stepfather*, &c. as to a *father-in-law*, &c.

GUD-BROTHER, *s.* A brother-in-law, S.

Gae hame, gae hame, *good-brother* John,
And tell your sister Sarah,
To come and lift her leafu' lord!
He's sleepin sound on Yarrow.
Minstrelsy Border, iii. 77.

GUDDAME, GUDAME, *s.* A grandmother, S.

Hyr *gudame* lufyde Eneas;
Off Affryk hale scho lady was.
Wyntown, iii. 3. 167.

My *gudame* wes a gay wif, bot scho wes ryght gend. *Bull. Pink. S. P. R.* iii. 141.

GUD-DOCHTER, *s.* 1. A daughter-in-law.

Fyftv chalmeris helde that riall sire,
Quhairein was his *gude dochteris* ladyis yinge.
Doug. Virgil, 55. 48.

2. A stepdaughter, S.

GUDEMAN, *s.* A husband, S.

——Venus, moder til Enee, efferde,
And not but caus, seand the felloun rerd,
The dredfull boist and assemblay attanis
Aganis hir son of pepil Laurentanis,
To Vulcanus hir husband and *gudeman*,
Within his goldin chalmer scho began
Thus for to speik.——
Doug. Virgil, 255. 14.

But it wad look, ye on your feet had fa'en,
When your *goodman* himself, and also ye
Look sae like to the thing that ye sud be.
Ross's Helenore, p. 128.

GUD-FADER, GUD-FATHER, *s.* 1. A father-in-law, S.

"He—left behynd hym his *gud fader* Dioneth with ane legion of pepyl to gouerne Britane." Bellend. Cron. B. vii. c. 12.

2. A stepfather, S.

GUD-MODER, GOOD-MOTHER, *s.* 1. A mother-in-law, S.

"I pity much his mother, who ever loved this cause, and his *good-mother*, whose grace and virtue for many years I have highly esteemed." Baillie's Lett. ii. 187.

2. A step-mother, S.

"This Caratak fled to his *gudmoder* Cartumandia quene of Scottis, quhilk eftir deceis of his fader Cadallane, wes maryit apon ane vailyeant knycht namit Venisius." Bellend. Cron. B. iii. c. 15. *Suaeque novercae;* Boeth.

In this sense it is emphatically said; "A green turf's a good *good-mother*." Ramsay's S. Prov. p. 11.

GUD-SYR, GUD-SCHIR, GUDSHER, (pron. *gutsher*) *s.* A grandfather, S.

For to pas agayne thowcht he,
And arryve in the Empyre,
Quhare-of than lord wes hys *gud-syr*.
Wyntown, vi. 20. 102.

"This Mogallus efter his coronation set hym to follow the wisdome and maneris of Galdus his *gud-schir*." Bellend. Cron. B. v. c. 2.

Gudsher, Quon. Attach. c. 57. § 5.

For what our *gutchers* did for us
We scarce dare ca' our ain,
Unless their fitsteps we fill up,
An' play their part again.
Poems in the Buchan Dialect, p. 15. V. SCHIR.

GUDSISTER, *s.* A sister-in-law, S.

GUD SONNE, GUD SONE, *s.* 1. A son-in-law, S.

"He [Hengist] send ambassatouris to Vortigern; saying, he was nocht cumyn in Britane to defraud his *gud sonne* Vortigern of the crowne of Britane, for he was mair dere and precius to hym than ony othir thyng in erd." Bellend. Cron. B. viii. c. 18. *Generum*, Boeth.

Gyf that thou sekis an alienare vnknaw,
To be thy maich or thy *gud sone* in law,—
Here ane lytil my fantasy and consate.
Doug. Virgil, 219. 33.

This might at first view appear a tautology. But *in law* seems added to distinguish this relation from that of a stepson.

2. A stepson, S.

It is not easy to account for this use of the term *gud*. It has been observed, vo. *Gossep*, that the words appropriated to the spiritual relation, supposed to be constituted at baptism, between the sponsors and the child, might at length be extended to the various affinities produced by marriage. But it must be acknowledged, that this hypothesis is liable to one very considerable objection. There seem to be no traces of such a transition in any of the cognate dialects, or indeed in any modern language.

It might be conjectured, that we had borrowed this idiom from the Fr. who use *beau* to express the same relations; as *beau-pere*, a father-in-law, also, a stepfather; *belle-mere*, a mother-in-law, less properly, a step-mother, &c. But Fr. writers give no satisfactory account of the origin of this phraseology. Pasquier supposes that *beau-pere* has been corr. used for *béat pere*, q. blessed father. It is not improbable, that this form of designation was transmitted from the Franks. For as *beau* properly signifies *beautiful*, Teut. *schoon*, id. is used in the same manner; *schoon-vader*, uxoris pater, q. pulcher pater; *schoon-moder*, uxoris mater, &c.; Kilian. This corresponds to *behoude-vader*, *behoude-moder*, a father, a mother by *marriage*.

The only conjecture I can form, is that *beau* which frequently occurs in the sense of *decorus*, and *schoon*, *purus*, are used as signifying, *honourable*. S. *gud*, by the same analogy, may be allied to MoesG. *guds*, decorus, honestus; which as has been formerly observed, is rendered *honourable*, Mark xv. 43. This mode of expression might be primarily adopted in regard to the parents, and be afterwards transferred to all the near connexions. Or, shall we suppose, that it was meant to denote the respectability of the relation constituted by marriage, although there is no consanguinity, as opposed to that which originates from bastardy?

Belsyre has been formed by O. E. writers in imitation of *beau pere*.

Here bought the barne the *belsyres* gyltes,
And all for her forefathers farcden they worse.
P. Ploughman, Fol. 44. a.

It seems doubtful, whether this be meant of ancestors in general, or strictly of a father-in-law. For Langland here speaks of the mixture of the posterity of Shem [*Seth* must be meant] with that of Cain; whom perhaps he calls their *belsyre*, alluding to the relation constituted by marriage, in the nearest degree. *Belsire*, however, in a metrical Genealogy affixed to R. Glouc., is used for grandfather, corresponding to *goodsire*.

This Richard than regnyd sone
After his *belsire*, as was to done. *P.* 593.

In connexion with what has been said above, we may observe that Mr Tooke has not hit upon the proper origin of the E. term *step*, as used in designations expressive of relation without consanguinity. He objects to the various derivations formerly given; as that of Becanus, who renders *stepmother*, q. *stiffmother*, because commonly severe in her conduct, *dura, saeva;*—of Vossius, q. fulciens mater, a *stiff* or *strong* support of the family;—of Junius, q. the mother of orphans, from A. S. *stewan*, Alem. *stiuf-an*, orbare; and of Johns. "a woman who has *stepped* into the place of the true mother."

"One easy corruption," Mr Tooke says, "of this word, *sted* (locus, place, stead) in composition, has much puzzled all our etymologists." Thus, viewing *step* as, in this connexion, a corr. of *sted* he refers to the "Dan. collateral language," in which, he says, "the compounds remain uncorrupted;—*stedfader*, *stedmoder*, &c. i. e. vice, loco, in the place of, *instead* of a father, a mother, &c." Div. Purl. i. 439—441.

But had this acute writer turned his eye to the Sw. or Germ., he would have found something that would have lent more plausibility to his idea as to the original meaning of the term; while he must have seen that there was no necessity for supposing so great a change of its form. For Su.G. *styffader* is stepfather, *styfmoder* stepmother, *styfson*, stepson; Germ. *stiefvater*, *stiefmoder*, *stiefson;* corresponding to A. S. *steop-faeder*, *steop-moder*, *steop-son*. Now, the word *sted* being common in A. S., as signifying *place*, it is incongruous to all the rules of analogy to suppose, that, in a solitary instance, without any apparent reason, it should be transformed in the same language, into *steop*.

Wachter says, that *steop* and *stief* are from A. S. *stow*, locus, which is in all languages used in the sense of *vice*. He therefore views *stief-fader* as *vice-father*. This would have answered Mr Tooke's purpose better than the proofs brought from Dan. Ihre, however, prefers the etymon given by Junius to that of Wachter; adding in confirmation, that in A. S. an orphan is called *steop-cild;* Joh. xiv. 18. *Ne laete ic eow steop-cild*, I will not leave you orphans.

To GUDDLE, *v. a.* To mangle, to cut any thing in an aukward and improper way, to haggle, S.

This is corrupted perhaps from Fr. *coutelé*, slaughtered, a deriv. from *couteau*, a knife.

GUDE, *s.* Often used for the name of God. V. GOSSEP.

To GUDE, GUIDE, GOOD, *v. 4.* To manure, to fatten with dung; sometimes, *gudin*.

"They *good* their land with sea ware, and lightly midden muck." MS. Adv. Libr. Barry's Orkney, p. 447.

"The place quhar he winnes his peitts this yier, ther he sawis his corne the next yeire, after that he *guids* it weill with sea ware." Monroe's Isles, p. 46.

"He quha is infeft therewith [ware,] may stop and make impediment to all other persones, als weill within the floud mark, as without the samin, to gather wair for mucking & *guding* of their landes." Skene, Verb. Sign. vo. *Ware*.

This is evidently a very ancient word. For Su.G. *goed-a*, which primarily signifies, to make better, meliorem reddere, is used in a secondary sense precisely the same; stercorare, quum laetamine meliores reddantur agri; Ihre. Isl. *giodd-a*, to fatten, to cherish; both from *god* bonus.

GUDIN, GOODING, *s.* Dung, manure, S. pron. *gudin*.

"They dung their land for the most part with sea-ware, which having gathered, they suffer to rot, either on the coasts, or by carrying it up to the land upon horses or on their backs; they lay it in heaps, till the time of labouring approach; which is the reason why the skirts of the isles are more ordinarily cultivated, and do more abound with corns, than places at a greater distance from the sea, where they have not such *gooding* at hand." Brand's Descrip. Orkney, p. 18, 19.

Isl. Su.G. *goedning*, laetamen; also *goedsel*, id.

GUDELIHED, *s.* Goodliness, beauty.

——To suich delyte,
It was to see her youth in *gudelihed*,
That for rudenes to speke, thereof I drede.
King's Quair, ii. 30.

A. S. *godlic*, pulcher, and the termination *had*.

GUDGET, *s.* 1. A soldier's wench, a trull.

Had sho na schame, tuke sho na cure,—
All honest bewtie to dispyse,
And lyke ane man hir disagyse,
Unwomanlie in sic ane wyse,
As *gudget* for to gang?
Philotus, S. P. R. iii. 33.

Mr Pink. leaves this word unexplained. Sibb. refers to *gysert*, mummer, as if it were synon. But it is evidently from Fr. *goujate*, formed from *gouge*, both having the same signification.

2. It is used, as would seem, for a servant attending the camp.

"Whether thou be a captaine, or a single souldier, or a *gudget*, beware to bee in euill companie. Say not, I am not a principall man, but a *seruant*, I must obey the authoritie, and I must followe my captaine." Rollocke on the Passion, p. 23.

This, according to Borel, is the sense of the term in Languedoc. En Langedoc *gouge* signifie simplement une *servante;* Dict. Trev. I suspect, however, that the designation has originated from *gouge*, which signifies a soldier's pay; as *soldier* itself, from *sold*, *sould*, stipendium.

GUDGIE, *adj.* Short and thick; square; as applied to the form of the body. *A gudgie carl*, a thick stout man, homo *quadratus*.

Fr. *gouju*, chuffy; Gael. *guga*, a fat-fellow, Shaw.

GUDLINIS, GUDLINGIS, *s.* Expl. "some kind of base metal for mixing illegally with gold;" Gl. Sibb.

Goldsmyths fair weill, abone thaim all,—
To mix set ye not by twa prenis
Fyne ducat-gold with hard *gudlynis*.
Lyndsay, S. P. R. ii. 193.

GUDWILLIE, GUDWILLIT, *adj.* 1. Liberal, munificent, S.

But had I liv'd another year,

If folks had been *goodwillie*,
I had had mair.——
Watson's Coll. i. 58, 59.

"They are *good willy* o' their horse that has nane;" Ferguson's S. Prov. p. 31.

2. Cordial, denoting what is done with cheerfulness, S.

And here's a hand my trusty fiere,
And gie's a hand o' thine;
And we'll tak a right *gudewillie* waught
For auld lang syne. *Burns*, iv. 124.

Isl. *godvillie*, Su.G. *godwillig*, Teut. *goed-willigh*, benevolus; Isl. *godvillid*, spontaneus; Germ. *gutwilligheit*, benevolentia.

GUEED, *adj.* Good, North of Ang., Aberd.

He's a *gueed* lad, and that's the best of a'.
Ross's Helenore, p. 21.

GUEEDS, *s. pl.* Goods, North of Ang. Aberd.

—He wad gar the *gueeds* come dancing hame.
Ross's Helenore, p. 29.

GUEDE, *s.* Whit. *No guede*, not a whit.

Swiche a werk was nought,
At nede;
Thei al men hadde it thought
It nas to large no *guede*.
Sir Tristrem, p. 165.

The Editor has justly observed, that "the words are more nearly allied than might be conjectured from their appearance, *gu* frequently being converted into *w*, and *d* into the similar sound of *t*. It is the *nequid* of the Latin." Gl. Junius mentions O. E. *wid* as synon. with *whit; never a wid*, Etym. MoesG. *waihts*, A. S. *wiht*, Su.G. *watt*, *wuatta*, id.

GUEST-HOUSE, *s.* A place of entertainment.

—"This lower kingdom of grace is but Christ's hospital and *guest-house* of sick folks, whom the brave and noble physician Christ hath cured upon a venture of life and death." Rutherford's Lett. P. ii. ep. 53.

A. S. *gest-hus*, "diversorium, hospitium; an inne, a house or place of entertainment;" Somner, from *gest* a guest.

GUFF, *s.* A savour; generally used in relation to the sense of smelling, and to what is unpleasant, S.

One is said to have an *ill guff*, or a *strong guff*, when one's breath savours of something disagreeable. *Gue*, (Fr. *gout*,) is also used; but if I mistake not, still in reference to the taste.

Isl. *gufa*, vapor; *gufar*, vaporat, exhalat; *geife*, lentus afflatus; G. Andr.

GUFF, GOFF, *s.* A fool; Gl. Sibb.

Fr. *goffe*, id. Isl. *gufa*, metaphora—pro homine vappa et diobolari; G. Andr.

GUFFIE, *adj.* Stupid, foolish, S.

GUFFER, *s.* The viviparous Blenny, a fish; Blennius viviparus, Linn.

"Mustela vivipara Schonfeldi; our fishers call it the *Guffer*." Sibbald's Fife, p. 121.—Nostratibus *the Guffer*, quibusdam Eelpout." Scot. p. 25. Germ. *ael-pute*, id.

GUHYT. L. GYHYT, *pret.*

In till his bern he ordand thaim a place,
A mow of corn he *gyhyt* thaim about,
And closyt weill, nane mycht persawe without.
Wallace, xi. 339. MS.

This is certainly from A. S. *ge-hyd-an*, occultare; *gehyt*, occultat, condit; *gehyden*, tectus, covered; Somner. The sense is given tolerably well by means of the word substituted in old editions, as in 1648;

A mow of corn he *builded* them about.

GUIDE-THE-FIRE, a poker, Fife.

GUIDE-THE-GATE, a halter for a horse, Dumfr.

The reason of this, as well as of the preceding designation, is perfectly obvious.

GUIDESHIP, *s.* Usage, S. B. Ross's Helenore.

GUIDON, *s.* A standard, ensign, or banner, under which a troop of men at arms serves; Fr.

"The Earle Douglas bore Percie out of his saddle. But the English that were by did rescue him so that hee could not come at himself, but he snatched away his speir with his *guidon* or witter; and holding it aloft, and shaking it, he cried out aloud, that hee would carry that into Scotland as his spoil." Hume's Hist. Doug. p. 98.

Hume explains the one term by the other: and they have evidently the same meaning. For *guidon* is from *guid-er* to direct, and *witter* is that which makes known, the chief being known by the banner; from Goth. *wit-a*, monstrare, Germ. *wiss-en*. Su.G. *witar*, *wettar*, denotes a pile of wood erected on a cape or promontory, kindled in order to make known the approach of an enemy. Both *guidon* and *witter* seem radically the same, Goth. *wet-a* being probably the root of Fr. *guid-er*. V. WITTER.

GUILDE, GUILD, GOOL, *s.* Corn marigold, S. Chrysanthemum segetum, Linn. *Gules*, S. B. *goulans*, A. Bor. *golds*, A. Austr. Ray.

"Corn Marigold. Anglis. *Gules*, *Gools*, *Guills*, or *Yellow Gowans*. Scotis." Lightfoot, p. 489.

"Gif thy fermer puts anie *guilde* in the lands pertaining to the King, or to ane Baron; and will not clenge the land: he sould be punished as ane traitour; quha leades and convoyes ane hoist of enemies, in the Kings lands, or the Barones." Stat. Alex. II. c. 18.

Lord Hailes, referring to the statute that every bondman, in whose land a single stock of *guild* should be found, should pay to his lord a sheep as a fine, says; "I am told that this ordinance continues to be enforced in the barony of Tinwald in Annandale." Ann. Scot. ii. 339.

"The word," he says, "seems to be an abbreviation of the Germ. *goldblum*." The name, indeed, has apparently been imposed, from the resemblance of the flower to gold: Teut. *goud-bloeme*, Dan. *guld blomst*, *guld urt*, i. e. the gold-flower, the gold-herb. I am not satisfied, however, that our word, pron. *gules*, S. B. is not immediately formed from Su.G. *gul*, *gol*, yellow; which is most probably the origin of the term *gold* itself.

In the Latin of our laws, this plant is called *Manelcta*. "*Manelet*," says the same learned writer, "is a Gael. word. In the Welsh, Cornish, and Armoric dialects, *melyn*, or *melen*, is *yellow*, and, in the Irish, *lat* is a *plant*. Thus *meleniat* is *the*

yellow plant; and *menelat* is the same word transposed." Ibid. p. 347.

GOOL RIDING, *s.* A custom of riding through a parish, to observe the growth of *guild*, and to impose a fine on the negligent farmer, S.

"An old custom takes place in this parish, called *Gool-riding*, which seems worthy of observation. The lands of Cargill were formerly so very much over-run by a weed with a yellow flower that grows among the corns, especially in wet seasons, called *Gools*, and which had the most pernicious effects, not only upon the corns while growing, but also in preventing their *winning* when cut down, that it was found absolutely necessary to adopt some effectual method of extirpating it altogether. Accordingly, after allowing a reasonable time for procuring clean seed from other quarters, an act of the baron-court was passed, enforcing an old act of Parliament to the same effect, imposing a fine of 3s. 4d. or a wedder sheep, on the tenants, for every stock of *gool* that should be found growing among their corns at a particular day, and certain persons stiled *gool-riders*, were appointed to ride through the fields, search for *gool* and carry the law into execution when they discovered it. Though the fine of a wedder sheep,—is now commuted and reduced to 1d. sterling, the practice of *gool-riding* is still kept up, and the fine rigidly exacted. The effects of this baronial regulation have been salutary, beyond what could have been expected. Five stocks of *gool* were formerly said to grow for every stock of corn through all the lands of the barony, and 20 threaves of barley did not then produce one boll. Now, the grounds are so cleared from this noxious weed, that the corns are in high request for seed; and after the most diligent search, the *gool-riders* can hardly discover as many growing stocks of *gool*, the fine for which will afford them a dinner and a drink." P. Cargill, Perths. Statist. Acc. xiii. 536, 537.

GUKKOW, *s.* The cuckow. V. GOWK.

GUKSTON GLAIKSTON, a contemptuous designation given to the Archbischop of Glasgow, because of the combination of folly and vainglory in his character.

"The Cardinall wes knawin proude; and Dunbar Archbishope of Glasgow wes knawin a glorius fulle." The Cardinal claiming precedency of Dunbar, even in his own diocese, the latter would not yield to him. "Gud *Guksion Glaikston* the foirsaid Archbischope lacked na ressonis, as he thocht, for mantenance of his glorie.——At the Queir dure of Glasgow Kirk, begane stryving for stait betwix the twa croce beiraris; sa that fra glouming thay come to schouldring, from schouldring thay went to buffetis, and fra [to?] dry blawis be neiffis and nevelling; and than for cherities saik, thay cryit, *Dispersit, dedit pauperibus*, and assayit quhilk of the croces war fynest mettell, quhilk staf was strongest, and quhilk bearar could best defend his maisteris preeminence; and that thair sould be na superioritie in that behalf, to the ground gangis bayth the croces. And than begane na littill fray; bot yit a mirrie game, for rocketis war rent, tippetis war torne, crounnis war knypsit, and syd gounis mycht have bein sein wantonelie wag frae the ae wall to the uther: Mony of thame lackit beirds, and that was the mair pietie, and thairfoir could not buckil uther be the byrss, as sum bauld men wald have done. Knox's Hist. p. 51. *Guckstoun Glaikstoun*, MS. II.

This is one of those alliterative modes of expression that were so much used by our ancestors.—*Guckston* is evidently from *gouck*, *gowk*, a fool, and *Glaikston* from *glaiks*, the unstable reflexion of the rays of light. The sense indeed is given simply in these words, *a glorius fulle*.

GULE, *adj.* Yellow. V. GOOL.

To GULLER, *v. n.* To make a noise, like water forcibly issuing at intervals through a narrow opening, or as when one gargles the throat; to guggle, S. *buller*, synon.

From Sw. *kolr-a*, to guggle, ebulliendo strepitare, Seren. vo. *Guggle*. I know not if *kolr-a* may be allied to *gol*, a whirlpool, *g* and *k* being very frequently interchanged; or Isl. *kolga*, fluctuum tumor algidus, as being a term originally expressive of the noise made by the waves, especially among the cavities of rocks.

GULLY, GOOLY, *s.* 1. A large knife, S. A. Bor.

Quoth some, who maist had tint their aynds,—
Yon *gully* is nae mows.
Ramsay's Poems, xi. 260.

Hence *to guide the gully*, expl. "to behave cautiously," Gl. Ross. It properly signifies, to have the supreme management, S.; sometimes simply, to manage; the term *well* being conjoined to express the idea of caution.

But ye maun strive *the gully* well to *guide*,
And daut the lassie sair, to gar her bide.
Ross's Helenore, p. 40.

"Sticking gangs na by strength, but by right guiding of the *gooly*;" Ramsay's S. Prov. p. 63.

2. A warlike weapon, S. B.

The gentles clapped a' their hands;
An' cry'd' Ha, ha, ha, ha!
Ulysses has the *gullies* win,
Well mat he bruik them a'!
Poems in the Buchan Dialect, p. 37.

To GULLIGAW, *v. a.* To cut or wound with a knife, in a quarrel, S. B. from *gully* and *gall*, pron. *gaw*, to excoriate; which Lye derives from Ir. *gaill-im* laedere, nocere; Jun. Etym.

GULLION, *s.* A quagmire, Loth. *gool*, a ditch, Lincoln.

Su.G. *goel*, O. Germ. *gulle*, palus, vorago, gurges. E. *gully* seems radically the same.

GULP, *s.* A term applied to a big unweildy child, Ang.

GULSCHY, *adj.* Gross, thick; applied to the form of the body, Clydes.

Perhaps from Teut. *gulsigh*, voracious.

GULSCHOCH, GULSACH, *s.* The jaundice; *gulsach*, Aberd.; *gulset*, Ang.

"I saw virmet, that vas gude for ane febil stomac, & sourakkis, that vas gude for the *blac gulset*." Compl. S. p. 104.

The disease immediately referred to is what we now call the *black jaundice.*

"Ye ken well enough that I was ne'er very browden'd upo' swine's flesh, sin my mither gae me a forlethie o't, 'at maist hae gi'en me the *gulsach.*" Journal from London, p. 9.

"In Galloway, and the west march of Scotland, it is commonly pronounced *gulsoch.*" Gl. Compl.

Su.G. *gulsot*, id. from *gul* yellow, and *sot* sickness. *Sot* is from MoesG. *sauhts*, id. Belg. *geelzucht*, Germ. *gelbe sucht.* This disease is in A. S. called *geolu adl.* At first view one would render this, as Dr Leyden has done, "yellow *ail*," ibid. But *ail*, as Junius and others have observed, is undoubtedly from A. S. *egl-an*, *egl-ian*, dolere, "to feel pain or grief, to *ayle*," (Somner.) corresponding to MoesG. *aglo*, afflictiones, molestia; and, according to Seren., to Goth. *al-a*, timere. A. S. *adl*, *adel*, morbus, also, tabum, seems to be still retained in E. *addle*, as primarily applied to unproductive eggs, and thence to empty brains. In Isl. this disease is simply called *gula;* G. Andr. p. 99.

This *s.* is used as an *adj.* by Dunbar.

Thy *gulschoch* gane does on thy back it bind.
Evergreen, ii. 58. st. 19.

A mouth having a jaundiced appearance; as equivalent to *gule snout.* V. GULE.

GUM, *s.* 1. A mist, a vapour.

Ane schot wyndo unschet ane litel on char,
Persauyt the mornyng bla, wan and har,
With cloudy *gum* and rak ouerquhelmyt the are.
Doug. Virgil, 202. 26.

The *gummis* risis, doun fallis the donk rym.
Ibid. 449. 35.

Rudd. derives this from Lat. *gummi*, E. *gum.* I hesitate much as to this etymon, although I cannot offer a better one.

2. There is said to be a *gum* betwixt persons, when there is some variance, S.

This is probably a metaph. application of the term as used in sense 1, q. a mist between them.

GUMLY, *adj.* Muddy. V. GRUMLY.

GUMPHIE, *s.* A foolish person, Ang.

Isl. *gumps*, frustratio, elusio; *gums-a*, illudere, lactare aliquem. Dan. *kumse*, a loggerhead, a blockhead. It is singular, that several words of the same meaning have such similarity of sound; as *Sumf*, *Tumfie*, q. v.

GUMPLEFACED, *adj.* Having a dejected countenance, chopfallen, S.

This can scarcely be deduced from Fr. *gonflé*, swelled, because it rather suggests the idea of the contrary. It may be allied to Isl. *gefla*, labium demissum, quale vetularum; G. Andr. p. 80.; or *glinpna*, *glupna*, contristari, dolere. *Glupnett oc grimlett*, facie torvo et truculenta; Edd. Verel. Ind. V. GLOPPE.

GUMPTION, (pron. *gumshion*) *s.* Common sense, understanding, S. *Gawmtion* or *gumption*, Northumb.

What tho' young empty airy sparks
May have their critical remarks;—
'Tis sma' presumption,
To say they're but unlearned clarks,

And want the *gumption.*
Hamilton, Ramsay's Poems, ii. 336.

Sometimes I think it rank presumption
In me to claim the Muses' *gumption.*
Rev. J. Nicol's Poems, i. 86.

I had suspected that this word was allied to Isl. *gaum*, Su.G. *gom*, care, attention; and find that Grose refers to a similar origin, *gawm*, to understand, A. Bor. Lancash. id. *gaumless*, senseless. Su.G. *gom-a*, to give the mind to any thing. This word is very ancient, being evidently the same with MoesG. *gaum-jan*, percipere; *Iah ni gaumsaina*, And not perceive, Mark iv. 12. Hence A. S. *gym-an*, custodire, attenté et cum cura servare. Alem. *caum-an*, *goum-an*, curare. The radical idea affixed to the MoesG. *v.* and retained in Isl., is that of seeing, videre; Jun. Gl. Isl. *gaume*, prospecto, G. Andr. Hence *gaumgiaefne*, consideratio, *gaumgiaefen*, consideratus. V. RUMGUMPTION.

GUNNER FLOOK, the Turbot; Pleuronectes maximus, Linn.

"Rhombus aculeatus Rondeletii: our fishers call it, the *Gunner Flook.*" Sibb: Fife, p. 119.

GUNSTANE, *s.* A flint for a firelock or pistol, S.

GURAN, *s.* A sort of small boil, a tetter, S. Gael Ir. *guiran*, a pimple. Arm. *gor*, a pustule.

To GURD, GOURD, *v. n.* To stop; a term applied to a body of running water. It is said to *gourd*, S. B., when it is stopped in its course by earth, ice, &c.

Quhat bern be thou in bed with hede full of beis;
Graithit lyke sum knappare, and as thy grace *gurdis*
Lurkand lyke ane longeoure? Quod I, Loune, thou leis. *Doug. Virgil*, 239. a. 25.

The sense, however, is doubtful here. Doug. and Sibb. refer to Lat. *ingurgitare*, as the only probable origin. But Skinner mentions *gord* as used by one writer, and signifying a gathering of rain-water, a torrent. He derives it from Fr. *gourd* or *gourt*, a torrent or whirlpool.

To GURDE, *v. a.* To strike; the same with *gird.*

He *gurdes* Schir Galeron groveling on gronde.
Sir Gawan and Sir Gal. ii. 21.

i. e. "strikes him down to the ground."

GURDEN, *v.* 3 *pl.* Gird.

Gawayn and Galeron *gurden* her stedes,
Al in gleterand golde gay was here gere.
Sir Gawan and Sir Gal. ii. 13.

GURL, GOURL, GURLIE, GOURLIE, *adj.* 1. Bleak, stormy; applied to the state of the air, S. "Rough, bitter, cold," Shirr. Gl.

For *gourl* weddir growit bestis hare,
The wynd maid waif the rede wede on the dyke.
Doug. Virgil, 201. 8.

The lift grew dark, and the wind blew loud,
And *gurly* grew the sea.
Sir Patrick Spens, Minstrelsy Border, iii. 67.

2. Surly, applied to the aspect.

Iberius with a *gurlie* nod
Cryd Hogan, yes we ken your God,

Its herrings ye adore.
Vision, Evergreen, i. 225. st. 22.

Rudd. conjecturally derives it from A. S. *gore*, tabum, lutum. But there is no affinity. It might seem allied to Isl. *hrollr*, horror ex gelu et frigore, from *hrylle*, exhorreo; G. Andr. p. 124.; or to Ir. *girle*, *guairle*, as signifying a storm; Lhuyd, vo. *Tempestas*. But more probably, it is from the same origin with Teut. *guur*, which Kilian explains by the synonymes *suer*, acidus, sour, and *stuer*, torvus, trux, austerus, ferox. Belg. *guur*, cold, bleak; *Guur weer*, cold weather. *Gourlie* would seem to be merely *guur* with *lik* similis, affixed.

GURR, *s.* A rough knotty stick or tree, Ang.

This is perhaps allied to Su.G. *guring*, *gorrtall*, a pine tree not fully grown, abies immatura, Ihre.

GUSCHACH, *s* *The cheek of the guschach*, the fireside, Aberd. V. COUTCHACK.

GUSCHET, *s.* 1. That part of armour anciently used, by which the armpit was defended.

The tothir fled, and durst him nocht abide;
Bot a rycht straik Wallace him gat that tyd:
In at the *guschet* brymly he him bar,
The grounden suerd throuch out his cost it schar.
Wallace, ii. 63. MS.

Fr. *gousset*, id. Hence E. *gusset*, often applied to that part of a shirt which goes under the arms.

2. The clock of a stocking, S.

An' first o' hose I hae a fouth,
Some frae the North, some frae the South,—
Wi' different clocks, but yet in truth
We ca' it *gushet*.
Forbes's Shop Bill, *Journal*, p. 11.

GUSE, *s.* The long gut, or *rectum*, S.

GUSEHORN, GUISSERN, *s.* The gizzard, S.

Thy Gal and thy *Guissern* to gleds shall be given.
Montgomerie, *Watson's Coll.* iii. 14.

Gizzern, Lincoln. from Fr. *gesier*, id.

GUSSIE, *s.* A designation given to a coarse lusty woman, S.

Fr. *goussé*, stuffed with eating: from *gousse*, the husk, pod, of pease, beans, &c.

To GUST, GUSTE, *v. a.* 1. To taste, S.

"They are not reddie to taist or *guste* the aill, sa oft as the browsters hes tunned it.——They fill their bellies *(they drink overmeikill)* in the time of the taisting, swa that they tine and losse the discretion of *gusting* or taisting." Chalm. Air, c. 6. § 2, 3.

2. To give a taste or relish to.

Gust your gab with that, Prov. phrase for, Please your palate with that, S.

He's nae ill boden,
That *gusts* his gab wi' oyster sauce,
An' hen weel soden.
Fergusson's Poems, ii. 20.

To GUST, *v. n.* 1. To try by the mouth, to eat.

"Be thair bot ane beist or fowll that hes nocht *gustit* of this meit, the tod will cheis it out amang ane thousand." Bellend. Descr. Alb. c. xi. Si qua non *degustant*, Boeth.

3. To taste, to have a relish of.

"Toddis will eit na flesche that *gustis* of thair awin kynd." Bellend. Descr. Alb. ut sup.

4. To smell.

The strang *gustand* ceder is al to schid.
Doug. Virgil, 365. 16.

"The vulgar in the North of Scotland frequently confound these two senses, and use them promiscuously;" Rudd.

5. To learn from experience.

"Having anis *gustit* how gude fisching is in drumly watteris, thay can be na maner leif the craft."—Buchanan's Admon. to Trew Lordis, p. 5.

Lat. *gust-are*, Fr. *goust-er*, *gout-er*. It may be observed, however, that Isl. *klaeda gustur*, is explained, Pro odore, affectu, &c. quemlibet concomitante, which seems to signify that it originally refers to smell; as *gustar* is used with respect to the air, Spirat modicum; G. Andr.

GUST, *s.* A taste, a relish, S.

"We smel with our neyse the sauoir of breid and wyne, we taist with our mouth the *gust* of breid and wyne,—yit thair is na substance of breid and wyne in that sacrament." Abp. Hamiltoun's Catechisme, Fol. 142, b. V. GUSTARD.

GUSTED, *part. adj.* Having a savour or relish.

"The flesche of thir scheipe cannot be eaten be honest men for fatnesse, for ther is no flesche on thaim, bot all quhyte like tallone, and it is so very wyld *gusted* lykways." Monroe's Isles, p. 42.

GUSTY, *adj.* Savoury, S.

The raftin Germans, Russians, and the Poles,
Shall feed with pleasure on our *gusty* shoals.
Ramsay's Poems, i. 53.

Fu' fat they are, and *gusty* gear.
Ibid. ii. 353. V CURN.

GUSTARD, *s.* The great bustard, Otis tarda, Linn.

"Beside thir thre vncouth kynd of fowlis, is ane vthir kynd of fowlis in the Mers mair vncouth, namit *gustardis*, als mekle as ane swan, bot in the colour of thair fedderis and gust of thair flesche thay ar litil different fra ane pertrik." Bellend. Descr. Alb. c. 11. V. also Sibb. Scot. p. 16. 17.

Bullet mentions this bird, but only in such terms as have been borrowed from Boece, who calls them *gustardes*. The name is probably a corr. of the Fr. name *ostarde*. V. Penn. Zool. I. 284.; and Tour in S. 1769, p. 52. N.

GUT, *s.* The gout, S.

—The Glengore, Gravel, and the *Gut*.——
Montgomerie, *Watson's Coll.* iii. 13.

GUSTY, *adj.* A low word, signifying, gluttonous, voracious, S. evidently from E. *guts*, pl. the intestines.

To GUTTER, *v. n.* To do any thing in a dirty or slovenly way, Ang. apparently from *Gutters*, q. v.

GUTTERS, *s. pl.* Mire, dirt, often used in pl. Hence the phrase, *Aw gutters*, bedaubed with mire, S.

Sae smear'd wi' *gutters* was his buik,
He stinket in his hide;
Ere I to him my shoulder got,
My back-bane links were sey'd.
Poems in the Buchan Dialect, p. 28.

V. PLOUTER, *s.*

There, swankies young, in braw braid claith,

Are springin' o'er the *gutters*.
Burns, iii. 3.

This may be merely a secondary use of E. *gutter*, a passage for water; which Junius traces to Cimbr. *gautur*, aquae effluxus. But as Su.G. *gyttia* denotes mire, especially what remains after a flood, the S. word may probably have the same origin. A. S. *gyte* signifies a flood; *gyt-an*, to pour. The former, however, is more probable.

GUTTERY, *adj.* Miry, dirty; as, *a guttery road*, a way covered with mire, S.

GUTTY, *adj.* Thick, gross; applied both to persons and things, S.

This seems primarily to have been applied to persons of a corpulent habit, from E. *gut*, used in the pl. for the belly, S.

H.

HAAF, HA-AF, HAAF-FISHING, *s.* The term used to denote the fishing of ling, cod, and tusk, Shetl.

"Many persons now alive remember when there was not one six-oared boat in the ministry; and the first master of a boat to the *Ha-af*, or ling fishing, from Sansting, is now alive." P. Aithsting, Statist. Acc. vii. 593.

"Teind has always been exigible on the produce of the *haaf* fishing. This *haaf* fishing (as the word *haaf*, or distant sea, implies,) is carried on at the distance of from 25 to 30 miles from land." Neill's Tour, p. 107. Hence,

To go to haaf or *haaves*, in Orkney, signifies, to go out to the main sea; this being the sense of *haaf*, Isl. Su.G. *haf*, mare, oceanus.

The phraseology, used on the E. coast, is perfectly analogous. The cod and ling-fishing "is called the *out sea fishing*, from the fishing ground lying at the distance of 40 or 50 miles from shore." P. Benholme, Kincard. Statist. Acc. xv. 230.

HAAF-FISH, *s.* The Great Seal, Phoca barbata, Shetl. *Selchy* is the name of the Common Seal, Phoca Vitulina.

HAAFLANG, *adj.* Half-grown. V. HALFLIN.

HAAR, *s.* 1. A fog. *Sea haar*, a chilly, piercing fog or mist arising from the sea, S.

2. A chill easterly wind, S.

"In the months of April and May, easterly winds, commonly called *Haars*, usually blow with great violence, especially in the afternoons, and coming up the narrow Frith, are exceedingly penetrating." Nimmo's Stirlingshire, p. 438.

"In common with all the eastern part of the island, this parish is well acquainted with the cold damp easterly winds, or *haars* of April and May. These *haars* seldom fail to affect those who have ever had an ague." P. St Andrew's, Fife, Statist. Acc. xiii. 197.

Skinner mentions *a sea harr* as a phrase used on the coast, Lincoln.; he expl. it, tempestas a mari ingruens. Most probably it had originally the same sense with our term; which seems radically the same with HAIR, *adj.* q. v.

To HAAVE, *v. a.* To fish with a pock-net, Bord.

"A second mode of fishing, called *haaving* or *hauling*, is standing in the stream, either at the flowing or ebbing of the tide, with a pock net fixed to a kind of frame, consisting of a beam, 12 or 14 feet long, having three small sticks or rungs fixed into it. —When ever a fish strikes against the net, they, by means of the middle rung, instantly haul up the mouth of the net above water," &c. P. Dornock, Dumfries, Statist. Acc. ii. 16.

This is evidently from Su.G. *haaf*, funda, rete minus, ex pertica suspensum, quo ex aqua pisces tolluntur. Ihre properly derives it from *haefw-a*, tollere, levare, to *heave*, because by means of it the fish are lifted above water; Dan. *haav*, a low net. It is singular, that to denote this mode of fishing, we should use the same phraseology with the Northern nations, as well as with respect to the *Leister*, q. v. Isl. *haaf-r* denotes a drag-net; sagena, G. Andr. p. 103.

To HABBER, *v. n.* To stutter, to stammer, S.

Belg. *haper-en*, Germ. *hapern*, id. Teut. *haperen met de tonge*, haesitare lingua, titubare; Kilian. In Sw. it is *happla*.

HABBERGAW, *s.* 1. Hesitation, suspence, S. B.

2. An objection, S. B.

From *Habber*, *v.* and Isl. *galle*, vitium, defectus. V. *Weathergaw*. Some derive Belg. *haper-en*, from Isl. *hap-a*, to draw back, because he who hesitates retraces his former footsteps.

HABBIE, *adj.* Stiff in motion, Loth. perhaps in allusion to the motion of a *hobby-horse*.

To HABBLE, *v. n.* 1. To snap at any thing, as a dog does, S.

2. It is also used to denote the growling noise made by a dog when eating voraciously, S.

Belg. *happ-en*, to snatch, Teut. *habb-en ende snabb-en*, aptare, captitare. Hence,

HABBLE, *s.* The act of snapping, S.

To HABBLE, *v. n.* 1. To stutter, S. V. HABBER.

2. To speak or act confusedly.

To habble a lesson, to say it confusedly, S.

HABBLE, HOBBLE, *s.* A difficulty, a perplexity, S.

Fland. *hobbel*, nodus; *hobbel-en*, in nodi formam involuere.

HABBLIE, *adj.* Having big bones, ill set; a term still applied to cattle, S.

HABIL, HABLE, *adj.* 1. Fit, qualified, S.

To that, baith curtas and cunnand
He wes, bath *habyl* and avenand.
Wyntown, ix. 26. 78.

"But if only one goes, he is entitled by use and wont, and writings explanatory of the will, without any competition to the benefit of this legacy; if found *habile* or fit for being received at a college, and if attested by the parson of Mortlach." P. Mortlach, Statist. Acc. xvii. 433.

2. Prone, disposed to.

Be na dainser, for this daingeir
Of yow be tane an ill consait,
That ye ar *habill* to waist geir.
Maitland Poems, p. 329.

3. It seems frequently used in the common sense of modern *able*.

"Swa the commandimentis of the kirk and al vthir hiear poweris ar nocht allanerlie ordanit for thame self, bot rather to geue men occasioun to be the mair *habyl* to keip the command of God." Kennedy, Commendatar of Crosraguell, p. 71.

Abill is also used as synon. with *habil*, fit.

Was neuer yit na wretche to honour *abill*.
Lyndsay's Warkis, 1592. p. 258.

4. Liable, exposed.

—Like to the bird that fed is on the nest,
And can not flee, of wit wayke and unstable,
To fortune both and to infortune *hable*.
King's Quair, i. 14.

Lat. *habil-is*, Fr. *habile*.

To HABLE, *v. a.* To enable, to make fit.

Than wold I pray his blissful grace benigne,
To *hable* me unto his service digne.
King's Quair, ii. 20. V. the *adj.*

HABIRIHONE, *s.* A habergeon.

To me he gaif ane thik clowtit *habirihone*,
Ane thrynfald hawbrek was all gold begone.
Doug. Virgil, 83. 50. V. AWBYRCHOWNE.

HABITAKLE, *s.* A habitation.

—Thay haue of Sanctis *habitakle*,
To Simon Magus maid ane tabernakle.
Lyndsay's Warkis, 1592. p. 142.

Lat. *habitacul-um*.

To HABOUND, *v. n.* 1. To abound.

2. To increase in size.

—Hir figure sa grisly grete *haboundis*,
Wyth glourand ene byrnand of flambis blak.
Doug. Virgil, 222. 46.

Hence *habowndand*, abounding; *habowndans*, abundance, Wyntown.

HACE, HAIS, *adj.* Hoarse.

Quha can not hald thare pece ar fre to flite,
Chide quhill thare hedis riffe, and hals worthe *hace*.
Doug. Virgil, Prol. 66. 29.

A. S. Isl. *has*, Su.G. *haes*, *hes*, Belg. *hesch*, Germ. *heisch*, id. V. HERS.

HACHART, *s.* A cougher.

Ane was ane hair *hachart*, that hostit out fleume.
Maitland Poems, p. 54.

In edit. 1508, it is *hogeart*; perhaps an *errat.*

Probably from HAUGH, *v.* q. *v.*

HACHES, *s. pl.* Racks for holding hay.

His stede was stabled, and led to the stalle,
Hay hertely he had in *haches* on hight.
Sir Gawan and Sir Gal. ii. 9. V. HACK, 1.

HACK, HAKE, HECK, HEK, *s.* 1. A rack for cattle to feed at, S. Lincoln.

To live at hack and manger, S. Prov. to live in great fullness. V. HACHES.

At hack and manger Jean and ye sall live,
Of what ye like with power to tak or give.
Ross's Helenore, p. 113.

—From him they took his good steed,
And to his stable could him lead,
To *hecks* full of corn and hay.
Sir Egeir, p. 36.

I haif ane helter, and eik ane *hek*.
Bannatyne Poems, p. 159. st. 7.

Skinner and Ray have derived this from A. S. *hegge*, *haege*, sepes, or *haeca*, Belg. *heck*, pessulus, repagulum. But Su.G. *haeck* exactly corresponds; locus supra praesepe, ubi foenum equis apponitur; Ihre. The cognate Belg. word is *hek*, rails, inclosure.

2. A wooden frame, suspended from the roof, containing different shelves, for drying cheeses, S.

A *hake* was frae the rigging hanging fu'
Of quarter kebbocks, tightly made and new.
Ross's Helenore, p. 77.

HACK, *s.* *Muck-hack*, a dung-fork with two prongs shaped like a hoe, formerly used for cutting what was called *muck-fail*, when thrown into the dunghill, Ang. *Hack*, a pick-ax, A. Bor.

Isl. *hiack-a*, caedo, *hiack*, frequens et lentus ictus. To this day, Sw. *traagards-hacka* signifies a hoe, and *hack-a up*, to hoe; Dan. *hakke*, a mattock, a pick-ax. E. *hoe*, although immediately from Fr. *houe*, might seem originally allied to Isl. *hogg-va*, Su.G. *hugg-a*, caedere, imperf. *hio*.

HACK, *s.* A chop, a crack or cleft in the hands or feet, as the effect of severe cold or drought, S. Hence the hands or feet, when chopped, are said to be *backit*.

From Isl. *hiack-a*, Su.G. *hack-a*, to chop, in the same manner as the E. word is used in this sense.

HACKSTOCK, *s.* A chopping-block, or block on which flesh, wood, &c. are hacked, S. Germ. *backstock*, id.

HACSHE, *s.* Ache, pain.

Ane *hacshe* hes happenit hastelie at my hairt rute.
Dunbar, *Maitland Poems*, p. 52.

A. S. *aece*, Isl. *ecke*, *ecki*, dolor.

HADDYR, HADDER, *s.* Heath, ling, Erica vulgaris, Linn.; *heather*, S. *hadder*, A. Bor.

In heich *haddyr* Wallace and thai can twyn.
Throuch that dounwith to Forth sadly he soucht.
Wallace, v. 300. MS.

i. e. high or tall heath; in Perth edit. incorrectly *heith haddyr*.

"In Scotland ar mony mure cokis and hennis, quhilk etis nocht bot seid or croppis of *hadder*." Bellend. Descr. Alb. c. 11.

MoesG. *haithjo*, ager, *haithiwisk*, silvestris; Isl.

heide, silva, tesqua. Su.G. *hed*, solum incultum, Germ. *heide*, solitudo, also, erica. It is strange that Dr Johns. should refer to Lat. *erica*, as if it could have been the origin of E. *heath*.

HADDER AND PELTER, a flail, Dumfr.

This designation seems descriptive of both parts of the instrument. The *hadder*, or *halder*, is that part which the thrasher lays hold of; the *pelter*, that which is employed for striking the corn.

HADDIES COG, a measure formerly used for meting out the meal appropriated for supper to the servants, Ang. It contained the fourth part of a peck.

Perhaps from A. S. Su.G. *had*, Alem. *heit*, a person; as being originally used to denote the portion allotted to an individual. V. Cog.

To HAE, *v. a.* To have; commonly used for *have*, S.

But we *hae* all her country's fead to byde.
Ross's Helenore, p. 89. V. Hair.

HAE, *s.* Property, possessions, Aberd.

Belg. *have*, Germ. *habe*, Su.G. *haefd*; all from the verb signifying to *have*.

HAFF-MERK MARRIAGE, or BRIDAL, a clandestine marriage, S.

——I carena by,
Tho' I try my luck with thee,
Since ye are content to tye
The *haff mark bridal* band wi' me.
Ramsay's Poems, i. 309.

To gae to the half-mark kirk, to go to be married clandestinely. The name seems to have arisen from the *price* of the ceremony.

HAFFIT, HAFFAT, HALFFET, *s.* The side of the head; pl. *haffits*, the temples, S. It has been defined, perhaps more strictly, "the part of the face between the cheek and the ear, and downward to the turn of the jaw;" Gl. Mary Stewart, Hist. Drama.

"He had nothing on his head, but syde red yellow hair behind, and on his *haffits*, which wan down to his shoulders; but his forehead was bald and bare." Pitscottie, p. 111.

And down thair *haffats* hang anew
Of rubies red and saphirs blew.
Burel, *Watson's Coll.* ii. 11.

Her hand she had upon her *haffat* laid.
Ross's Helenore, p. 27.

—Euer in ane his bos helme rang and soundit,
Clynkand about his *halffettis* with ane dyn.
Doug. Virgil, 307. 28.

Of roses I will weave
To her a flowery crown;
All other cares I'll leave,
And busk her *haffets* round.
Ross's Helenore, p. 117.

"I'll take my hand from your *haffet*;" S. Prov. Kelly, p. 396. i. e. I will give you a blow on the cheek.

This is viewed by Rudd. q. *half-head*. I have been apt to think that it was merely A. S. *heafud*, caput, which in latter times, when going into desuetude, might have been used in an oblique sense. But I find that the former etymon is confirmed by the use of A. S. *healf-heafod*, in the sense of semicranium, sinciput, and of *healfes heafdes ece* for the megrim, q. the *half-head* or *haffat ache*.

MoesG. *haubith*, Su.G. *hufwud*, Isl. *haufud*, *hofud*, the head.

HAFLES, *adj.* Poor, destitute.

Quhen ilka thing hes the awin, suthly we se,
Thy nakit corss bot of clay and foule carion,
Hatit, and *hafles*; quhairof art thow hé?
Houlate, iii. 27. MS.

A. S. *hafen-leas*, inops, literally, *loose from having*, or without possession; Alem. *habelos*, Belg. *havelos*, id. A. S. *haefen-least*, Su.G. *hafwandsloesa*, egestas, paupertas.

HAFT, *s.* Dwelling, place of residence. *To change the haft*, to remove from one place to another, S. B.

Now, loving friends, I have you left,
You know I neither stole nor reft,
But when I found myself infeft
In a young *Jack*,
I did resolve to change the *haft*
For that mistake.
Forbes's Dominie Depos'd, p. 46.

Su.G. *haefd*, possessio, from *haefd-a*, a frequentative from *hafw-a*, habere; Isl. *hefd-a*, usucapere.

To HAG, *v. a.* 1. To cut, to hew; *hack*, E.

Isl. *hogg-ua*, Su.G. *hugg-a*, id. Isl. *hoegg*, verber.

2. Moss-ground that has formerly been broken up; a pit, or break in a moss, S.

"The face of the hill is somewhat broken with craigs and glens; the summit and back part is a deep muir ground, interspersed with moss *hags*." P. Campsie, Stirlings. Statist. Acc. xv. 317. N.

He led a small and shaggy nag,
That through a bog from *hag* to *hag*,
Could bound like any Bilhope stag.
Lay of the Last Minstrel, C. iv. st. 5.

There is no affinity to Teut. *ghehecht*, lignetum sepibus circumscriptum, to which Sibb. refers. Both are from the *v.* denoting the act of *cutting*. The word, in sense 2., might indeed be traced to Isl. *hogg*, hio, as applicable to the yawning of a pit.

HAG, *s.* A term often used in public advertisements, to denote one cutting or felling of a certain quantity of copse wood, S.

"They [the oak woods] are of such extent as to admit of their being properly divided into 20 separate *hags* or parts, one of which may be cut every year." P. Luss, Dunbartons. Statist. Acc. xvii. 244.

"There is to be exposed to sale by public roup, ——a *hag* of wood, consisting of oak, beech, and birch, all in one lot." Edin. Even. Courant, March 26. 1803.

Sw. *hygge*, felling of trees.

HAGABAG, *s.* 1. Coarse table-linen; properly, cloth made wholly of tow for the use of the kitchen, S. B.

Clean *hagabag* I'll spread upon his board,
And serve him with the best we can afford.
Ramsay's Poems, ii. 84.

2. Refuse of any kind, S. B.

Perhaps from Teut. *hacke*, the last, always used as

denoting something of inferior quality; or *huycke*, a cloak. For it seems originally the same with E. *huckaback*, although differently defined.

HAGBERRY, Hack-berry, *s.* The Bird-cherry, S. In Ang. pron. *back-berry*.

"Wild fruits are here in great abundance, such as crab-apples, hazle-nuts, geens, bird-cherry, called here *hagberry*.—The fruit of the bird-cherry (*prunus padus*), or the bark in winter, is an excellent astringent, and a specific in Diarrhoeas and fluxes. The disease common to cows in some pastures, called the *moor-ill*, is cured by it." P. Lanark, Statist. Acc. xv. 25.

"Prunus padus. Bird-cherry. Anglis, *Hagberries*. Scotis." Lightfoot, p. 253.

"On the banks of the Lunan, there is a shrub here called the *hack-berry* (prunus padus) that carries beautiful flowers, which are succeeded by a cluster of fine blackberries; they are sweet and luscious to the taste, but their particular qualities are not known." P. Clunie, Perths. Statist. Acc. ix. 239.

It is singular that the E. name should be a translation of the Sw. one of Prunus avium, *Fogelbaer*, q. the Fowl-berry; and ours the very designation given in Sw. to the Padus,—*Haeg*; Linn. Fl. Suec. N° 431. *Haeggebaer*, the fruit of bird's cherry; Wideg. know. I not, if the name refers to *haegd*, *hage*, a hedge; or to *hage*, a field, a pasture. The account given of it by Linn. might agree to either. For he says, it is an inhabitant of villages and fields.

HAGBUT of CROCHE, or CROCHERT, a kind of fire-arms anciently used.

"Mak reddy your cannons,—bersis, doggis, doubil bersis, *hagbutis of croche*, half *haggis*, culuerenis, ande hail schot." Compl. S. p. 64.

"Euerie landed man—sall haue ane *hagbute of found*, callit *hagbute of crochert*, with thair calmes, bulletis, and pellokis of leid or irne." Acts J. V. 1540. c. 73. Edit. 1566. c. 94. Murray.

Fr. *arquebus a croc*; Gl. Compl. But the term is more nearly allied to O. Fland. *haeck-buyse*, O. Fr. *hacqubute*, sclopus. This is said by Cotgr. to be somewhat bigger than a musket. *Croc* denotes the grapple or hook, by means of which the arquebuse was fixed to a kind of tripod or small carriage. Fr. *crochet*, corr. to *crochert*, also signifies a hook or drag.

"It appears to me," says Grose, "that these culverines or hand canons, which were fixed on little carriages, were what we now call the arquebus á croc (arquebus with a hook) or something very like it. They were since called the arquebus with a hook, on account of a little hook, cast with the piece; they are placed on a kind of tripod,—are of different lengths, and for caliber, between the smallest canons and the musket; they are used in the lower flanks, and in towers pierced with loop-holes, called murderers. A long time after the name of arquebus was given to a fire-arm, the barrel of which was mounted on a stock, having a butt for presenting and taking aim: This was at the soonest about the end of the reign of Louis XII. It became in time the ordinary piece borne by the soldiers." Hist. Eng. Army, I. 152. V. Hagg.

HAGBUTAR, *s.* A musqueteer.

"He renforsit the towne vitht victualis, *hagbutaris*, ande munitions." Compl. S. p. 9.

HAGE, *L. Hagis*, *s. pl.* Hedges, fences.

Hagis, alais, be labour that was thar,
Fulyeit and spilt, thai wald na froit spar.
Wallace, xi. 21. MS.

A. S. Teut. *haege*, Belg. *haegh*, Dan. *hage*, id.

HAGG, *s.* "*Haggis*, hagues or haquebutts, so denominated from their butts, which were crooked; whereas those of hand-guns were straight. *Half-haggis*, or *demihaques*, were fire-arms of smaller size." Gl. Compl. V. Hagbut.

The same account is materially given by Grose; although he speaks uncertainly.

"This piece is by some writers *supposed* to owe its name to its butt being hooked or bent, somewhat like those now used, the butts of the first handguns being, *it is said*, nearly straight. There were likewise some pieces called demi-haques, either from being less in size, or from having their butts less curved." Hist. Eng. Army, i. 155.

In S. these demihaques were formerly used in shooting and fowling. For there is a statute directed against those who "tak vpone hande to schute at deir, ra, or vther wylde beistis or wylde foulis, with *half-hag*, culuering, or pistolate." Acts Mary, 1551. c. 8. Edit. 1566.

Harquebus is by Fauchet (Origine des Armes, p. 57) derived from Ital. *arca bouza*; or the bow with a hole. But the Teut. name is evidently from *haeck* a hook, and *buyse* a tube, or hollow body. For the same reason, this in Su.G. is called *hakebyssa*, from *hake* a crooked point, cuspis incurva, uncus, and *byssa*, *boessa*, the name given to fire-arms. According to Ihre, the O. Fr. changed this word into *haquebuse*, and the moderns to *arquebus*; vo. *Hake*. But we have seen, that in O. Fr. *hacquebute* is used, which Thierry properly defines, sclopus uncinatus.

It appears that the *Byssa* was used in the time of Charles VIII. for discharging stones against the enemy. V. Ihre, vo. *Byssa* and *Hake*.

HAGGARBALDS, *s. pl.* A contemptuous designation.

—Vyld hasehbalds, *haggarbalds*, and hummels.
Dunbar, *Maitland Poems*, p. 109.

V. Heggerbald.

HAGGART, *s.* A stack-yard. This word, I am informed, is used in Wigtonsh. and some of the western parts of the Stewartry of Kircudbright. It has most probably been imported from Ireland, where it is in common use.

This might seem derived from *hay*, A. S. *heg*, *hig*, and *geard*, q. a yard for containing hay; or from A. S. *haeg*, *hag*, sepes, septum, q. a yard inclosed by a hedge. But as this seems rather tautological, I prefer deriving it from *haga*, Su.G. *hage*, agellus, praedium, a small piece of ground adjoining to a house, E. *haw*, and *geard*, sepes, sepimentum; q. an inclosed piece of ground.

HAGGART, *s.* An old useless horse, Loth. supposed to be a dimin. from E. *hag*.

To HAGGER. *It's haggerin*, it rains gently, Ang., whence *hagger* a small rain; *hutherin*, synon. *It haggles*, it hails, A. Bor.

HAGGERDECASH, *adv.* In a disorderly state, topsy-turvy, Ang.

HAGGERSNASH, *s.* Offals, S. B. Perhaps from S. *hag*, Su.G. *hugg-a*, to hack, and *snask-a* devorare; q. to devour what flies off, or is cast away, in *hacking*; originally appropriated to dogs. Isl. *sneis*, portio excisa, G. Andr. p. 219.

HAGGIES, *s.* A dish commonly made in a sheep's maw, of the lungs, heart and liver of the same animal, minced with suet, onions, salt and pepper.

The Germ. in like manner, call a haggies *leber-wurst*, i. e. a *liver-pudding*. Sometimes it consists only of oat meal, with the articles last mentioned, without any animal food, S.

The dish expressed by this term in S. is different from that to which it is applied in E. In the latter country, it denotes "a mess of meat, generally of pork, chopped, in a membrane;" Johns. It is properly a large sausage.

The gallows gapes after thy graceles gruntle,
As thou wald for a *haggies*, hungry gled.
Dunbar, Evergreen, ii. 54. st. 10.

Dr Johns. derives *haggess* from *hog* or *hack*. The last is certainly the proper origin; if we may judge from the Sw. term used in the same sense, *hack-polsa*, q. minced porridge. *Haggies* retains the form of the S. *v. hag*. In Gael. it is *tagais*, as they have no *h* in their language; Arm. *hacheis*, Fr. *hachis*.

HAICHES, *s.* Expl. "force," S. B.

A mim mou'd maiden jimp an' spare,—
Mistook a fit for a' her care,
An' wi' a *haiches* fell.
Morison's Poems, p. 25.

Perhaps it is originally the same with HAUCH or HAUCHIS, q. v., the effect being put for the cause.

HAGMAN, *s.* One employed to fell wood, S. V. HAG.

HAGMANE, *s.* The last day of the year. V. HOGMANAY.

HAID. Philot. st. 106. V. HAIT, *s.*

To HAIFF, HAIF, *v. a.* To have, to possess, &c. pron. *hae*, S.

I *haiff* gret hop he sall be King,
And *haiff* this land all in leding.
Barbour, ii. 89. MS.

Isl. *haf-a*, Su.G. *hafw-a*, MoesG. *hab-an*, id. Ihre observes, from Hesychius, that the Greeks used ἀϕ-ω for ἐχ-ω, to have.

To HAIK. V. BOLYN.

To HAIK, *v. n.* To go about idly from place to place; as *haikin throw the country*, S. *To hake*, to sneak or loiter, A. Bor.

Most probably it has been originally applied to *pedlars*, as from the same origin with E. *hawk*, whence *hawker*. Germ. *hoeker*, Su.G. *hoekare*, a pedlar. This has had many etymons. Perhaps the most probable is *hoecke*, sarcina, a truss or pack. V. Wachter and Ihre.

To HAIL, *v. a.* "A phrase used at football, when the victors are said to *hail the ball*, i. e. to drive it beyond, or to the goal;" Callander. Hence to *hail the dules*, to reach the mark, to be victorious.

—Fresche men com and *hailit the dulis*,
And dang thame doun in dalis.
Chr. Kirk, st. 22. *Chron. S. R.* ii. 366.

Callander views the word as probably derived from Isl. *hille*, tego; and this from Goth. *hulj-an*, to cover. Or the expression may refer to the *cry* given by the victor, as *hail* is used in E.

HAIL, *s.* The place where those who play at football, or other games, strike off.

To HAIL, *v. a.* To haul, to hale, to drag, S.

"*Hail* al and ane, *hail* hym vp til vs." Compl. S. p. 62.

"On the morrow this erle was *hailit* with his complicis throw all streitis of the toun." Bellend. c. xvii. c. 8.

Belg. *hal-en*, Fr. *hal-er*, id.

To HAIL, HALE, *v. a.* To pour down, used with respect to any liquid, S.

—They are posting on what e'er they may;
Baith hot and meeth, till they are *haling* down.
Ross's Helenore, p. 73.

Hele is used in an active sense, as signifying to pour, in a Poem which seems originally S.

I toke the bacyn sone onane,
And *helt* water opon the stane.
Ywaine, v. 367. *Ritson's E. M. Rom.* i. 16.

Isl. *helle*, fundo, perfundo; Su.G. *haclla*, effundere, Ihre, to pour down, Seren. A. Bor. *heald*, to pour out, Ray; *hylde*, to pour, Chaucer; *that hyldeth all grace*; *inhilde*, to pour in. *Held*, *hell*, *hill*, Junius.

The phrase, *Its hailin on*, or *doun*, is commonly used with respect to a heavy rain; Isl. *helle-steypa* imber ingens, effusio aquarum; G. Andr. p. 110.

HAILUMLY, *adv.* Wholly, completely, S. B.

But Bydby's dridder wasna quite awa',
—She says to Nory, O yon dreadfu' crack!
I *hailumly* thought wad ha been our wrack!
Ross's Helenore, p. 75.

V. GRETUMLY, and HALE.

To HAYLYS, HAYLS, *v. a.* To hail, to address; Wyntown.

Su.G. *hels-a*, salutare, to wish health; from *hel*, sanus, bene valens. V. HALLES.

To HAIMHALD. V. HAMHALD.

HAIMS, HAMMYS, HEMS, *s. pl.* A collar, formed of two pieces of wood, which are put round the neck of a working horse, S. *Heams*, id. A. Bor.

Of golden cord wer lyamis, and the stringis
Festinnit conjunct in massie goldin ringis;—
Eyir *haims* conuenient for sic hôte,
And raw silk brechamis onir thair halsis hingis.
Palice of Honour, i. 33.

The *haims* are said to be of *evir* or ivory.

Hem is sometimes, although more rarely, used in the singular.

"Depones that —the deponent remembers to have seen her father carry a horse and *hem* to Muirtown." Case, Duff of Muirton, &c. A. 1806.

Sibb. has referred to Teut. *hamme*, numella, rendering it "fetters, to which they bear some resemblance." He has not observed, that this properly means a collar; and that Kilian uses the phrase *koe-hamme*, i. e. *haims*, or a collar for a cow.

To HAIN, HANE, *v. a.* 1. To spare, not to exhaust by labour, S.

Gif that ane man had stedingis ten,
Quhilk requyrit mony beistis and men,
And greit expensis for to cure thame,
Gif that this man had, till manure thame,
Bot aucht oxin into ane pleuch,
Quhilk to all wald not be aneuch;
Quhidder wer it better, think ye,
Till laubour ane of thame onlie,
Quhare ilkane wald ane uther *hane*,
And quhilk to teill his beistis miche [might] gane,
Or in ilk steding teill ane rig,
Quhairto ane saifguard he must big?
Diall. Clerk and Courteour, p. 22.

They are so fed, they lie so saft,
They are so *hain'd*, they grow so daft;
This breeds ill wiles, ye ken fu' aft,
In the black coat,
Till poor Mass John, and the priest-craft
Goes ti' the pot.
Forbes's Dominie Depos'd, p. 42.

2. To save, not to expend; most commonly used to denote parsimonious conduct, S.

The Miser lang being us'd to save,—
Jumpt in, swam o'er, and *hain'd* his plack.
Ramsay's Poems, ii. 468. V. KNACK, *s.*

"*Hain'd* geer helps well," S. Prov. Kelly, p. 148; equivalent to "Eng. A penny sav'd is a penny got."

"Lang fasting *hains* nae meat;" Ramsay's S. Prov. p. 48.

"They that *hain* at their dinner will hae the mair to their supper; Ibid. p. 72.

This word seems to have been primarily applied to the care taken of one's property, by securing it against the inroads of beasts; from Su.G. *haegn-a*, Teut. *heyn-en*, Belg. *be-heyn-en*, to inclose with a hedge. Accordingly, *to hain*, is to shut up grass land from stock; Glouc. What is parsimony, but the care taken to *hedge* in one's substance? It might indeed be traced to A. S. *hean*, pauper, humilis, *honth*, penuria, res angusta. But the former etymon is preferable. V. HANITE.

To HAIN, HANE, *v. n.* To be penurious, S.

Poor is that mind, ay discontent,
That canna use what God has lent;
But envious girns at a' he sees,
That are a crown richer than he's;
Which gars him pitifully *hane*,
And hell's ase-middins rake for gain.
Ramsay's Works, ii. 385.

HAINING. V. HANING.

To HAINGLE, *v. n.* 1. To go about in a feeble and languid way, as one does who is only recovering from disease, S.

2. To hang about in a trifling manner, to dangle, S.

This, in the first, which seems the proper sense, is merely a Sw. word; *haengl-a*, to languish. *Han gaer och haenglar*, he goes languishing about; Wideg. Hence,

HAINGLES, *s. pl.* 1. The expressive designation given to the Influenza, Ang.; perhaps from *hanging* so long about those who are afflicted with it, often without positively assuming the form of a disease; or from the feebleness induced by it.

2. *To hae the haingles*, to be in a state of *ennui*, Ang.

HAIP, *s.* A sloven, Ang. Fife.

She jaw'd them, misca'd them,
For clashin' clackin *haips*.
A. Douglas's Poems, p. 125.

It sometimes simply denotes slothfulness; at other times, unweildiness of size conjoined with this. Shall we view it as merely an oblique sense of E. *heap* cumulus, S. B. pron. *haip*; or as allied to Teut. *hoppe*, obscoena, spurca mulier?

HAIR, *s.* A very small portion or quantity; as, *a hair of meal*, a few grains, S. V. PICKLE, sense 1.

HAIR, HAR, HARE, *adj.* 1. Cold, nipping.

And with that wird intill a corf he crap,
Fra *hair* weddir, and frostis, him to hap.
Henrysone, Bannatyne Poems, p. 114. st. 21.

Ane schot wyndo unschot ane litel on char,
Persauyt the mornyng bla, wan and *har*.
Doug. Virgil, Prol. 202, 25.

It is surprising that Rudd. should attempt to trace this word to E. *harsh*, Gr. χερσος, incultus, C. B. *garro*, or to Ir. *garg* asper, when the *s.* occurs precisely in the sense in which the *adj.* is used by Doug. *Haere*, vrens pruina, urens frigore ventus, adurens frigus, gelida aura; Kilian. V. HAAR.

2. Metaph. keen, biting, severe.

——Ye think my harrand some thing *har*.
Montgomerie. V. HARRAND.

3. Moist, damp. This sense remains in *hair-mould*, a name given to that kind of mouldiness which appears on bread, &c. and in *hayr rym*, hoar frost.

"The *hayr rym* is ane cald deu, the quhilk fallis in mysty vapours, and syne it fresis on the eird." Compl. S. p. 91. 92.

With frostis *hare* ouerfret the feildis standis.
Doug. Virgil, Prol. 200. 47.

——My *hair-mould* milk would poison dogs.
Fergusson's Poems, ii. 3.

Hair-mould is also used as a *s.*

It is doubtful whether this or that of *cold, nipping*, be the primary sense. Perhaps the latter; because the moistness, with which the chill air is filled, in what we call a *haar*, produces the hoary appearance of the earth; mouldiness also proceeds from dampness. The word, in sense 3. immediately corresponds to Isl. *hor*, mucor.

4. Harsh, ungrateful to the ear.

Thy cristal eyen myngit with blud I mak,

Thy voce so clere, unplesaunt, *hare* and haee.
Henrysone's Test. Creseide, Chron. S. P. i. 167.

5. Hoary, with age.

—His figure changeit that tyme as he wald,
In likenes of ane Butes *hare* and ald.
Doug. Virgil, 300. 55.

Rudd. views this as a different word from that which occurs in sense 1. But if the term, as denoting *moisture*, be radically the same with that used in the sense of *cold, nipping*, it must be also the same as signifying *hoary*. Junius, accordingly, derives Isl. *har*, canus, from *hor*, mucor. Thus, the term as applied to the head, is borrowed from the appearance of nature, when it often assumes the badge of that dreary season, which bears a striking analogy to the decay of human life.

That gars me oftsyis sich full sair;
And walk amang the holtis *hair*,
Within the woddis wyld.
Maitland Poems, p. 205.

Mr Pink. renders *hair* high, from Isl. *haar*, altus. But if *holtis* signify groves, as in E. perhaps *hair* should be expl. *hoary*. Thus A. S. *of clife harum*, de clivis canis; Boet. Consol. p. 155.

This sense, however, of *holtis*, causes rather a redundancy; *woddis* being so nearly allied. As the poet speaks of *wyld* woods, *holtis* may denote *rough places*, from Isl. *hollt*, glaretum, terra asper et sterilis, gleba inutilis. In this case, *hair* would be most naturally rendered *high*.

HAIRY MOGGANS, hose without feet, Fife. V. Moggans.

HAIRSCHIP, Hayrschip. V. Herschip.

HAIRSE, *s.* A lustre, a sconce with lights, S. B. Germ. *kerze*, Belg. *kaers*, Isl. *kerti*, a candle; *kertapipa*, a candlestick, Alem. *kerzistal*, id. Wachter refers to Lat. *cereus*, supposing that the word was originally applied to wax-candles.

HAIRST, Harst, *s.* Harvest, S. *haist*, Moray.

Labour rang wi' laugh and clatter,
Canty *Hairst* was just begun;
And on mountain, tree, and water,
Glinted saft the setting sun.
Macneill's Poet. Works, i. 12.

A. S. *haerfaest*, Belg. *harfst*, *herfst*, Alem. *haruest*, Germ. *herbst*. Some derive this from *Hertha*, the Earth, a deity of the ancient Germans, and Belg. *feest*, feast, q. the feast of Earth. V. Skinner, vo. *Harvest*. Seren. from Su.G. *ar* annus, and *vist* victus, q. victus et alimentum totius anni, provision for the whole year.

It has been observed concerning the inhabitants of Moray, that "they suppress *r* in a good many words, as *fist* for *first*, *hoss* for *horse*, *puss* for *purse*;" and that "this is the more remarkable, as in general the Scotch pronounce this letter much more forcibly than the English do." P. Duffus, Statist. Acc. viii. 397, N.

But *pus* is Isl. for a purse (pera); and *haust*, for harvest, Su.G. Dan. *hoest*, id.

HAIRT, *s.* *Fleing Hairt.*

First Iovis foule the Eagill fair
I saw discend down from the air;
Syne to the wood went he:

The Heron, and the *fleing Hairt*,
Come fleing from ane vther pairt,
Beside him for to be.
Barel, Watson's Coll. ii. 21.

What this bird is, that accompanies the heron, I have not been able to discover.

HAIR-TETHER, a tether made of hair, supposed to be employed in witch-craft. V. *To* Milk *the Tether*, and Nigneven.

To HAISTY, *v. a.* To hasten, Bellend. Cron. V. Aventure. Fr. *hast-er*, id.

HAIT, *part. pa.* Called. V. Hat.

HAIT, *s.* The most minute thing that can be conceived. V. Hate.

HAITH, a minced oath, S. generally viewed as a corr. of *faith*. V. Shirr. Gl.

—*Haith*, Allan hath bright rays,
That shine aboon our pat.
A. Nicol's Poems, 1739, p. 88.

HAKE, *s.* A frame for holding cheeses. V. Hack.

To HALD, *v. a.* To hold, S. generally pron. *had*, A. Bor. *haud*, id.

——He of Rome wald his day
Hald wytht thi he payid na mare,
Than hys eldaris payid are.
Wyntown, v. 9, 773.

MoesG. A. S. *hald-an*, Isl. *halld-a*, Alem. *halten*, id.

This *v.* admits of a variety of senses, both active and neuter, as conjoined with prepositions, nouns, &c.

1. *To hald again*, to resist, to withstand, by word or action, S.
2. *To hald by*, to pass, S.
3. *To hald dayis.* V. Dayis.
4. *To hald gaain*, to continue, to go on, S. Belg. *gaande houd-en*, to keep one's course.
5. *To hald in*, to supply. *Hald in eldin*, supply the fire with fuel; spoken of that kind which needs to be constantly renewed, as furze, broom, &c., hence called *inhaddin eldin*, S. B.
6. To contain any liquid, not to leak. *That lume does na hald in*, that vessel leaks, S.
7. *To hald in with*, to keep in one's good graces, to curry favour, S.
8. *To hald still*, to be at rest, to stop, S. Sw. *haalla stilla*, to stop.
9. *To hald till*, to persist in assertion, intreaty, argumentation, scolding, fighting, &c. S.
10. *To hald to*, to keep shut; as, *Hald to the doon*, keep the door shut, S. Sw. *haalla til*, or *haalla til doren*, id.
11. *To hald out*, to pretend, to alledge, S.
12. *To hald out*, to extend to the full measure or weight, S. *Will that claith hald out?* Will it be found to contain the number of yards mentioned?
13. *To hald wi'*, or *with*, to take part with, to support, S.

To Hald, Had, *v. n.* To stop, to cease, S.

Enough of this, therefore I'll *had*,

Lest all the Poland dogs go mad
Before their wonted time of year,
When such poor cowish stuff they hear.
Cleland's Poems, p. 112.

HALD, HAULD, *s.* 1. A hold, vulgarly *had*. *To gae be the hadds*, to go in leading strings, to go by the help of another supporting.

2. A habitation. *Neither house nor hald*, no kind of dwelling-place, S.

—Thay thir cruell marchis left for fere,
And in the Cyclopes huge caue tynt me,
Ane gousty *hald*, within laithlie to se.
Doug. Virgil, 89. 16.

3. A stronghold, a fortified place.

Roxburch *hauld* he wan full manfully.
Wallace, vii. 913. MS.

This evidently signifies a place that may be *held*, or defended; Su.G. *haall-a*, tueri, defendere, whence *haldande hus*, Isl. *haald*.

The hade af Hertuganom et hald.
Habebant a Duce *arcem*.
Chron. Rhythm. p. 42. ap. Ihre.

4. A possession.

Than lat vs striue that realme for to possede,
The quhilk was hecht to Abraham and his sede:
Lord, that vs wrocht and bocht, graunt vs that *hald*.
Doug. Virgil, 358. 11.

To HALE, *v. n.* To pour down. V. HAIL. *v.*

To HALE, *v. n.*

"What is that but the faithfull soule *huling* like an hawk for to flie from the mortall heart as from the hand of a stranger, for to come home to her Lord in eternitie?—My soule is sa ravished with your speach that it fluttereth within mee & *haleth* to bie away from this mortalitie."——*Z.* Boyd's Last Battell, p. 848. 849.

I can scarcely think, that this is used in the sense of the E. *v.* signifying to drag. As it respects the attempts of a hawk to take flight, it may be allied to Isl. *hal-a sig up*, scandere, to ascend.

HALE, HAILL, *adj.* Whole, entire, S.

He thocht he saw Faudoun that ugly Syr,
That *haill* hall he had set in a fyr.
Wallace, v. 208. MS.

All hale is, sometimes at least, used adverbially, q. entirely all.

Thus all that land in herytage
He wane *all hale*, and maid it fre
Tyl hym and hys posteryté.
Wyntown, ii. 8. 121.

All hale my land sall youris be.
Barbour, i. 497. MS.

Hence the phrase, so common to this day in legal deeds, *all and haill*, S. The term is also used adverbially.

Isl. *heill*, Su.G. *hel*, Belg. *heel*, integer, totus. Ihre refers to Gr. ὁλ-ος, unus et totus.

Hale and fare. V. FERE.

HALE, HAILL, *adj.* 1. Sound, in good health, S.

All sufferyt scho, and rycht hawly hyr bar:
Amyabill, so benyng, war and wyss,
Curtass and swete, fulfillyt of gentryss,
Weyll rewllyt off tong, rycht *haill* of contenance.
Wallace, v. 599. MS.

This, however, may signify, "having a collected appearance;" or, "a good command of her countenance."

2. It is often used in the sense of vigorous. Of a robust old man, it is said, *He's a hale carl yit*, S. Moes.G. *hails*, Precop. *hels*, Su.G. *hel*, A. S. *hal*, sanus, bene valens. Hence, as Ihre proves at large, the salutation, *hail*, denoting a wish for health to the person to whom it is addressed.

HALE-HIDE, *adj.* Not having so much as the *skin* injured, S. B.

But he gaed aff *hale-hide* frae you,
For a' your windy voust;
Had ither fouk met wi' him there,
It had been till his cost.
Poems in the Buchan Dialect, p. 28.

HALE-SKARTH, *adj.* or *adv.* Wholly safe, entirely sound, "q. *whole* from so much as a *scratch*, S. *skart*;" Rudd., Sibb.

Thocht I, sal scho pas to the realme of Spert
Hale skarth, and se Mycene hir natiue land?
Doug. Virgil, 58. 19.

The use of *scartfree*, S. in the same sense, may seem to confirm the etymon given by Rudd. But it seems doubtful, whether we should not rather refer to Su.G. *skaerd-a*, a hurt, a wound, Alem. *orscardi*, laessio auris, a hurt in the ear, *lidscardi*, laesio membri.

HALE-WARE. 1. The whole assortment, used in relation to things, S. from *hale*, whole, and *ware* merchandise; A. S. *ware*, Su.G. *wara*, Belg. *waere*, merx.

2. The whole company, applied to persons; all without exception, S.

An' frae the weir he did back hap,
An' turn'd to us his fud:
And gar'd the *hale-ware* o' us trow
That he was gane clean wud.
Poems in the Buchan Dialect, p. 5.

Whole-ware is also used.

Yea, they'r alledging that his Grace
Must to his Ladie's wit give place;
Then this will follow, I suppose,
She drags the *whole-ware* by the nose.
Cleland's Poems, p. 18.

HALF, *s.* 1. Side; *a half*, one side.

Schyr Gilis de Argenté he set
Apon *a half*, hys regngye to kept;
And off Walence Schyr Aymery
On othyr *half*, that wes worthy.
Barbour, xi. 175. 177. MS.

2. Quarter, coast, as relating to country.

Tharfor into the Fyrth come thai,
And endlang it wp held thai,
Quhill thai besid Ennerkething,
On west *half* towart Dunferlyng
Tuk land; and fast begouth to ryve.
Barbour, xvi. 550. MS.

3. Part, side in a metaph. sense.

The trew on his *half* gert he stand
Apon the marchis stabilly. *Barbour*, xix. 200. MS.

A. S. *healf*, pars, latus, ora, tractus; *east-healf*, ora orientalis; Isl. *haalfa*, *aalfa*, pars, plaga mundi; *Nordurhualfa*, Europa, *Sudurhaalfa*, Africa, *Aus-*

turhaalfa Asia, *Westurhaalfa* America; G. Andr. p. 9.

HALFLANG, *adj.* Half-grown. V. HALFLIN.

HALFE-HAG, *s.* A species of artillery. V. HAGG.

HALFER, HALVER, *s.* One who has a moiety or one *half* of any thing, S.

"The way, that is *halfer* and compartner with the smoke of this fat world, and with ease, smelleth strong of a foul and false way." Rutherford's Lett. P. i. ep. 173.

"If sorrow be the greediest *halver* of our days here, I know joy's day shall dawn, and do more than recompence all our sad hours." Ibid. ep. 40.

To gang haavers, to be partners, S.

HALFINDALL, *adv.* "About half," Pink.

Befor the toune thai come alsone:
And bot *halfindall* a myle of way
Fra the cité, a rest tuk thai.
Barbour, xiv. 497. MS.

Haluendele, O. E. id.

Haluendele his godes he gaf to Gode's werkes,
Sustened abbeis, norised pouer clerkes.
R. Brunne, p. 24. *Halfendeale*, Spenser.

Teut. *half deel*, dimidia pars.

HALFLIN, HALFIN, HAAFLANG, *adj.* Not fully grown. *A haflin laddie*, a male who has not reached his full stature.

The *haaf-lang* chiels assemblin there,
In solemn council bent were
Wi' utmost vigour, to prepare
For mony a bauld adventure
On Lammas day.
Rev. J. Nicol's Poems, ii. 00.

The word is also used as a *s.*

"Wages of a man servant, (1742) L. 2, (1792) L. 10.——Of a *haflin*, (between man and boy,) (1742), 11s. 8d. 1792) L. 5." P. Ruthven, Forfars. Statist. Acc. xii. 304.

It may indeed be q. *half lang* or *long;* but perhaps radically the same with *Half-lying*.

In A. S. a person of this description is called *healf-eald*, of middle age, Su.G. *half-wuxen*, i. e. half-grown.

HALFLYING, HALFLINGS, HAFFLIN, HALLINS, *adv.* Partly, in part, S. q. *by one half.*

Thus *halflyng* lowse for haiste, to suich delyte,
It was to se her youth in gudelihed,
That for rudenes to speke thereof I drede.
K. Quair, ii. 30.

I stude gazing *halflingis* in ane trance.
Lyndsay's Warkis, Prol. p. 3. 1592.

How culd I be bot full of cair,
And *halflings* put into dispair,
So to be left alone?
Burel, Watson's Coll. ii. 30.

Gin ye tak my advice ye've gane enough.
I think nae sae, she says, and *hallins* leugh.
Ross's Helenore, p. 68.

O. Sw. *halving*, *haelfning*, half. Teut. *halvelingh*, dimidiatim, semi: et, dividue: et fere, ferme, quodammodo, propemodum; Kilian. V. *term.* LING.

HALF-MARROW, *s.* A husband or wife, S.

"—Plead with your harlot-mother, who hath been a treacherous *half-marrow* to her husband Jesus." Rutherford's Lett. P. i. ep. 123. V. MARROW.

HALF-MARK BRIDAL. V. HAFF-MARK.

HALF-WITTED, *adj.* Foolish, scarcely rational, S.

Sibb. defines *Haverel*, a "chattering *half-witted* person;" Gl.

Isl. *haalfvita*, semifatuus; Ol. Lex. Run.

HALY, *adj.* Holy, consecrated.

Thir Papys war gud *haly* men.
Wyntown, vi. 2. 113.

He honoryd God, and *Haly* Kyrk. *Ib.* vi. 3. 39.

A. S. *halig*, *halga*, Isl. *heilagr*, which Seren. derives from *hal-a*, laudare.

HALYNES, *s.* Sanctity, holiness.

This eldest brodyre Karoloman
Til *halynes* all gawe hym than.
Wyntown, vi. 4. 42.

HALY, HALILY, *adv.* Wholly, entirely.

He levyt nocht about that toun
Towr standand, na stane, na wall,
That he na *haly* gert stroy thaim all.
Barbour, ix. 455. MS.

And thair till in to borwch draw I
Myn herytage all *halily*.
Barbour, i. 626. MS. V. HALE. I.

HALKRIG, HALKRIK, *s.* A corselet.

"Sone efter he armyt hym with his *halkrig*, bow and arowis, and fled with two seruandis to the nixt wod." Bellend. Cron. B. v. c. 5.

"That all vthers of lawar rent and degre in the lawland haue jak of plate, *halkrik*, or brigitanis." Acts Ja. V. 1540. c. 57. Edit. 1566. c. 87, Murray.

Fr. *halecret*, Arm. *halacrete*, id.

"The *halecret* was a kind of corselet of two pieces, one before and one behind; it was lighter than the cuirass." Grose's Ant. Arm. p. 250.

Our word most nearly resembles Belg. *halskraagie* a collar. The corselet was also called in Teut. *ringh-kraege*.

HALLACH'D, *adj.* Crazy. V. HALLOKIT.

HALLAN, HALLON, HALLAND, *s.* 1. A mud wall, or what is called a *cat-and-clay* wall, in cottages, extending from the forewall backwards, as far as is necessary to shelter the inner part of the house from the air of the door, when it is opened. The term is sometimes applied to a partition of this kind extending to the opposite wall: but the first seems to be the original sense, S. *Hollen*, A. Bor. *Spirewaw*, synon. S. B.

Hab got a kent, stood by the *hallan*.——
Ramsay's Poems, ii. 529.

Your niece is but a fundling, that was laid
Down at your *hallon*-side ae morn in May.
Ibid. p. 116.

The gude-man, new come hame, is blyth to find,
When he out o'er the *halland* flings his een,
That ilka turn is handled to his mind.
Fergusson's Poems, ii. 55. V. COSH.

2. *Hallen*, a screen, Gl. Shirr.

I have sometimes been inclined with Sibb. to derive this name from the circumstance of its extending

half-way, q. *halflin*, as the *f* is often sunk in pron. Germ. *theilen* signifies a partition. But this seems formed from Goth. *del-a*, to divide. I therefore prefer deriving it from Su.G. *haell* which denotes the hearth-stone, also the stone laid at the threshold of the door. Thus *hallan* may be q. the wall near the hearth or the threshold.

HALLAN-SHAKER, HALLAND-SCHECKAR, *s.* 1. A sturdy beggar, S. B.

"I believe gin ye had seen me than, (for it was just i' the glomin) staakin about like a *hallen-shaker*, you wou'd hae taen me for a water-wraith, or some grnous ghaist." Journal from London, p. 4. "Sturdy-beggar;" Ibid. Gl.

2. A beggarly knave, a low fellow.

Sic knavis and crakkaris, to play at carts and dyce,
Sic *halland-scheckaris*, quhilk at Cowkelbyis gryce,
Are haldin of pryce, when lymaris do convene.
Dunbar, Bannatyne Poems, p. 44. st. 12.

Halland-shaker, Draught-raker, Bannock-baiker——
Polwart, Watson's Coll. iii. 30.

3. One who has a mean or shabby appearance.

Tho' I were a laird of tenscore acres,
Nodding to jouks of *hallenshakers*,—
I'd rather roost wi' causey-raikers.—
Ramsay's Poems, ii. 349.

"The trembling attendant about a forgetful great man's gate or levee, is also expressed in the term *hallenshaker*." Note, Ibid.

Hallanshakerlike is a phrase commonly used of one who has a very suspicious appearance, or who is very shabby in his dress, nearly corresponding to E. *ragamuffin*.

Lord Hailes derives it from Fr. *haillons*, rags, and *shaker*. But this seems extremely questionable; not only as the word is thus supposed to be formed from two languages, but as there is no vestige of the Fr. term being adopted by us in any other instance. There seems greater probability in another etymon, to which this has been preferred. According to ancient and established custom, it is said, although a beggar might come within the outer door, he had no right to advance any farther than the *hallan*. There he was bound to stand, although *shaking* with cold, till he received his alms, or obtained leave to come towards the fire. Hence, according to some, he was called a *hallan-shaker*, because he shivered with cold behind the *hallan*. Others, however, expl. *shaker* actively, and view the compound term as denoting one who, if not immediately supplied, made such disturbance as to *shake* the mud-wall.

To HALLES, HAILS, HELSE, HAILST, *v. a.* To salute, to hail, S. B.

"Of this sort the said galiasse in schort tyme cam on vynduart of the tothir schip: than eftir that thai hed *hailsit* vthirs, thai maid them reddy for battel." Compl. S. p. 65.

Without thair naikit face I se,
They get na ma gude dayis of me,
Hails ane Frenche lady quhen ye pleis,
Scho will discouer mouth and neis;
And with ane humbill countenance,
With visage bair, mak reuerance.
Lyndsay's Warkis, 1592. p. 310.

And first scho *helsit* him, and then the queine,
And then Meliades, the lustie ladie scheine.
Clariodus and Meliades, MS. Gl. Compl.

This is radically different from *hals* to embrace, although Rudd. and others seem to confound them. 1. Both terms are retained, S. B. but differently pron., the one being varied as above, the other invariably pron. *hause*. 2. They are differently written in other Northern languages. While in Su.G. we find *hals-as*, in Alem. *hals-an*, *hels-an*, to embrace; they are distinguished from Su.G. *hels-a*, Alem. *heiliz-an*, to salute. 3. They are radically different; the former being from *hals*, the neck, the latter from Su.G. *hel*, A. S. *hal*, Alem. *heil*, MoesG. *hails*, sanus, salvus. Hence the last word is used also in the sense of salve, hail, *Hails thiudan iudaie*, Ave rex Judaeorum; Mark xv. 18." i. e. in the primary sense of *hail*, "enjoy health and prosperity." Dan. *and hil vaere*, ave; Su.G. *helsa*, Isl. *heilsa*, salus. They are accordingly distinguished in O. E.

"I *haylse* or greete, Je salue.—I *halse* one, I take hym aboute the necke; Je accole." Palsgraue, Fol. 156. b. Hence,

HALESING, HALSING, *s.* Salutation.

The saule we bery in sepulture on this wyse,
The lattir *halesing* syne loud schoutit thryse,
Rowpand attanis adew!——
Doug. Virgil, 69. 23.

Furth sprent Eurialus formest,——
With rerde and fauorabyl *halsingis* furth he sprang,
As oft befallis sic times commouns amang.
Ibid. 138. 50.

HALLIER, *s.* *Half a year*, S. B. V. HELLIER.

HALLINS, *adv.* Partly, S. B. V. HALFLYNG.

HALLOKIT, S. HALLACH'D, S. B. *adj.* 1. Crazy, S. This is one sense given of *hallach'd*, Gl. Ross; and it seems the more ancient one.

"Most men at first did (and not a few continue to do so to this day) out of a kind of foolish pity, look upon them as a well-meaning kind of harmless, though half-*hallocked* persons." Poster. to Rutherford's Lett. p. 515.

2. Giddy, foolish, harebrained; often implying the idea of light behaviour, S.

At last her dolour gets the upper hand;
She starts to foot, but has na maughts to stand;
Hallach'd and damish'd, and scarce at her sell,
Her limbs they faicked under her and fell.
Ross's Helenore, p. 24.

My neebours, she sang, aften jeer me,
An' ca' me daft, *halucket*, Meg.
Rev. J. Nicol's Poems, ii. 157. V. HALOC.

HALLOWEEN, *s.* The evening preceding All-hallows, or the day set apart by the church of Rome in honour of *All Saints*, and for praying for the souls that are supposed to be in Purgatory, S.

To haud Halloween, to observe the childish or superstitious rites appropriated to this evening.

Some merry, friendly, countra folks

Together did convene,
To burn their nits, an' pou' their stocks,
An' *haud* their *Halloween*.——
Burns, iii. 125.

A great variety of superstitious rites are still observed on *Halloween*. Many of these are particularly and accurately described in the Notes to Burns's picturesque Poem on this subject, which it would be superfluous to transcribe. Some of them bear unquestionable marks of a heathen origin; as it is acknowledged that the observation of this day was borrowed from heathenism.

As observed in the church of Rome, it corresponds to the *Ferialia* of the ancient Romans; in which they sacrificed in honour of the dead, offered up prayers for them, and made oblations to them. This festival was celebrated on the 21st of February. But the church of Rome translated it, in her calendar, to the 1st of November. She observes it with the same intention as the heathen did. It was anciently designed to give rest and peace to the souls of the departed.

Est honor et tumulis, animas placate paternas.
Ovid. Fast. Lib. II.

It is said to have been instituted by Aeneas, in honour of his father Anchises; Virg. Aen. Lib. v.

"Such," says Father Meagher, "was the devotion of the Heathens on this day, by offering sacrifices for the souls in *Purgatory*, by praying at the graves, and performing processions round the Churchyards with lighted tapers, that they called this month the Month of Pardons, Indulgences, and Absolutions for the souls in Purgatory; or, as Plutarch calls it, the purifying Month, or Season for purification; because the living and dead were supposed to be purged and purified on these occasions, from their sins, by sacrifices, flagellations, and other works of mortification." Popish Mass, p. 178. 179.

It was generally believed by the heathen, that when the accustomed service of the dead was neglected, they used to appear to the living to call for it. Thus Ovid informs us, that when, in consequence of wars, the observation of this festival was omitted, it was reported that the dead left their tombs, and were heard to complain and howl, during the night, through the streets of the city and in the fields: but that, upon the wonted honours being paid to their *manes*, there was an end of these prodigies.

At quondam, dum longa gerunt pugnacibus armis
Bella, Parentales deseruêre dies,
Non impune fuit, &c. Fast. Lib. ii.

In some parts of S., it is customary on this evening for young people to kindle fires on the tops of hills or rising grounds. A fire of this kind they call a HALLOWEEN BLEEZE. Whatever was the original design of kindling these fires, they are used as means of divination.

This is evidently a remnant of heathen superstition: especially as both Celts and Goths were greatly addicted to divination by lots. Of the same kind is the custom of burning nuts on Hallow-even, under the designations of any two persons supposed to be sweethearts.

"On All-Saints Even, they set up bonefires in every village. When the bonefire is consumed, the ashes are carefully collected in the form of a circle. There is a stone put in, near the circumference, for every person of the several families interested in the bonefire; and whatever stone is moved out of its place, or injured before next morning, the person represented by that stone is devoted, or *fey;* and is supposed not to live twelve months from that day. The people received the consecrated fire from the Druid priests next morning, the virtues of which were supposed to continue for a year." P. Callander, Perths. Statist. Acc. xi. 621. 622.

The more ignorant and superstitious in Scotland are persuaded that, on the night of All-Saints, the invisible world has peculiar power; that witches, and fairies, and ghosts, are all rambling abroad; and that there is no such night in the year, for intercourse with spirits, or for obtaining insight into futurity. Many, from an unwarrantable curiosity as to their future lot, perform various rites, which in themselves can be viewed in no other light than as acts of devil-worship. Among these may be reckoned, winding a blue clue from a kiln-pot, sowing hemp-seed, *lifting*, as it is called, *three wecht-fulls of naithing*, &c. &c. in expectation of seeing the person who is to be one's future husband or wife, or of hearing his or her name repeated.

These, as observed by some, may immediately flow from mere frolic, or an ostentation of courage and contempt of the fears of others. But the intention of the agent cannot alter the nature of the work.

The ancient Romans, during the *Ferialia*, used to walk around the places of interment with lighted torches. To this custom Ovid evidently alludes;

——Habent alias moesta sepulcra faces.
Fast. Lib. ii.

Sueton also informs us, that Octavius, while in the Isle Caprea, saw from his diningroom a great crowd of people, carrying torches, at the tomb of one who had died a year before. They celebrated the praises of the deceased, in extemporary verses. Vit. Octav. p. 104.

This night is also celebrated, in some places, by blazes of another description, which more nearly resemble the torches of the Romans and other ancient nations.

"On the evening of the 31st of October, O. S. among many others, one remarble enough ceremony is observed. Heath, broom, and dressings of flax, are tied upon a pole. This faggot is then kindled; one takes it upon his shoulders, and running, bears it round the village; a crowd attend. When the first faggot is burnt out, a second is bound to the pole, and kindled in the same manner as before. Numbers of these blazing faggots are often carried about together, and when the night happens to be dark, they form a splendid illumination. This is *Hallow-een*, and is a night of great festivity." P. Logierait, Perths. Statist. Acc. v. 84. 85. V. SHANNACH.

In the celebration of the *Ferialia*, the Romans always offered gifts to the *manes* of their ancestors. These were accounted indispenable. But Ovid represents the souls of the departed as very easily satisfied.

Parvaque in extinctas munera ferte pyras.

Parva petunt manes pietas pro divite grata est
Munere non avidos Styx habet ima Deos.
Fast. Lib. ii.

Virgil introduces Aeneas as saying, with respect to his deceased father;

Annua vota tamen sollemnisque ordine pompas
Exsequerer; strueremque suis altaria donis.
Aen. Lib. v.

There is one thing, however, in which the Romans differed much from our ancestors, as to the Festival in honour of the dead. They reckoned it a time peculiarly unpropitious to love. On the contrary, if we may judge from the customs still remaining in this country, it has been accounted very favourable in this respect; the most of the charms that are used having this direction. But Ovid describes this season as unfriendly to love.

Dum tamen haec fiunt, viduae cessate puellae:
Expectet puros pinea taeda dies.
Nec tibi, quae cupidae matura videbere matri,
Comat virgineas hasta recurva comas.
Fast. Lib. ii.

According to the testimony of some of her own members, the Church of Rome borrowed her prayers for the dead from heathenism.

"This," says Meagher, speaking of the funeral procession in the Isle Caprea formerly mentioned, "is taken notice of by Cardinal Baronius, and acknowledged to be the same with the anniversary service for the dead, as performed in the Church of Rome." Popish Mass, p. 179. "The custom of praying for the dead," says Polydore Virgil, "is of ancient date. Cicero shews it in his first harangue against Antony, where he says; *Let funeral honours and supplications be made for him whose grave is not known.* Thus they performed an anniversary service, that is, they offered sacrifices every year in honour of the dead.—Thus we observe the same ceremony for the salvation of the dead." De Rer. Invent. Lib. 6. c. 9. About the year 608, as we learn from Alcuin. (de Divin. Offic.) the Pantheon at Rome, which had been consecrated to the service of *all demons*, omnium daemoniorium, with the vilest rites, was by Boniface IV. dedicated in honour of "the holy Mother of God, and of all Saints;" and it was ordained that this should be observed during the kalends of November. Sigebert informs us, that this feast was received through all Gaul, by the authority of the Emperor Louis the Pious, A. 835. Chron. Fol. 64. b.

With respect to the reason of observing this feast in November rather than in February; it is probable, that this was done in compliment to the barbarous nations, that formed the ten horns or kingdoms of the Beast. For November was accounted a holy month by some of them, in their heathen state. Hence we find that the ancient Saxons called it *Blotmonat*, that is, the *month of sacrifices*. Keysler Antiq. p. 368.

A. S. *ealra halgena maessa*, Su.G. *all helgona dag*, Dan. *alle helgens dag*, Germ. *tage aller heiligen.*

HALLOWEEN BLEEZE, a blaze or bonefire kindled on the eve of Hallowmas, S. V. HALLOWEEN.

HALOC, *s.* "A light thoughtless girl, a term of common use in the South of S." Gl. Compl. vo. *Glaykit.*

Dunbar uses the phrase *halok lass* in this sense. Maitland Poems, p. 61.

Perhaps from A. S. *haelga*, levis, inconstans; Lye.

HALOW, *s.* A saint.

Coldinghame than fowndyd he,
And rychely gert it dowyt be.
Of Saynt Eb a swet *Halow:*
Saynt Cuthbert thare thai honowre now.
Wyntown, vii. 4. 15.

"Pers. *owlia* the saints, the holy;" Gl. A. S. *halga* sanctus.

HALS, HAWSE, S. A. Bor. *Hause*, *Hass*, (pron. *hass*) *s.* 1. The neck.

"About this tyme Somerleid thane of Argyle son to Somerleid afore rehersit rasit gret truble in al partis quhare he come, quhil at last he wes brocht be the erle of Merche with ane cord about his *hals* afore the king, and gat remissioun be that way of his offence." Bellend. Cron. B. xiii. c. 15.

Ponce Pylate was thair hangit be the *hals*,
With vniust judges for thair sentence fals.
Lyndsay's Warkis, 1592. p. 232.

2. The throat, S.

He got of beer a full bowl glass,
Which got bad passage at his *hasse*;
His throat was so to excess dry,
It spung'd it up ere it got by.
Cleland's Poems, p. 22.

"Like butter in the black dog's *hause*;" Ramsay's S. Prov. p. 50. This is said of any thing that is past recovery.

When a particle of food or drop of liquid goes into the windpipe, it is vulgarly said that it has gone into the *wrang hause*. The Germans have a similar idiom. As *kehle* denotes the throat, they say; *Es kam mir in die unrechten kehle*, it went into the lungpipe instead of the weasand-pipe.

Hals signifies the throat, O. E.

Mylys ete ther of als,
He seyde, Hyt stekyth in my *hals*,
I may not gete hyt downe.
Le Bone Florence, *E. M. R.* iii. 62.

3. Metaph. any narrow entry or passage.

The hauyn place with ane lang *hals* or entre——
Within the wattir, in ane bosum gais.
Doug. Virgil, 18. 5.

The first is undoubtedly the primitive sense. MoesG. A. S. Su.G. Dan. Isl. Germ. Belg. *hals*, collum. *Hals* is also rendered *throat* by Seren., by G. Andr. *jugulus*. *Haufud hauggua ec mun ther hals;* Edda, For-Skirnis, xxiii. I must strike off your head by the neck. This in O. S. would be; *Ich mon hag aff your head be the hals.* Stiernhielm derives *hals*, from *haall-a*, *hald-a*, sustentare, because it supports the head; Ihre, from Lat. *coll-um*, the neck.

The metaph. use of *hals*, sense 3. resembles that of E. *neck* as applied to an isthmus. *Pap of the hass* is a vulgar phrase for the *uvula*, or lid which guards the entrance into the *trachea* or wind-pipe, sometimes

called the *hock*, E. Germ. *zapflein*. *Klap of the hass* is synon. Hence,

To HALS, HAWSE, *v. a.* To embrace.

——Quhen sche all blithest haldis the,—
And can the for to *hals* and embrace,
Kissand sweitly thy quhite nek and thy face,
Than may thou slely thy venymous ardent fire
Of freindful lufe amid hir breist inspire.
Doug. Virgil, 34. 52.

Collo dare brachia circum, Virg.

Su.G. Isl. *hals-as*, amplexari, ut solent amantes; Alem. Belg. *hals-en*, *hels-en*. Chaucer, *halse*. In a similar manner, from Lat. *coll-um*, the Ital. have formed *accoll-are*, and the Fr. *accoll-er*, to embrace. V. HALLES.

HALS, *s.* Embrace, kiss.

Defy the warld, feynyeit and fals
With gall in hart, and hunyt *hals*.
Quha maist it servis sall sonast repent.
Dunbar, Maitland Poems, p. 122.

i. e. honied kiss.

HALSBANE, *s.* The collar-bone; *hause-been*, S. B.

There's gowd in your garters, Marion,
And silk on your white *hauss-bane*.
Ritson's S. Songs, i. 50.

HALSFANG, *s.* The pillory.

"Gif they trespasse thrise,—the Baxter sall be put vpon the Pillorie (or *halsfang*) and the Browster vpon the Cockstule." Burrow Lawes, c. 21. § 3. Lat. *collistrigium*.

A. S. *halsfang*, id. from *hals* collum, and *feng-an* capere.

HALTAND, HALTYNE, *adj.* 1. Haughty, proud.

Proude and *haltand* in hys hert walkit he.
Doug. Virgil, 185. 3.

2. Scornful, contemptuous; as proceeding from a *haughty* mind.

Quhen Jhon off Lyn saw thaim in armour brycht,
He lewch, and said thir *haltyn* words on hycht;
Yon glakyt Scottis can ws nocht wndyrstand.
Wallace, x. 844. MS.

Edit. 1648, *naughty*.

Fr. *haultain*, *hautain*, proud. This has been derived from *hault*, *haut*, height, as formed from Lat. *alt-us*, high; with less probability from MoesG. *hauhs*, id.

HALTANDLIE, HALTANELY, *adv.* Proudly.

—*Haltanely* in his cart for the nanis
He skippis vp, and mustouris wantonelye.
Doug. Virgil, 420. 34.

HALTIR, HALTIR GEISTIS.

And principally sen this hors was here,
Of *haltir geistis* beildit vp but dout,
The stormy cloudis ouer all the arc can rout.
Doug. Virgil, 42. 21.

Trabibus acernis, Virg.

This ought to signify joists of *maple*. But the word has no affinity to any other used in this sense. Perhaps it denotes beams chained or fastened together; from Su.G. *haella*, *huelda*, Alem. *helde*, *helte*, Teut. *held*, compes, pedica. The Su.G. word also signifies the iron which surrounds the rim of a cart-wheel. Ihre derives it from *haall-a*, tenere. I suspect that E. *halter*, capistrum, has a common origin with Su.G. *haelda*, &c. although the word has been disguised in A. S. *halftre*, Germ. *halfter*. *Halter*, as well as *halfter*, occurs in this sense in Teut.

HAMALD, HAM-HALD, HAIMALD, *adj.* 1. What belongs to one's house or home, domestic, S. pron. *hamelt*, *hamel*, *haimeld*.

Eolus, ane pepill unto me innemyè
Salis the sey Tuskane, caryand to Italie
Thare uincust *hamald* goddis, and Ilione.
Doug. Virgil, 15. 11.

i. e. household gods, Penates.

2. What is one's own property, or what he holds at home by unquestionable right; *proprius*.

"And quhen that thing is entered be the defender, and is challenged be the persewer, as ane thing wavered fra him, ane certaine space, and vnjustlie deteined, and withhaldin fra him, and is readie to *haymhald* the samine *(to proue it to be his awin haymhald proper beast)* and the defender alledge his warrant, he sall haue ane lawfull day to produce him." Quon. Attach. c. 10. § 2.

In the same sense Skene speaks of "lauchfull and *haimhald* cattell;" Verb. Sign. vo. *Haimhaldare*.

3. What is the produce or manufacture of our own country, as distinguished from that which is imported, S.

"*Hamhald* lint, or *haimhald* hemp, is that quhilk growis at haime, within this realme, and is opponed to lint and hempe quhilk is brocht furth of vther cuntries." Skene, ibid.

Whisky is made to say;

——I can het the skin,
And set the saul upo' a mirry pin;
Yet I am *hameil*, there's the sour mischance!
I'm nae frae Turkey, Italy, or France.
Fergusson's Poems, ii. 74.

4. In a more restricted sense, what is wrought or made at home, i. e. in one's own house, S.

Haimilt claith is that which has been spun at home, and given out to be wrought, as distinguished from what has been purchased in the piece, although the latter should be the manufacture of the country, S. This is also called *haimilt-made*.

5. Vernacular, in the language of one's country, S.

Thus I ha'e sung, in *hamelt* rhyme,
A sang that scorns the teeth o' time.
Ramsay's Poems, ii. 576.

Nae herds on Yarrow's bonny braes,
Or banks of Tweed,
Delight to chaunt their *hameil* lays.
Fergusson's Poems, ii. 24.

The Bard to Beattie homage pays,
Nor can refuse
To send some *hamelt*, rustic lays,
To your sweet Muse.
Rev. J. Nicol's Poems, i. 93.

Young Ferguson, in our ain days,
Began to sing in *hamel* lays.
Shirrefs' Poems, p. 25.

Skene writes *haim-hald*, as if he had viewed it q. *haim*, home, and *hald*, hold; or perhaps merely as

he found it written in the L. B. of our old Laws, in which the *v.* is *haymhaldare*.

I find no traces of the word, except in Su.G. Isl. *heimil* proprius; Isl. *heimild* proprietates, *heimilt* familiare, Verel. *heimile*, domicilium; *heimilis quedar vitni*, familiarium attestatio et sententia in re dubia; Cod. Leg. ap G. Andr. p. 108. 155. I need scarcely add that the origin is *heim*, domus. V. HAME.

To HAMALD, HAYMHALD, *v. a.* 1. To prove any thing to be one's property, which is presently in possession of another, or claimed by him.

"And gif the defender hes na just cause, to reteine that thing; the challenger sall *haymhalde* that thing, as his awin. And gif it be ane beast, ane buke being placed betwix the hornes of the beast, or vpon his forehead, and he and his witnes, at the least twa, sall sweare that that beast did waver away from him." Quon. Attach. c. 10. § 6. V. also the quotation under the *adj.* sense 2.

2. To domesticate. A beast is said be *haimilt*, when, after a change, it becomes accustomed to the pasture to which it is sent, or to the place where it is housed; Loth.

Isl. *heimil-a*, domo recipere; Verel.

HAMALD, HAM-HALD, *s.* *Borgh of ham-hald*, one who pledges himself, or becomes security, that the goods bought from the seller shall be safely delivered to the purchaser.

"It is statute be King David, that na man sall buy anie thing, except he quha selles the samine finde to the buyer ane lawfull borgh *(quhilk commonlie is called an borgh of haimehald)*. Reg. Maj. B. i. c. 18. § 1.

"Na man sall buy any thing within burgh, without the seller finde him sufficient *borgh of haymhalde*, except meate, drinke, claies shappen and cutted to be worne, and sic like other small merchandise." Burrow Lawes, c. 128. § 1.

The Su.G. *v. hemull-a* conveys a similar idea; evictionem praestare, ut solet venditor fidem dare, fore, ut rem acquisitam quietus possideat emtor. He also gives the following explanation; Dicitur de rebus mobilibus, quarum certa possessio emtori praestatur. This learned writer observes, that while some derive the *v.* from *heimil* proprius, others view it as comp. of *hem* and *mull*, or *muld*, dust; in allusion to the custom of giving to the purchaser possession of landed property, by laying a turf or handful of dust, taken from that property, in his lap or bosom. Isl. *heimild*, alienatio, guarenniatio. *Heimilldar mādr* exactly corresponds to our *Borgh of ham-hald*, being rendered *guarendator*, G. Andr. p. 109., a warranter, literally *a ham-hald man*.

Sw. *hemul* denotes "the satisfaction, which he who sells a thing he has no legal right to dispose of, must give the buyer when the right owner claims it as his property;" Wideg.

HAME, HAIM, *s.* Home, S.

—That Emperowr thare-eft
That Kyng hys Lutenand left——
Hame tyl Rome quhen that he
Agayne passyd wyth hys reawté.
Wyntown, v. 3. 81.

I winna stay at *hame*, lord Thomas,
And sew my silver seam;
But I'll gae to the rank highlands,
Tho' your lands lay far frae *hame*.
Jamieson's Popular Ball. i. 114.

A. S. *ham*, Alem. Isl. Germ. Belg. *heim*, Su.G. *hem*, domus, mansio; MoesG. *haim*, ager, also villa. Wachter derives *heim* from *heim-a* to cover. Ihre inverts the idea, vo. *Hem*; although he admits it, vo. *Ham*. Mr Tooke views E. *home* as the past part. of A. S. *haem-an* coire.

HAME-COME, *s.* Return, arrival, S.

Now thy sonnis dede corpis cruelly slane
Thou sall behald, alacé the panis strang!
This is ouer *hamecome* thou desyrit lang.
Doug. Virgil, 361. 28.

The *hame-come* of King Robert
Out of Ireland fra Sir Edward.
Bruce,—*Rubr. of one of the sections*, *Edit.* 1620, p. 323.

A. S. *ham* and *cyme* adventus; Isl. *heimkoma*, domum adventatio, Sw. *hemkomst*, id. *hemkomma*, to come home. V. WELCOME-HAIM.

HAME-FARE, *s.* The removal of a bride from her own or her father's to that of her husband, S. from *hame* and *fare*, to go.

This in Isl. is *brudferd;* Sponsae deductio ad domum; Verel. q. *bridefare*. V. INFAR.

HAMEL, HAMELT, *adj.* Domestic, &c. V. HAMALD.

HAMELY, HAMLY, *adj.* 1. Familiar, friendly, such as the intercourse of companions is wont to be, S.

The ost baith met samyn syne.
Thar wes rycht *hamly* welcummyn
Maid amang thai gret Lordis thar:
Of thair metyng joyfull thai war.
Barbour, xix. 794. MS.

Unwarly wening his *fallowis* we had be,
In *hamly* wordis to vs thus carpis he:
Haist you, matis, quhat sleuth tariit you thys late? *Doug. Virgil*, 51. 37.

Thocht ye be *hamely* with the King,—
Bewar that ye do not doun thring
Your nichtbouris throw authoritie.
Lyndsay's Warkis, 1592. p. 203.

2. Free, without ceremony; as persons are wont to demean themselves at home, S.

Thare fand thai Inglis men *hamly*
Duelland, as all thare awne ware.
Wyntown, ix. 8. 202.

3. Condescending, courteous, S.

His frendes thusgat curtasly
He couth ressawe, and *hamely*,
And hys fayis stoutly stonay.
Barbour, xviii. 546. MS.

The harrold than, with honour reuerendly,
Has salust him apon a gudly maner.
And he agayn, with humyll *hamly* cher,
Resauit him in to rycht gudly wyss.
Wallace, viii. 1656. MS.

4. Plain, destitute of refinement, S.

Rudd. seems to say that this word is not used in S. in the same sense with E. *homely*. But it certainly is, in the following Prov.

"Hame's ay couthy, although it be never sa *hamely*."

Na dentie geir this Doctor seikis;—
Ane *hamelie* hat, a cott of kelt.
Legend, Bp. St Androis, Poems 16th Cent. p. 327.

In the same sense a vulgar stile is called *a hamely way of speaking*, as opposed to elegant diction. This, however, may be understood in the sense of familiar, or condescending.

This use of the word is rare, and may be viewed as a deviation from the proper signification. It occurs in another S. Prov., in which it must be interpreted in sense 1.

"Hame is a *hamely* word." Kelly, p. 132. "Familiar, easy, pleasant. It differs from *homely* in the English, which is coarse." Ibid. N.

5. Easy, not attended with difficulty.

"And it is very *hamely* to you to knawe what is meant be the highest mountaines: be them hee vnderstandeth the greatest kings and kingdomes in the earth." Bruce's Eleven Serm. Q. 5. b. Expl. "easy," Eng. edit. p. 288.

Our word is not a corr. of the E. one, but exactly corresponds to Su.G. *heimlig*, Alem. *haimleich*. Notat *familiarem*, ut esse solent, qui in eadem *domo* vivunt. *Var allom blidr, ok aengom ofmykit litilatugr, ok fam hemelikr;* Be courteous to all, more humble than what is proper to none, and familiar with few. Kon. Styr. p. 92. ap. Ihre.

HAMELINESS, *s.* Familiarity, S.

"O'er mickle *hameliness* spills courtesy;" S. Prov. Kelly, p. 270.; equivalent to the E. adage; "Too much familiarity breeds contempt."

HAMESUCKEN, HAIMSUCKIN, *s.* "The crime of beating or assaulting a person within his own house," Erskine's Instit. 719. 51.

"Gif ane man will challenge ane other of *Haimsuckin*, it is necessare, that he alledge, that his proper house quhere he dwelles, lyes and ryses, daylie and nichtlie, is assailyied." Reg. Maj. B. iv. c. 9. § 1.

Although this term be used in the Laws of E. I take notice of it, because it has been differently explained. Spelman, as Sibb. has observed, explains *hamsocken* of the privilege or immunity of a man's own house, from A. S. *ham* domus, and *socne* libertas. It is also defined by Rastall; "*Homesoken* (or *hans soken*) that is, to be quit of amercements for entrynge into houses violently and without licence, and contrary to the peace of the kinge: And that you hold plea of such trespas done in your court, and in your land." Exposition of Difficult Words, Fol. 138, b. V. also Collection of Statutes, Fol. 167, b.

Ranulf of Chester, however, explains the term as we do, making it equivalent to *hamfare*. *Hamsockne*, vel *hamfare*, insultus factus in domo. Lib. i. c. 50. And Bracton; Invasio domus contra pacem Domini Regis; Lib. iii. Tr. 2. c. 23. ap. Spelm.

How, then, are we to account for these contradictory explanations? It appears, that the early writers on the E. law had suffered themselves to be misled by the apparent formation of the term. As A. S. *socne, socna*, as well as *soc, soca*, signify privilege, immunity, also, the power of holding a court; they had probably, as Spelman does, viewed the word as composed of *ham* home, and *socne*, privilege. Hence, from the use of *soca* in the same sense, they had occasionally changed the very form of the original word, rendering it *hamsoca*.

Sibb. rightly conjectures, that the original signification of the E. term was the same with ours. For even the learned Spelman has totally misunderstood the authorities he brings for his explanation.

The first is from the laws of Edmund, c. 6, which he thus quotes; Statuit——*Hamsocae* violatores rebus omnibus plectendos, &c. But in the A. S. it is; *Eac we cwaedon be mundbryce and hamsocnum*, &c. literally; Also we say concerning *mundbryce* and *hamsocne;* or, as in the Lat. version of Lambard, A. 1568, Decrevimus, ut si quis pacem violarit, aliumque domo sua manentem oppugnarit, &c. These two words regard crimes nearly allied, *mundbryce* denoting the breach of the peace. In the A. S. inscription, they are equally used as denominating the crimes specified in the statute; *Be mundbryce and hamsocne*, properly rendered, De pace rupta, et *immunitate domus violata.*

His next quotation is from the Laws of Canute, MS. c. 39. in Lambard, c. 14. In Danelega habet Rex Fightwitam, i. e. forisfactum expeditionis: Grithbrech, i. infractionem pacis: et *Hamsocnam*, i. invasionem mansionis. Here he explains the word properly. But he mistakes the sense of *Fyhtwite* which signifies the fine for *fighting*, dimicationis—mulcta, (Lambard;) having overlooked the A. S. word *fyrdwite*, which, in Spelm. translation, corresponds to forisfactum expeditionis; although rendered by Lambard, militiae devitatae—mulcta, by Lye, expeditionis detrectatae mulcta, as denoting the fine paid for being absent from the host.

Spelman, however, virtually retracts the just explanation he had given of *hamsocne*, when he adds; Capite autem 52 adjungit mulctam. *Gif wha hamsocne gewyrce*, &c. Si quis Hamsocam *violaverit;* jure Anglorum Regi emendet 5 libris. This in Lambard is c. 59. Here he strangely mistakes the meaning of a very simple and common A. S. verb, *gewyrce*, i. e. work or perpetrate. Lambard thus gives the sense; Si quis alterius in domum invaserit, &c.

Thus, it is evident, that the sense of the term has been misapprehended by some of the most learned E. writers, which has produced such confusion in their definitions. But still a difficulty occurs as to the use of this word in the E. law. In many old charters it is granted as a priviledge, *ut quietus sit de Hamsoca;* in others, *hamsoca* is granted as a privilege. I can scarcely think that the former denoted an immunity to the actual transgressors, as this would have been a dispensation for the crime. Might it signify an exemption from paying a share of the fine which was probably exacted by the king or superior, from the district, hundred, or other di-

vision, where this crime was committed, and when the offender was not discovered? The latter seems to denote the right of holding courts for enquiring into and punishing the crime of *hamsocne*.

Skene has materially given the true origin; as he derives it from *haim* and Germ. *suchen*, "to seek or serche, persew or follow," understood in a hostile sense. Teut. *heym-soeck-en*, invadere violanter alicujus domum; Kilian. Germ. *heimsuchung*, *heimzucht*, invasio domus; Wachter. Su.G. *hemsokn*,—dicitur, quando quis vim alteri in sua ipsius domo infert; *hemsoek-a*, aedes alterius invisere, atque adeo usui debet, quod violentiae ideam includat; Ihre. Isl. *sokn* insultus, invasio hostilis; Verel. Hence *soknare*, a kind of messenger or bailiff. Su.G. *soek-a* is used as signifying to assail with violence, like Lat. *petere*.

HAMESUCKEN, *adj.* Greatly attached to one's home, Clydes.

This is obviously an improper use of the term.

HAMEWITH, 1. Used as an *adv.* Homeward, S. B.

He taks the gate, and travels, as he dow,
Hamewith, thro' mony a wilsome height and how. *Ross's Helenore*, p. 44.

2. Used as an *adj.*

And now the Squire his *hamewith* course intends.
Ross's Helenore, p. 125.

3. Used as a *s.* *To the hamewith*, having a tendency to one's own interest. *He's ay to the hamewith*, he still takes care of his own, S. B.

From A. S. *ham*, Isl. *heim*, habitatio, and A. S. *with*, Isl. *wid* versus, q. towards home.

HAMELL, *s.*

The love of pelf comes from the devil,
It's root of all mischief and evil.—
It corrupts *hamell*, sharp, and sweet,
It poysons all, like acouite.
Colvil's Mock Poem, p. 77.

This seems to denote some kind of liquor.

HAMES, HAMMYS, *s. pl.* "A sort of collar for draught horses or oxen to which the traces are stened;" Gl. Sibb.

The bodyis of Rutulianis here and thare
Thay did persaue, and by the coist alquhare
The cartis stand with lymouris bendit strek,
The men ligging the *hames* about thare nek.
Doug. Virgil, 287. 6.

The word in sing. *hame* is found in E. dictionaries, although not used by E. writers. V. HAIMS.

HAMMERFLUSH, *s.* The sparks which fly from iron when beaten with the *hammer*; used for rubbing up iron-work, Ang. *smiddie aiss*, synon. S. This is elsewhere pron. *Hammer-flaught*.

Isl. *flys*, offa; G. Andr. It denotes a fragment of any kind, as of broken bones; Ihre.

HAMMIT, HAMMOT, *adj.* Plentiful. This term is sometimes used to denote corn growing very close; but it is properly applied to corn which has many grains on one stalk; to potatoes, when there are many at one stem, Ang.

It cannot reasonably be referred to *healme* straw, because it is often said, "The corn's very *hammit*, though there be little fodder." Perhaps from MoesG. *hiuhma*, *hiuma*, multitudo; or rather A.S. *hamod*, tectus, q. well covered with grains. Or can it be a corr. of Su.G. *ymnig*, abundans? *Et ymnigt aar*, a fruitful year; Wideg. *A hammit crop*, S. B.

Shalloch is used in the same sense, Mearns; which, according to analogy, may naturally enough be derived from Isl. *skiol-a*, *skyl-a*, operire, tegere; Su.G. *skyl*, *skiul*, a corn rick, *skyla saad* to make up ricks of corn.

To HAMP, *v. n.* To stutter, to stammer, Loth. S. A. *mant*, synon.

HAMP, *s.* The act of stuttering.

To HAMPER, *v. a.* To straiten, to confine by giving little room, S.

Thare lay ane vale in a crukit glen,—
Quham wounder narrow apoun athir syde
The bewis thik *hamperith*, and dois hyde
With skuggis derke.——
Doug. Virgil, 382. 27.

Both Junius and Rudd. view this as a different word from that which is used in E. But in some instances they approach very near. I mention this therefore, especially in regard to the etymon. It has been derived from *hamper* a basket; from *hanaper*, the exchequer, &c. The only probable origin is that mentioned by Seren. Isl. *hampr*, funiculus grossus lineus; Sw. *hamp-as (med nogot)* rei difficili intricatus laborare.

To HAMPHIS, *v. a.* To surround, Gl. Ross; to hem in, to confine, Gl. Shirr.

Syne in a clap, as thick's the motty sin,
They *hamphis'd* her with unco fyke and dyn.
Ross's Helenore, p. 63.
Out gush'd her een, but word she cudna say,
Sae *humphis'd* was she atween glee and wae.
Ibid. p. 82.
Agast the Sothroun stood a stound,
Syne *hamphisd* him, pele-mele, ane and a'.
Jamieson's Popul. Ball. xi. 175.

"Enclosed and crowded round," Gl.

This may be referred to the same origin with HAMPER.

To HAM-SCHAKEL, HABSHAIKEL; HOBSHAKLE, *v. a.* "To fasten the head of a horse or cow to one of its fore-legs, to prevent its wandering too far in an open field. Teut. *hamme*, poples, numella." Sibb.

If *hamme* be here taken in the first sense, it may be objected that cattle are thus bound, not by the *ham*, but under the knee; if in the second, that the component words are of the same meaning. The origin must therefore be left as uncertain.

HAMSCHOCH, *s.* A sprain or contusion in the leg, a hurt, a severe bruise, Fife.

Perhaps this is only *Amshach*, a misfortune, aspirated, and applied in a restricted sense. Or can it be from A. S. *ham* the hip, the thigh, and *shach v.* to distort? The last syllable might, however, seem allied to Gael. *siach-am* to sprain.

HAMSTRAM, *s.* Difficulty, S. B.

And Colin and his wife were mair nor fain,
To crack with Nory, and her story ken.
With great *hamstram* they thrimled thro' the thrang,
And gae a nod to her to after gang.
Ross's Helenore, p. 86.

We might view this as composed of Su.G. *haemma*, impedire, and Isl. *strembin*, percrassus, difficilis; or of Teut. *ham* poples, and *stremm-en* cohibere, in allusion to a horse being S. *ham-shackled.*

HAN, *pret.* Have.

He made knight with his hond;
He dede him *han* on heye
The fairest that he fand,
In place to riden him by.
Sir Tristrem, p. 45.

"He caused him instantly to have;" Gl.

—Mi maiden ye *han* slain.— *Ibid.* p. 104.

Han is thus used by R. Glouc., and may be a contr. of the part. pr. *haefen*, or 3 p. pl. pret. *haefdon.*

HANCLETH, *s.* Ancle.

—— I will conclude,
That of syde taillis can cum na gude,
Syder nor may thair *hanclethis* hide.
Lyndsay's Warkis, 1592. p. 309, 310.

A. S. *ancleow*, talus; perhaps from *an*, which in composition has the force of Lat. *ad*, *in*, and *cleofan*, to cleave, q. the place where the bones separate.

HAND. *By hand, adv.* Applied to any work that is already done, or any hardship that has been sustained, S.

To put any thing *by hand*, to go through with it, S.

"The greatest part but play with Christianity, they put it *by hand* easily." Rutherford's Lett. ep. 11. P. i.

"A good thing, *by-hand*; a good thing over."—Sir John Sinclair's Observ. p. 53.

Weill at hand, in good keeping, plump.

Thow sall tak Ferrand my palfray,
And for thair is na horss in this land
Swa swycht, na yeit sa *weill at hand*,
Tak him as off thine awyne hewid,
As I had gevyn thairto na reid.
Barbour, ii. 120. MS.

This may signify, in good condition. But perhaps it is a French idiom, equivalent to, *à la main*, nimbly, actively, or, *homme à la main*, a man of execution; q. a horse so swift, and of so great action.

To put hand in, to use violence to, to put to death.

"As for his conclusion, 'Men may not *put hand in* Tyrants,' it can never be deduced from his text." Hume's Hist. Doug. p. 417.

Fra hand, adv. Forthwith, immediately.

Speid sune your way and bring them heir *fra hand*. *Lyndsay, S. P. R.* ii. 238.

Wald thow nocht mary *fre hand* ane uder wyfe?
Ibid. ii. 7.

Thair come till hir anew of men *fra hand*,
Quhilkis chaist your Lords sone efter in Ingland.
Diall. Honour, Gude Fame, &c. p. 7.

——And with that we did land,
Syne lap upon our horse *fra hand*,
And on our jornay rudelie raid.
Diall. Clerk and Courteour, p. 1.

Out of hand is used in the same sense, S.

"*Out of hand*, immediately. Ex. *He did such a thing out of hand*, for, *he did it immediately.* At the same time, *out of hand* may be found both in Spenser and Shakespear, and is still occasionally used." Sir John Sinclair's Observ. p. 54.

Doug. uses *spede hand* for, make haste.

Haue done, *spede hand*, and mak na mare delay. *Virgil*, 120. 6.

The phrase is mentioned by Rudd. as still in use, S.

HANDCUFFS, *s. pl.* Fetters for the wrist, manacles, S.

From *cuff*, q. *sleeves* of iron. Or shall we rather deduce it from Su.G. *handklofvor*, manacles, from *hand* and *klofwa*, any thing *cloven;* speciatim, says Ihre, tendicula aucupum. Hickes thinks that E. *glove* is from the same source.

To HANDCUFF, *v. a.* To manacle, S.

To HAND-FAST, *v. a.* 1. To betrothe by joining hands, in order to cohabitation, before the celebration of marriage.

"This James [the sixth Earl of Murray] begat upon Isobel Innes, daughter to the Laird of Innes, Alexander Dunbar, a man of singular wit and courage. This Isobel was but *hand-fast* with him, and deceased before the marriage; wherethrough this Alexander he was worthy of a greater living than he might succeed to by the laws and practices of this realm." Pitscottie, p. 26.

"She not only would not yield to it, but even sued for a divorcement from the Pope, at the Court of Rome, alledging that Angus had been affianced, betrothed or *hand-fasted* to that Gentlewoman [Jeane Douglas,] who bare the childe to him, before he had married her [the Quene Dowager], and so by reason of that pre-contract, could not be her lawful husband." Hume's Hist. Doug. p. 249.

2. It is used as synon. with *contract.*

"Though every believing soul is, when the Father draweth it to Christ, contracted and *handfasted* with him, Hos. ii. 19, 20., yet, for good and wise reasons, it pleaseth the Lord Christ to delay the taking of us home to himself, and the accomplishment and consummation of the begun marriage, —even as in earthly marriages there is first, a Contract or Espousals, and then, for just and honest reasons, some space of time ought to intervene betwixt that and the full accomplishment of the marriage." Fergusson on the Ephesians, p. 389.

A. S. *hand-faest-en*, fidem dare. Su.G. *handfaestning*, "a promise which is made by pledging the hand, whether by citizens who thus bind themselves to their prince, or by those who are about to be married, mutually engaging themselves; from the phrase *faesta hand*, which signifies to join one right hand to another. Hence, in the laws of the Westrogoths, *handfaestna darstamma* denotes espousals. V. Ihre, vo. *Hand.*

Su.G. *faesta* sensu ecclesiastico notat sponsalia solenni ritu sponsam sponso addicere. Hence *faestemoe* sponsa, *faesteman* sponsus, *fasta* and *hand-*

faestnad, sponsalia. *Faestandafae*, in the laws of Upland, denotes the gift made by the bridegroom to his future father-in-law, as a pledge of the subsequent marriage. Ihre, vo. *Faesta*, p. 436.

The word in Isl. seems to be applied both to espousals and marriage. *Festir*, sponsalia, Verel. *Festing*, alias *festar* in pl., confirmatio nuptialis, G. Andr. p. 68. *Feste* is the very word used in the form of marriage; *Eg feste thig mier til logligrar eigin konu;* Confirmo te mihi legaliter in uxorem.

HAND-FASTING, HAND-FASTNYNG, HAND-FISTING, *s.* "Marriage with the incumbrance of some canonical impediment, not yet bought off. A perversion of this custom remained till near the end of the last [seventeenth] century;" Gl. Wynt.

"Among the various customs now obsolete, the most curious was that of *Handfisting*, in use about a century past. In the upper part of Eskdale, at the confluence of the white and the black Esk, was held an annual fair, where multitudes of each sex repaired. The unmarried looked out for mates, made their engagements by joining hands, or by *handfisting*, went off in pairs, cohabited till the next annual return of the fair, appeared there again, and then were at liberty to declare their approbation or dislike of each other. If each party continued constant, the *handfisting* was renewed for life: but if either party dissented, the engagement was void, and both were at full liberty to make a new choice; but with this proviso, that the inconstant was to take the charge of the offspring of the year of probation.

"This custom seemed to originate from the want of clergy in this county in the days of popery: this tract was the property of the abby of Melrose, which through œconomy discontinued the vicars that were used to discharge here the clerical offices: instead, they only made annual visitations for the purpose of marrying and baptising, and the person thus sent was called *Book in bosom*, probably from his carrying; by way of readiness, the book in his breast: but even this being omitted, the inhabitants became necessitated at first to take this method, which they continued from habit to practise long after the reformation had furnished them with clergy." Pennant's Tour in S. 1772, P. I. p. 91. 92.

"——At that fair, it was the custom for the unmarried persons of both sexes to choose a companion, according to their liking, with whom they were to live till that time next year. This was called *hand-fasting*, or hand in fist, &c. P. Eskdalemuir, Dumfr. Statist. Acc. xii. 615.

It seems to have been occasionally written *handfisting*, from the false idea, as in the last extract, that the last part of the word is formed from E. *fist*.

Whatever might be the particular cause of the prevalence of this custom in Eskdale, it is evident from the preceding article, that it had been practised also in the North of S. It prevailed even in the Hebrides.

"It was an ancient custom in the Islands, that a man should take a maid to his wife, and keep her for the space of a year without marrying her; and if she pleased him all the while, he married her at the end of the year, and legitimated the children: but if he did not love her, he returned her to her parents, and her portion also; and if there happened to be any children, they were kept by the father: but this unreasonable custom was long ago brought in disuse." Martin's West. Islands, p. 114.

The term occurs in the same sense O. E.

"*Vne faincayles* [*fiancayles*] an assuryng or *handfastynge*, of folks to be maryed;" Palgraue's French Gram. B. iii. F. 12, b.

We also meet with some traces of the same custom in France. Sponsalia inter se per verba de futuro contraxerunt, carnali copula subsecuta et prole procreata; cum lapsis aliquibus annis——ad solemnizationem matrimonii in facie Ecclesiae procedere vellent, &c. Charta Amadei Lugdun. Archiep. A. 1438. ap. Du Cange.

HAND-HAUAND, *part. pr.* Having in possession, applied to stolen goods.

"Ane frie man sould not be imprisoned at the complaint of ane other,——except—gif he is takin with reid or hait hand of slauchter, or with the fang, or in *handhauand* thift, or roborie." Quon. Att. c. 39. § 1. 2.

With the fang, is explained as equivalent to *handhaveand and back-bearand;* Skene, Verb. Sign. vo. *Infangthefe.*

Hand-habend is used in the same sense, Laws of E. A. S. *aet haebbendra handa gefangen*, in ipso furto deprehensus; Lye. Teut. *hand-haven*, to possess; Isl. *handhave*, the possessor of any thing, qui possessor est, et in manu tenet. V. Verel.

HANDY-GRIPS, *s. pl.* Close grappling, q. corr. *hanny-grips*, S. B.

"Certainly my light is dim, when it cometh to *handy-grips*." Rutherford's Lett. Ep. 12.

'Tis better then the cause we try
Wi' the wind o' our wame,
Than for to come in *hanny-grips*
At sic a dreery time.
Poems in the Buchan Dialect, p. 2.

Q. a *grip* or hold with the *hand*. *Handgrep* is an old Su.G. word, compounded in the same manner, although varying in its signification. It denotes the knack of using the instruments of any trade, art, &c. in a legal sense, the joining of hands for confirming a bargain.

HANDSEL, *s.* 1. The first money that a trader receives for his goods, as in E.; also, a gift conferred at a particular season, S.

2. A piece of bread given before breakfast, Galloway.

This is merely an oblique sense of Su.G. *handsoel*, mercimonii divenditi primitiae, from *hand* and *sel-ia*, A. S. *sell-an*, to deliver; as denoting that this piece of bread is an earnest of the meal which is to succeed it.

Ihre observes, that this term is used by other Gothic nations with greater latitude, as denoting a gift of any kind; and thence restricted to gifts devoted to a religous use. He views MoesG. *hunsl* sacrifice, offering, as radically the same; whence, it is believed, A.S. *husl* was formed, the term used to denote the sacrament of the Supper, as converted into a sa-

crifice in the church of Rome, also *husl-ian*. Hence E. *hous-el*, to give or receive the eucharist, in the Romish sense; *unhouseled*, not having received this sacrament.

HANDSEL MONDAY, the first Monday of the New Year, O. S.; so called, because it has been the custom, from time immemorial, for servants and others to ask, or receive, *handsel*, on this day, S.

"On the evening of *Handsel Monday*, as it is called, some of his neighbours came to make merry with him." P. Tillicoutry, Clackm. Stat. Acc. xv. 201, N.

HAND-STAFF, *s.* 1. The upper part of a flail, S. the lower being denominated the *souple*.

This exactly corresponds to Su.G. *handwal*, id. from hand, manus, and *wal* fustis, pertica.

2. The name of a constellation, supposed to be Orion's sword.

The Elwand, the elementis, and Arthuris huffe,
The Horne, and the *Hand staffe*.
Doug. Virgil, 239, b. 4.

HAND-WAIL'D, *adj.* Remarkable, distinguished, in whatever way; carefully selected, S.

Lord Arnulph quickly after him does send
Fifteen *hand-waild*, well-mounted Englishmen.
Hamilton's Wallace, B. vii. 125.

Thy raffan rural rhyme sae rare,
Sic wordy, wanton, *hand-wail'd* ware,
Sae gash and gay, gars fowk gae gare
To hae them by them.
Ramsay's Poems, xi. 351.

It is often used in a bad sense; as, *a hand-wail'd waster*, a mere prodigal, S.

From *hand* and *wale*, to choose; q. *picked out* by the *hand*.

HANDWAVING, *s.* A mode of measuring grain by stroaking it with the hand, S. B.

"They yield from five pecks to half a boll of meal: and are measured by *handwaving*, i. e. they are stroked by the hand about *four* inches above the top of the firlot." P. Keith-hall, Aberd. Statist. Acc. ii. 533.

From *hand* and *wave*, Su.G. *wefw-a*, Isl. *wef-ia*, circumvolvere.

HANDSENYIE, *s.* 1. An ensign or standard, corr. from *ensenyie*.

"Heireftir all the inhabitants of Edinburgh that profest enmitie to the Queene—erectit ane *handsenyie* of thair awin to invade the toun quhair they frielie dwelt." Hist. James Sext, p. 128.

2. A token.

"He gaue them *handseinyeis* of his visible presence, as was the tabernacle, the ark," &c. Bruce's Eleven Serm. P. 8, a. V. ENSEINYIE.

HAND-WHILE, commonly HANLA-WHILE, *adv.* "A short time;" Gl. Sibb. A. S. id. momentum.

To HANE, *v. a.* To spare. V. HAIN.

HANING, HAINING, *s.* Hedges, inclosures.

"That euerie man spirituall and temporall, within this realme, hauand ane hundreth pund land of new extent be yeir,——plant wod and forest, and mak hedgeis, and *haning* for himself, extending to thre akers of land, and abone or vnder, as his heretage is mair or les." Acts Ja. V. 1535. c. 10 edit. 1566. In c. 11. it is ordained, "that all destroyaris of grene wod,—and sic like of all new *haningis*," be prosecuted and punished.

This seems to be the meaning of *haining*, as used by Ross.

As they grew up, as fast their likings grow,
As *haining* water'd with the morning dew.
Helenore, p. 14. V. next word.

HANITE, HANED, *part. pa.* Inclosed, surrounded with a hedge.

"It is defended and forbidden, that anie man dwelland within the wood, or anie other, sall enter within the close, or *hanite* parts of the wood, with their beasts or cattell." Forest Lawes, c. i. § 1. Qui coopertorium sylvarum intrent, Lat.

On this passage Skinner says; Videtur ex contextu densiorem seu opaciorem sylvae seu saltus signare, ab A. S. *heah*, altus, sublimis, i. e. pars illa sylvae quae altissimis arboribus consita est.—But here the cattle could do very little injury.

The wood of Falkland, after being cut, is to be "of new parkit agane, keipit and *hanit* for rising of young grouth thairof;" Acts Mar. 1555. c. 23. edit. 1566. c. 49. Murray.

Those who "cuttes or pulles *haned* brome," are to pay ten pounds for the first offence, twenty for the second, forty for the third, &c. Pec. Crimes, Tit. iii. c. 3. § 5.

It is a curious fact, that whereas proprietors and tenants are now at such pains to clear their lands of broom, they were formerly bound by statute to *sow* it, as would seem for the purpose of forming hedges.

"The Lordis thinkis speidful, that the King charge all his frehalders,—that in the making of thair Witsondayis set, thay statute and ordand, that all thair tenentis plant woddis and treis, and mak heigis, and *saw brome* efter the faculteis of thair malingis." Acts Ja. II. 1457. c. 191. edit. 1566. c. 81. Murray.

Su.G. *haegn-a*, tueri circumdata sepe, from *hag*, sepimentum; *haegn-a aarf*, to protect one's inheritance; Mod. Sax. *heg-en*, to keep, to defend one's property; Germ. *hain*, septum; locus septus, Wachter. V. HAIN.

HANGARELL, HANGRELL, *s.* "An implement of the stable, upon which bridles, halters, &c., are *hung*; commonly a stout branch of a tree, with a number of knobs left on it;" Gl. Sibb.

This is formed as a dimin. from A. S. *hang-en*, Su.G. *haeng-a*, to hang. V. L, *term*.

HANGIT-LIKE, *adj.* A vulgar term, applied to one who is out of countenance, or knows not what excuse to make for his conduct. It is said that he *looks very hangit-like*, S.

It seems borrowed from the appearance of a convict going to execution.

HANYIEL SLYP, one who is uncouthly dressed, an ugly fellow, Buchan; improperly printed *hanziel*.

"In came sik a rangel o' gentles, and a lithry of

hanyiel slyps at their tail, that in a weaven the house wis gaen like Lawren-fair." Journal from London, p. 8.

This phrase is applied to livery servants. *Hanyiel* may be allied to Teut. *hanghel*, as denoting something in a dependent and dangling state. Su.G. *slipper* denotes one who is unarmed, from *slap*, lax, remiss; also, empty. Hence *slyp*, as an opprobrious designation, may have had its origin: or perhaps from Teut. *slepp*, a train or retinue; *slepp van knechten ande dienaars*, a long train of clients, servants or attendants. V. Kilian.

To HANK, *v. a.* 1. To fasten, to secure, so as to prevent removal, S. "*To banckle*, to entangle;" A. Bor.

And at the schore, vnder the gresy bank,
Thare nauy can thay anker fast and *hank*.
Doug. Virgil, 208. 34.

A man is said to be *hankit*, when he has so engaged himself to a woman, that he cannot recede without the breach of faith, and loss of character, S.

2. To tie any thing so tight, as to leave the impression of the cord; to gall with a rope or cord, *to hankle*, id. S. The neck is said to be *hankit*, when a necklace is tied too strait. It still conveys the idea of a circular impression.

Ye's find that we can cast a harder knot.
And till him straight, and binds him o'er again,
Till he cry'd out with the sair *hanking* pain.
Ross's Helenore, p. 47.

Sibb. derives this from Teut. *henck-en* suspendere. But the origin seems to be Isl. *hank*, as denoting a collar, a small chain, torques, catenula, Sw. id. a withy-band, vinculum ex viminibus contextum et convolutum. Mr Tooke views *hank* as the part. past of the A.S. v. *hang-an* pendere, to hang.

HANK, *s.* 1. A coil, any thing resembling a wreath, S. Thus it is used to denote the coils of a serpent.

Bot they about him lowpit in wympillis threw,
And twis circulit his myddil round about,
And twys faldit thare sprutillit skynnis but dout,
About his hals, baith nek and hede they schent.
As he etlis thare *hankis* to have rent.
Doug. Virgil, 46. 6.

2. The word is now generally applied to thread, cords, &c. formed as a coil, a skain. It is used in E., but as explained by Junius and Johns. it denotes thread in the form of a clue. Isl. *hank* is also rendered, funiculus in forma circuli colligatus.

HANKERSAIDLE. V. ANKER-SAIDELL.

HANNY-GRIPS, *s. pl.* Close grappling. V. HANDY GRIPS.

To HANSH, HAUNSH, *v. a.* To snap or snatch at, violently to lay hold of; especially applied to the action of a dog, when seizing any thing thrown to him, and apparently including the idea of the noise made by his jaws when he snaps at it, S.

"A number greedily *haunsht* at the argument, Mr Andrew Ramsay, Mr J. Adamson, and others; but came not near the matter, let be to answer formally." Baillie's Lett. i. 200.

Hamsh is used nearly in the same sense, Ang. to eat in a voracious and noisy way, as a dog tearing at a bone.

These terms may be radically allied to Germ. *hasch-en*, capere cum celeritate; Isl. *hack-a*, avidè et ictibus vorare, canino more; G. Andr. p. 104. col. 1; but more immediately to O. Fr. *hanch-er*, "to gnash, or snatch at with the teeth;" Cotgr.

HANSH, *s.* A violent snatch or snap, S. *gansch*, synon.

HANTY, *adj.* "Convenient, handsome;" Gl. Rams., S. *Haunty*, id. Gl. Shirr.

For thó' I be baith blyth and canty
I ne'er get a touzle at a',
But Lizie they think far mair *hanty*,
And she has got naething at a'.
R. Galloway's Poems, p. 214.

In the first sense it would seem merely E. *handy* corrupted. In the second, however, it has more affinity to Isl. *hent*-a decere, *hentilig-r*, decens. In both, indeed, it might admit this origin.

HANTLE, *s.* 1. A considerable number, S. *hantyl*, Gl. Sibb. *hankel*, S. B. perhaps corr.

"—A *hantle* cries, Murder, and are ay upmost." Ramsay's S. Prov. p. 11.; equivalent to another; "The greatest thief makes the loudest cry."

Rosie had word o' meikle siller,
Whilk brought a *hantle* o' wooers till her.
Ramsay's Poems, xi. 547.

2. Used as equivalent to *much*, S. B.

He sudna get the prize; he's like
The man that clips the sow,
He makes a *hantle* rout an' din,
But brings but little woo.
Poems in the Buchan Dialect, p. 35.

According to Sibb. "q. *hand-full*." Sir J. Sinclair also says; "*Hantle* is a corr. of *handful*." Observ. p. 43. But this corresponds neither to sound nor sense. The term conveys the idea of a greater quantity than *handful*. The one may even be opposed to the other. Su.G. *tal*, numerus, (A.S. *tale*) is composed with a variety of words; as *mantal*, proportio ex numero capitum; *bondetal*, proportio pro numero patrumfamilias; *jordatal*, ratio fundi. May not the S. word be q. *handtal*, such a number as may be counted by the hand or finger? Or perhaps it is merely Sw. *antal*, number, aspirated; *stort antal*, a great number; *ringa antal*, few, Wideg. Our word, indeed, corresponds to E. *number*, as signifying many, according to sense 3. Johns. Dict. "Much of that we are to speak may seem to a *number* perhaps tedious," &c. Hooker.

To HAP, *v. a.* 1. To cover, in order to conceal, S.

Bannocks and kebbocks knit up in a claith,
She had wiled by, and row'd up in her waith:
This she ere even had tently laid by,
And well *happ'd* up aneth a coll of hay.
Ross's Helenore, p. 53.

2. To cover, in order to defend from cold. This is the most common sense, S.

"*Hap*, to tuck in the bed clothes;" A. Bor. Gl. Grose. V. UMOST CLAITH.

And quhen that thou art laid into thy hole,
Thy heid will be na hyer than thy sole.
And than quhair is thy cod, courche or cap,
Baith goun and hude had wont the for to *hap*?
Nocht bot ane sheit is on thy body bair;
And as thow hes done heir sa finds thow thair.
Priests of Peblis, p. 47.

This bonny foundling, ae clear morn of May,
Close by the lee-side of my door I found,
All sweet and clean, and carefully *hapt* round
In infant weeds of rich and gentle make.
Ramsay's Poems, ii. 182.

3. To defend from rain or snow, S., as, *to hap a stack.*

Ae Martinmas, when stacks were *happet*,
The twa lairds took a jaunt for ance.
R. Galloway's Poems, p. 10.

4. Metaph. to screen, to cover from danger in battle.

Syne slouch behind my doughty targe,
That yon day your head *happit*.
Poems in the Buchan Dialect, p. 9.

This *v.* is also used in Lincolnshire. Skinner derives it from A. S. *heap-ian*, cumulare; Ray, from *heap*. It may be observed, however, that Isl. *hiup-r* denotes a shroud, or winding-sheet, involucrum quo funera teguntur; *hyp-ia*, involvor, G. Andr. Heb. חפה, *haphah*, texit, covered.

HAP, HAPPIN, *s.* A covering of whatever kind, S. When body clothes are spoken of, any thing proper for defending from the cold is also called a *hap-warm.*

I'll mak a *hap* for my Johny Faa,
And I'll mak a *hap* to my deary;
And he's get a' the coat gaes round,
And my lord shall nae mair come near me.
Ritson's S. Songs, ii. 178.

—Remember, I'm baith *hap* and saul
To Venus there; but me, she'd starve o' caul'.
Ramsay's Poems, ii. 34.

—Fock, the nipping cauld to bang,
Their winter *hapwarms* wear.
Fergusson's Poems, ii. 26.

A word occurs in a very ancient Norw. work, which would seem allied, as being used in this sense. *Yfir-haufn* is rendered *toga*, denoting a gown, a mantle, or the upper garment worn by a man. *Haf ok thuilika yfirhaufn;* Have also thy gown, or mantle; Spec. Regale, p. 286. *Yfirhafnarlaus* is in like manner rendered, togae expers; Ibid. 296, 297. Isl. *yfir* signifies upper, superior. One would almost think that the term were synon. with S. *uvar* or upper *happin;* the letters *f* and *p* being frequently interchanged. I have not, however, met with *haufn* by itself; and am therefore uncertain as to its signification.

To HAP, *v. n.* 1. To hop, S.

But master Monkey, with an air
Hapt out, and thus harangu'd the fair.
Ramsay's Poems, ii. 470. V. FLEE.

2. To halt, to walk lamely, S. V. HOP.

HAP, *s.* A hop, a light leap, S.

HAP-STEP-AN' LOWP, *adv.* "Hop skip and leap," Gl. Burns, S.

The third cam up, *hap-step-an' lowp*,
As light as onie lambie.
Burns, iii. 29.

The term refers to a common sport of children.

HAPPITY, *adj.* Lame, that which causes one to hop, S.

I've a hen wi' a *happity* leg.
Ritson's S. Songs, i. 183.

HAP, (pron. *hawp*) *s.* The hip, or fruit of the brier, S. B.

A. S. *heopa*, id. Seren. says, it has its name from its adhesion; Isl. *hyp-ia*, contrahere. Su.G. *niupon*, id. which Ihre derives, for the same reason, from *niup-a*, primoribus digitis comprimere. V. HEPTHORNE.

HAPPER, *s.* The hopper of a miln, S.

"They [myllers] malitiouslie occupyes ane greater space betwix the *happer* and the myln-stane, for thair awn profite; for the law permits there na mair space nor ane sommer wand of ane hasel trie." Chalmerlan Air, c. 11. § 3.

HAPPERBAUK, *s.* The beam on which the hopper of a miln rests, S. V. BAUK.

HAPPY, *adj.* Used in a peculiar sense, as signifying lucky, fortunate, i. e. boding good fortune, constituting a good omen, S. synon. *canny, chancy.*

"There are *happy* and unhappy days for beginning any undertaking. Thus, few would choose to be married here on Friday, though it is the ordinary day in other parts of the church. There are also *happy* and unhappy feet. Thus they wish bridegrooms and brides *a happy foot;* and to prevent any bad effect, they salute those they meet on the road with a kiss." P. Forglen, Banffs. Statist. Acc. xiv. 541. N.

This corresponds to the *Dies Fasti et Nefasti* of the Romans. *Felix* and *Infelix* are applied in the same manner.

HAR.

Qwhil thai ware lyand at that town
Thai had oft-tymys bykkeryng,
Qwhare there wes *har* and nere schotyng.
Wyntown, viii. 37. 54.

Mr Macpherson views this as an error "for *hard* or *far;*" Gl. As Doug. uses *har* for sharp, nipping; it may be here metaph. transferred to warfare, like E. *keen*.

HAR, HARE, *adj.* Cold; also, hoary. V. HAIR.

HAR. *Out of har*, out of order, in a state of confusion.

The pyping wynd blaw vp the dure on char,
And driue the leuis, and blaw thaym *out of har*,
Intill the entre of the caue again.
Doug. Virgil, 83. 11.

Perhaps from A. S. *hearre*, Teut. *harre*, *herre*, cardo, a hinge; as we use to say that any thing is unhinged, when out of order. Rudd. observes that "in Orkney they say, *The door is off o' har*, i. e. off the hinges." Addend.

HARBIN, *s.* The Coalfish, in a certain stage. V. SEATH.

HARCHATT. V. HARESHAW.

HARD FISH, the name indiscriminately given, in S., to cod, ling, and torsk, salted and dried.

HARDHEAD, HARDHEID, *s.* A small coin of mixed metal, or copper.

"Dailie thare war such numbers of *Lions* (alias called *Hardheids)* prented, that the basenes thareof maid all thingis exceiding dear." Knox's Hist. p. 147.

According to Fynes Moryson, in his Itinerary, *hardheads* were "worth one penny halfpenny." Part I. p. 283.

Mr Pink. thinks that "Moryson's fugitive intelligence misled him," and that "the hard-head is really the French *hardie*, Scotified." "*Hardies*," he adds, "were black money struck in Guienne, and equal, in all points, to the *liards* struck in Dauphiny, though the last term obtained the preference, and remains to this day. An ordinance of Louis XI. mentions their both having been current time out of mind; and the *hardie* is supposed to be so called from Philip le Hardi, under whom they were first struck, and who began to reign in 1270.—Now the *hardie*, as the *liard*, was three deniers, or three pennies Scotish, instead of a penny halfpenny." Essay on Medals, II. 110.

Moryson's intelligence, however is confirmed by the testimony of Godscroft concerning the earl of Morton.

"The commons, and chiefly the Town of Edinburgh were offended with him, because he had diminished the value of a certain brasse or copper coyne (called *Hardheads)*, and abased them from *three half pence* to a penny: and also the plack piece (another brasse coyne), from four pence to two." Hist. Douglas, p. 334.

They may have been called *Lions*, from the lion rampant being struck on the reverse.

Mr Cardonnel, speaking of Ja. VI. says concerning his copper coins; "Of this king there are only two. N° 1. [Plate II.] was called the *Hardhead*. The reverse has two points behind the lion to denote its value of *two* pennies." Numism. Scot. Pref. p. 37. This proves the depreciation; and may refer to what was done by Morton. But it is evident that the coin, also bearing a lion, struck under Mary 1559, had previously received this name. For the complaint already quoted from Knox, refers to this year.

HARDHEAD, *s.* A species of sea scorpion; apparently the *Father-lasher* of Pennant, Cottus Scorpius, Linn.

"Scorpius major nostras; our fishers call it *Hardhead*." Sibb. Fife, p. 128.

From the following description, this designation seems proper enough.

"The head is very large, and has a most formidable appearance, being armed with vast spines, which it can oppose to any enemy that attacks it, by swelling out its cheeks and gill covers to a large size." Pennant's Zool. III. 179. 180.

HARDIN, HARDYN, *adj.* Coarse; applied to cloth made of *hards* or refuse of flax; pron. *harn*, S. A. Bor. id.

"In the ferd he ordand that na Scottis man suld veir ony clais bot *hardyn* cotis." Compl. S. p. 150.

"They prayed that the honest women might be tried what webs of *hardin* or sheets they might spare, that every four soldiers might be accommodate in a tent of eight ells." Baillie's Lett. i. 202.

"—Of artificers 57, of whom 44 are weavers, who—manufacture for sale a great deal chiefly of what they call *Harn*, and coarse packing cloth, for which they find a ready market in the town of Dundee." P. Kinnaird, Perths. Statist. Acc. vi. 236.

Teut. *herde*, *heerde*, fibra lini; A. S. *heordas*, stupae, tow-hards; Somner. Perhaps the word appears in a more primitive form in Isl. *haur*, linum rude; G. Andr. p. 107. Sw. *hoor*, undressed flax.

HARE, *adj.*

—Thare ilk man a fagote made,
Swá towart Perth held strawcht the way.—
Quhen thai of the town can thame se,
That semyd ane *hare* wode for to be.
Wyntown, viii. 26. 228.

And thryis this Troiane prince ouer al the grene,
In tyl his stalwart stelit scheild stekand out,
Lyke ane *hare* wod the dartis bare about.
Doug. Virgil, 352. 38.

Immanem silvam, Virg.

This seems to signify, rugged, shaggy, *hirsutus*; as rendered, Gl. Wynt. A. S. *haer*, Su.G. *haar*, crinis, pilus.

HAREFRA, *adv.* Herefrom, from this.

"Let no man withdraw himself *harefra*." Knox's Hist. p. 167. Sw. *haerifraan*, id.

HARESHAW, *s.* A fissure in the upper lip, a harelip, S. anciently *harchatt*; still *hareskart*, Renfrews.

The *harchatt* in the lippis befoir.——
Roull's Cursing, *Gl. Compl. S.* p. 331.

This is probably formed like Germ. *haasenschraat*, *hasenscharte*, id. *scharte* signifying a notch or gap. If *shaw* be viewed as a term originally different, it may be derived from Su.G. Isl. *ska*, a particle denoting separation or division. In Sw. this is called *harmunt*, *harmynt*, from *har*, hare, and *mund*, *munn*, mouth.

HARYAGE, *s.* "A collective word applied to horses,—O. Fr. *haraz*," Gl. Wynt.

Ane *haryage* he mycht say he had gud,
That had swylk twelf in-til his stud.
Wyntown, viii. 22. 55.

The persons spoken of are *erlys* and *gret barownys*. Wyntown seems to allude to a literal stud. The term may be allied to *haraz*, coetus, L. B. *haracium*, which Hickes deduces from A. S. *hergas*, legiones; Gr. A. S. p. 37. It is perhaps more immediately allied to A. S. *herge*, *hergh*, *herge*, turma. As this allusion, however, must appear rather singular, I have a suspicion, that Wyntown refers to the *twelve* peers of Charlemagne; and that *haryage* may be a deriv. from A. S. *haerra*, Germ. *herr*, dominus, or *herzog*, dux belli. But this is mere conjecture.

HARIE HUTCHEON, the name of a play

among children, in which they hop round in a ring, sitting on their hams, S. B. Belg. *hurk-en* to squat, to sit stooping. V. CURCUDDOCH, and BLIND HARIE.

HARIGALDS, HARICLES, *s. pl.* 1. The heart, liver, and lights of an animal; the pluck, S.

"He that never eats flesh, thinks *harigalds* a feast." Ramsay's S. Prov. p. 37.

2. Used metaph. and ludicrously, although improperly; being applied to the tearing of one's hair, a rough handling, &c.

I think I have towzled his *harigalds* a wee!
He'll no soon grein to tell his love to me.
Ramsay's Poems, ii. 150.

This has probably received its name from Fr. *haricot*, a dish of boiled livers, this forming part of what in S. is called *a head and harigals*.

* To HARK, *v. n.* To whisper, S.

He said no more, but set him down;
Then some began to *hark* and rown:
Some's heart began to faint and fail,
To think that cabbage, beef, and ale,
Mutton, and capon, should be wanting;
Such thoughts made some to fall a gaunting.
Cleland's Poems, p. 99.

Then whispering low to me she *harked*,
Indeed your hips they should be yarked,
No more *Mass John*, nor dare you clark it.
Forbes's Dominie Depos'd, p. 38.

This must be merely an oblique use of Fris. *harken*, S. and E. *hark*, to listen; as when persons whisper, the mouth of the one is applied to the *ear* of the other.

To HARLE, *v. a.* 1. To trail, to drag along the ground. The idea strictly attached to the term, as thus used, is that the object lies in a flat or horizontal position, S.

About the wallis of Troy he saw quhat wyse
Achilles *harlit* Hectoris body thrys.
Doug. Virgil, 28. 9.

Vnto the caue ay bakwartis be the talis
To turne thare futesteppis he thaym *harlis* and tralis. *Ibid.* 248. 23.

2. To drag with force; implying the idea of resistance, S.

Lo the ilk tyme *harland* vnto the King
Troiane birdis with gret clamour did bring
Ane young man, baith his handis behind his bak
Hard bundin——— *Doug. Virgil*, 40. 33.

Gif thou list pas, quod sche, thy self to spill,
Harll vs with the in all perellis, quhar thou wyl.
Ibid. 61. 25.

"Heir sall thay *harle* Chestetie to the stokkis."
Lyndsay, S. P. R. ii. 136.

"I never lov'd 'bout gates, quoth the goodwife, when she *harl'd* the goodman o'er the fire;" S. Prov. Kelly, p. 205.

3. To draw to one's self by griping or violent means; S. Hence it is said, "Ye're come of the house of *Harletillem*;" Ramsay's S. Prov. p. 86. V. HARLE, *s.*

4. To roughcast a wall with lime, S. perhaps from the motion of the trowel on the surface.

"Within these five years, a very few of them [farmhouses and cottages] have been—snecked or *harled* with lime." P. Keith-Hall, Aberd. Statist. Acc. ii. 534.

It is certainly the same word that R. Glouc. uses; in Gl. rendered, "hurled, whirled, hurried, harassed, drove, thrust, cast."

———The sserreue vaste
Bi the top hii hente anon, & to the grounde him caste,
And *harlede* him vorth villiche with mani stroc among. *P.* 536.

It also occurs, although with less proximity of signification, p. 487.

Kyng Richard this noble knigt Acres nom so,
And *harlede* so the Sarazins, in eche side aboute,
That the ssrewen ne dorste in non ende at route.

Junius views this as the same with *hary* used by Chaucer, rendered *hurry*, from Fr. *hari-er*.

"—On the left side, no devils than any herte may thinke, for to *hary* and drawe the sinful soules to the pitte of helle." Persones, T. III. 151.

This idea is very doubtful. But the origin seems buried in obscurity; unless we should suppose it to have some affinity to Isl. *whirla*, turbine versari continuo, which is considered as radically the same with Su.G. *hurr-a*, cum impetu ferri, circumagi, mentioned by Seren. as a very ancient word.

To HARLE, *v. n.* 1. To move onward with difficulty, implying the idea of feebleness, S.

2. *To harle about*, To go from place to place. It generally conveys the idea of inconstancy, of feebleness, or of some load or incumbrance, S.

HARLIN FAVOUR, some degree of affection. The phrase is most nearly allied in sense to Fr. *penchant*.

"I believe she was a leel maiden, an' I canna say but I had a kine o' a *harlin favour* for her." Journal from London, p. 7.

Either an attachment which makes one *hang on*, or which as yet *moves slowly*.

Sometimes *harlin* is used by itself in this sense.

An' as for Poortith, girnin carline!
Wha for the Bardies has a *harlin*,
Aft hae I borne her wickit snarlin.
Rev. J. Nicol's Poems, i. 120.

HARLE, *s.* 1. The act of dragging, S. Thus of a paralytic person, it is said, *He has a harle with the left leg*.

2. Money or property obtained by means not accounted honourable; as, *He gat a harle of siller*, S.

HARLE, *s.* The Goosander, a fowl, Orkney.

"The Goosander (mergus merganser, Lin. Syst.) the *harle* of this country, remains with us constantly, and may be seen every day in the lochs, and in the sea." Barry's Orkney, p. 302.

Harle avis palmipes Anate major. An Merganser? Sibb. Scot. p. 22.

This learned naturalist was right in his conjecture. The name seems of Fr. origin. Merganser, *l'Harle*. Brisson, Penn. Zool. p. 556.

HARLOT, *s.* 1. A scoundrel, a worthless fellow.

Gud men mon thoill off *harlottis* scorn in wer.
Wallace, viii. 1027. MS.

"He repudiat his nobyl quene Agasia the kyng of Britonis dochter. And gart his vicious *harlotis* deforce hir." Bellend. Cron. Fol. 19. a. *Nebulonum* turbae foedissime prostitutum; Boeth.

Tyrwhitt has justly observed, that this name was anciently given to men as well as to women. Thus it is used by Chaucer, Prol. Cant. T. 649.

He was a gentil *harlot*, and a kind.

The learned Camden throws out a very fanciful idea on this subject. *Arletta* was the name of the woman who was mother to William the Conqueror. "She," he says, "was for her honesty, closely with an aspiration, called *Harlot*." He seems to think that "this name began from her, and in honour of her, was appropriated by the Normans in England, to all of her kind profession, and so continueth." Remains, p. 202.

It is more probable, however, that this designation was primarily given to men. But whether this was in a sense expressive of immorality of conduct, is doubtful. For it is used both by S. and E. writers,

2. As denoting one of low rank, a boor, synon. with *carle*, *churl*.

Gif ony churle or velane the despyse,
Byd hence hym *harlot*, he is not of this rout.
Bellend. Proheme to Cron.

Velane evidently signifies a person attached to the glebe. This corresponds to the use of the term by Chaucer.

A sturdy *harlot* went hem ay behind,
That was hir hostes man, and bare a sakke,
And what men yave hem, laid it on his bakke.
Sompn. T. 7338.

It is not easy to determine the origin; as there are several etymons which seem to have nearly an equal claim. L. B. *harelat-us* was used as synon. with *rebellis*. Rebellium seu Harelatorum, Chart. A. 1350. This is derived from *harela*, *harella*, conjuratio, conspiratio. Rebelliones et conjurationes per modum *Harele* et monopolii, contra nos et gentes nostros—commisissent; Ibid. It also signified a military expedition, and in Chart. A. 1206, occurs as equivalent to *exercitus*. Si vero aliquis hominum vel Comitis vel Episcopi remanserint ab exercitu sive *Harella*, &c. Du Cange remarks its approximation in sense to Fr. *harelle* vexation, from *har-ier* to vex, referring to Skinner, vo. *Hare*. But as Skinner properly derives the Fr. *v.* from the Goth. term *here*, an army; it is more natural to suppose that *harelle* had a similar origin, without the intervention of the Fr. *v.*

Richards, in his C. B. Dict. mentions *herlod* as signifying simply a young man, and *herlodes* a young woman. To the latter Bullet refers *harlot* in its modern acceptation.

But with more consonancy to the sense of *harelatus*, we may refer to the Goth. as the source. Seren. vo. *Harlot*, mentions Su.G. *haer*, exercitus, and *lude*, mancipium vile, a boor or villain; adding, Inde *Harlot* idem videtur significasse ac mulier, quae in potestatem aut servitium cessit militum. But although he gives this etymon, adverting merely to the modern sense of *harlot*, it is not less applicable to the ancient. It indeed applies with greater propriety. Or, it may be derived from Su.G. *haer*, and *lyd*, *laud*, Isl. *liod*, A. S. *leode*, populus; q. the lower order, of which the mass of an army is composed. According to this deduction, what is given above as the second sense, is the primary one, although less common with ancient writers.

As Chaucer renders *Roy de ribaulx*, Rom. Rose, *King of Harlots*, v. 6068., a very striking analogy may be observed in the use of these two words. Fr. *Ribaud* seems anciently to have denoted a strong man, and thence to have been transferred to those who, as servants, attended an army. In later times it has been used to signify a scoundrel, a worthless fellow, one devoted to a lewd life. Hence *ribaulde*, a punk, a trull; as exactly corresponding to the modern sense of *harlot*. V. Dict. Trev.

HARLRY.

The Pitill and the Pipe gled, cryand *pewé*,
Befoir thir princis ay past, as pairt of purveyouris.
For thay culd cheires chikkynis, and purchase poultré,
To pleik fra the commonis, as kingis katouris,
Syne *hive* honir, and behald the *harlry* place.
Houlate, iii. 1.

This Sibb. renders *honourable*. But Leg. *harbry* as in MS., the place of harbour or rest. Instead of *hive*, it is rather *have*, or *hove*. The last might signify that they claim honour as their due. It *behoves* them to receive it; Belg. *hoev-en*, to need, to behove.

HARMISAY, HARMESAY.

A man, allace, and *harmisay*,
That with my only dochter lay,
Syne dang my sell: quhat sall I say
Of this unhappie chance?
Philotus, *Pink. S. P. R.* iii. 56.

—Makand his bargand with a boy,
Was ower to Flanders fled and ferreit,
Cryand out, *harmesay*, he was herreat;
Lamenting sair his lose and skaith.
Legend, *Bp. St Androis*, *Poems* 16*th Cent.* p. 311.

It may signify, *woe is me*, as synon. with *allace*; A. S. *earme* wretched; *earm-ian* to grieve. In this sense the *v. erme* is used by Chaucer.

Bot wel I wot, thou dost min herte to *erme*.
Pard. Prol. v. 12216.

Or, *have mercy*; MoesG. *arm-an* misereri, *armai ansis*, miserere nostris. Germ. *arm-en*, id. Augustine (Epist. 178.) refers to the Barbarians, evidently the Goths, as saying in their own language, *Sihora armen*, or as Junius reads it, *armai*, quod interpretatur, Domine miserere. V. Wachter, vo. *Armen*.

HARN. V. HARDYN, HARDIN.

HARNES, *s.* Defensive armour, Doug.

Harness being used by E. writers, I mention the word merely to observe, that although immediately allied to Fr. *harnois*, it is of Goth. extraction; Isl. *harneskia*, a solid breastplate; Sw. *harnisk*, id. Some derive the Goth. term from *haer* exercitus, and

nist clenodium, q. clenodium viri armati: others, from *iarn* iron, and *isk* used as a termination, q. an instrument of iron.

HARNES, *s.* 1. The brains, Wyntown, S. A. Bor. pron. *barns.*

"Sa they count faith ane imagination of the mind, ane fantasie and opinion, fleeing in the *harnes* of man." Bruce's Serm. on the Sacrament, H. 8. a.

2. Used metaph. for understanding.

He has nae harns, he has no judgment, S.

Hernes occurs in O. E. as in Minot, p. 10.

—Sum lay knoked out thaire *hernes.*

Norm. S. *haernes*, Dan. Sw. *hiaerne*, Alem. Germ. *hirn*, *hern*, id. Isl. *hiarne* the skull. The general origin seems MoesG. *quairn*, id. which some view as allied to Gr. κρανιον.

HARN-PAN, *s.* The skull, S.

Wallace tharwith has tane him on the croune,
Throuch bukler hand, and the *harnpan* also.
Wallace, iii. 365. MS.

In the *harne pan* the schaft he has affixt.
Doug. Virgil, 291. 25.

Teut. *hirn-panne*, id. cranium; from *hirn* brain, and *panne* patella, q. patella cerebri; Kilian. Teut. *panne* and *hoofd panne* are used in the sense of calva; A. S. *panne*, cranium, Su.G. *panne* frons, Celt. *pen*, caput.

HARP, *s.* An instrument for cleansing grain, a kind of searce, S. *Skrae*, synon.

Dan. *harpe*, Sw. *harpa*, id. "a kind of grate for separating the rich corn from the poor;" Wideg. Ihre thinks that it has received its name from its resemblance to the musical instrument thus designed. But as Isl. *hrip* signifies cribrum, the origin is more probably *hrip-ar* perfluit, G. Andr. q. run through.

HARPER CRAB. V. TAMMY HARPER.

HARRAGE, *s.* Service due from a tenant to a landlord, according to the oppressive system of feudal times; properly *arage.*

"These two species of labour were, in the old tack, distinguished by the names of *harrage* and *carrage.*" P. Foulis, Perths. Statist. Acc. xv. 605. V. ARAGE.

HARRAND, *s.* Snarling.

Howbeit ye think my *harrand* some thing har,
Quhen ye leist wein, your baks may to the wall,
Things byds not ay in ordour as they ar.
Montgomerie, MS. Chron. S. P. iii. 499.

Hirring, E. snarling, growling; Lat. *hirr-ire.* *To harr*, to snarl like an angry dog; A. Bor.

HARRO, *interj.* An outcry for help; also, often used as a cheer, or encouragement to pursuit, S. *harrow*, E.

And fra the Latine matrouns wil of rede
Persauit has this vile myscheuos wraik,
Thay rent thare hare, with *Harro*, and Allake!
Doug. Virgil, 432. 50.

It seems to be merely Fr. *haro*, *harou.* The term, it is said, was especially used by the Normans, who were wont to give this cry, when any capital crime was committed, as theft, fire-raising, or manslaughter. According to the laws of Normandy, all who heard this cry were bound to go forth, and if they perceived any danger of life or limb, or any deed done which would subject the perpetrator to the loss of life or limb, they were under obligation to retain him, or to raise the cry of *haro* after him. Otherwise, they were to satisfy their prince, that they did not hear the cry. Hickes. Thes. Thus the term has much the same meaning as E. *hue and cry.*

Some have considered it as a call addressed to *Rollo*, the chief who led the Normans into France, q. *Ha Roul*, i. e. O *Rollo;* the origin of this custom being indeed ascribed to him, as he was greatly celebrated for the impartial administration of justice.

Caseneuve justly ridicules the idea, that this term has any relation to Rollo; because *haro* denoted the hue and cry long before his birth. For the monk Kero, who was cotemporary with Pepin the father of Charlemagne, in his Gl. expl. *clamat* by *hareet*, and *clamamus* by *haremees;* which shews that *haro* is a word belonging to the old Tudesque. "Thus," he adds, "our forefathers used *haro* absolutely to signify a noise and cry."

I need scarcely mention the etymon given by the learned Hickes, as it evidently has no affinity. He derives it from Cimbr. *hior*, MoesG. *hairus*, gladius; as the pursuit of the malefactors, against whom this cry was raised, was called *Spada*, i. e. a sword, because they were to be repressed by force of arms.

The notion that this cry was an invocation of Rollo, or *Hrolf*, however whimsical, points to the true source. It indicates a sort of traditionary conviction, that the term was introduced into France by the Normans. For it is undoubtedly of Goth. extract.

Tyrwhitt says, that it is derived from *har* altus, and *op* clamor, two Islandic words, which were probably once common to all the Scandinavian nations. He adds, that the very word *haroep*, or *harop*, was used by some of the inhabitants of the Low Countries, in the same sense in which *Harou* was by the Normans. Cant. T. Note, v. 3286.

But the word in Su.G. is *haerop*, Isl. *heroop*, clamor bellicus, from *huer*, *her*, an army, and *op*, a cry. Su.G. *oepa haerop*, clamorem bellicum ciere, a phrase often used by Sturleson. Thus it originally signified what we would now call the *war-hoop* of the Northern nations. G. Andr. renders *heroop*, tumultus, as corresponding to Gr. αλαλη. It is synon. with Su.G. *dyst;* *dust*, Isl. *thys*, S. *dust.* *Josua heyrde folksins heroop and thys;* Josua audiret clamorem et sonitum populi; Exod. xxxii. 17. This respects the shouting of the Israelites, when they worshipped the golden calf.

HARRY, *adj.* Obstinate, stubborn, S. B.

Perhaps from the same origin with HAIR, HAR, q. v.

HARRY-NET, *s.* V. HERRIE-WATER.

HARSK, HARS, *adj.* 1. Harsh, rough, sharp, pointed.

From that place syne vnto ane cáue we went,
Vnder ane hyngand heuch in ane dern went,
With treis eldis belappit round about,
And thik *harsk* granit pikis standand out.
Doug. Virgil, 75. 24.

—On thir wild holtis *hars* also
In faynt pastoure dois thare beistis go.
Ibid. 373. 17.

2. Bitter to the taste; Wyntown.

Su.G. *harsk*, Isl. *hersk-ar*, Belg. *harsch*, *hars*, austerus.

To HART, *v. a.* To encourage, to infuse spirit into, S. *heart*.

The Byschap that sa weill him bar,
That he all *hartyt* that thar war,
Wes yeyt into fechting sted,
Quhar that v hundre ner war ded.
Barbour, xvi. 662. MS.

Teut. *hert-en*, animare, fortem reddere; A. S. *hyrt-an*, id.

HARTILL, *s.* Heart-ill.

—The Hunger, the *Hartill*, & the Hoiststill, the Hald.
Montgomerie, *Watson's Coll.* iii. 13. V. CLEIK.

Perhaps the same with A. S. *heort-ece*, cardialgia, heart-ache.

HARTLY, HARTLYE, *adj.* Hearty, cordial.

Than hecht thai all to bide with *hartlye* will.
Wallace, iii. 115. MS.

"That nobil kyng, persauand the gude vil ande *hartly* obediens of this pure man, he resauit that litil quantite of cleen vattir as humainly as it hed been ane riche present of gold." Compl. S. p. 11.

Teut. *hertelick*, amicus ex animo; Dan. *hiertelig*, id.

HARTFULLIE, *adv.* Cordially, earnestly.

"This wyll I humelie and *hartfullie* pray the (gentil redare) in recompance of my lytle werk, and gret gud wyll (affectioun beand laid on syde) diligentlie and temperatelie to reid this our sobir tractiue." Kennedy's (Crosraguell) Compend. Tractiue, p. 3.

HARUMSCARUM, *adj.* Harebrained, unsettled, S. *Harum-starum*, id. A. Bor. *Harum-scarum* is also given by Grose as a cant E. term; Class. Dict.

We might view this as allied to Germ. *herum-schwarm-en*, to rove about, from *herum* about, and *schwarm-en*, to live riotously; or from E. *hare* to fright, and *scare* to startle, two words nearly of the same import being conjoined for greater emphasis.

HASARD, HASERT, *adj.* Gray, hoary.

Thou auld *hasard* leichoure, fy for schame,
That slotteris furth euermare in sluggardry.
Doug. Virgil, Prol. 96. 26.

——Auld dame, thy vyle vnweildy age,
Ouer set with *hasert* hare and fante dotage,——
In sic curis in vane occupyis the.
Ibid. 222. 28.

Of this word I see no probable origin. G. Andr. mentions Isl. *haus* as a contemptuous name for the head; caput, in brutis proprie et despicatis appellatur.

HASARD, *s.* An old dotard.

This ald *hasard* caryis ouer fludis hote
Spretis and figuris in his irne hewit bôte.
Doug. Virgil, 173. 51.

HASARTOUR, *s.* A gamester, one who plays at games of *hazard*.

The *hasartouris* haldis thame haryit hant thay not the dyse.
Doug. Virgil, 238. b. 10.

Fr. *hasardeur*, Chaucer, *hasardour*.

HASCHBALD, *s.*

—Vyld *haschbalds*, haggarbalds and hummels, Druncarts, dysours, dyours, drevels.
Dunbar, *Maitland Poems*, p. 109.

Qu. gluttons, q. *hals-bald*, powerful in swallowing? Teut. *hals-en* signifies to gormandize.

To HASH, *v. a.* 1. To slash, S. Fr. *hach-er*, from Goth. *hack-a*, secare.

2. To abuse, to maltreat; as, *to hash clothes*, to abuse them by carelessness; *to hash grain*, to injure it by careless reaping, S.

The cheering bicker gars them glibly gash
O' simmer's showery blinks and winter's sour,
Whase floods did erst their mailin's produce *hash*.
Fergusson's Poems, ii. 56.

HASH, *s.* 1. A sloven; one who abuses his clothes, S.

——I canna thole the clash
Of this impertinent auld *hash*.
Ramsay's Poems, ii. 455.

2. It is used in a more general sense, as if equivalent to *coof*.

A set o' dull, conceited *hashes*
Confuse their brains in college classes;
They gang in stirks, and come out asses.—
Burns, iii. 238.

HASHLY, *adv.* In a slovenly manner, Loth.

What sprightly tale in verse can Yarde
Expect frae a cauld Scottish bard,
With brose and bannocks poorly fed,
In hoden grey right *hashly* cled?
Ramsay's Poems, ii. 383.

HASHMETHRAM, *adv.* In a state of disorder, topsyturvy, S.

Isl. *thraum* solum transversum, q. *thwer um*, G. Andr.; i. e. distorted on all sides, cross-grained, S. *thortour*.

HASKY, *adj.* 1. Rank, strong, luxuriant; applied to growing corn or vegetables; also to man, *A hasky carl*, a big raw-boned man, S. B. *gosky*, synon.

2. Coarse to the taste, unpalatable, S B.

3. Dirty, slovenly; applied to a person, S. B.

4. Applied to coarse or dirty work, S. B.

Isl. *kask-ur*, strenuus; hence, according to Ihre, Su G. *kaxe*, vir strenuus, praecellens. *Hask*, dry, parched; A. Bor. Grose.

HASLERAW, Lungwort Lichen, S. Lichen pulmonarius, Linn.

HASLOCK, *adj.* A term descriptive of the finest wool of the fleece, being the *lock* that grows on the *hals* or throat.

——I'll make you a propine,—
A tartan plaid, spun of good *haslock* woo,
Scarlet and green the sets, the borders blue.
Gentle Shepherd, Act 1. Scene 1.

It may be observed, however, that Gael. *ceaslach* is expl. "fine wool;" Shaw.

HASSOCK, HASSICK, *s.* 1. A besom, S. B.

2. It is applied to any thing bushy; *A hassick of hair*, a great quantity of it on the head, S.

"The tither wis a haave coloured smeerless tapie, wi' a great *hassick o' hair* hingin in twa-pennerts about her haffats." Journal from London, p. 7.

3. A large round turf of peat-moss, in form of a seat, and used as such, S. A.

Sibb. expl. it, as not only signifying a besom, but "any such thing made of *rushes*, hair," &c. It may, however, be derived from Sw. *hwass*, a rush, juncus; which seems to be also the origin of E. *hassock*, and *hask* used by Spenser, as denoting a fish basket. V. Scren. vo. *Hassock*, and Johns.

I am not certain, therefore, if, as applied to hair on the head, it may not be a corr. of Fr. *à hausse queue*, a phrase metaph. signifying, in great haste. According to Cotgr. it alludes to "the fashion of women, who, to make the more haste, tuck up their clothes behind." Perhaps the primary allusion was to the binding of the hair loosely on the head.

HASTARD, *adj.* Irascible, S. formed perhaps after the Belg. idiom, q. *baastig aardt*, of a choleric nature; or Isl. *hastr* irabundus, and *art* natura.

HASTER'D, *part. pa.* "Confounded," S. A.

But Meg, wi' the sight, was quite *haster'd*.—
Rev. J. Nicol's Poems, ii. 160.

Q. fluttered, flurried.

HASTER'D, HASTERN, *adj.* Early, soon ripe; *hastern aits*, early oats, S. B.

Su.G. *hast-a*, celerare, or *hast-ig*, citus, and *aer-a*, metere, or *aering*, Alem. *arn*, messis, q. early reaped.

HASTOW, *hast thou?*

Quhat sory thoucht is fallin upon the?
Opyn thy throte; *hastow* no lest to sing?
King's Quair, ii. 38.

In vulgar S. the *v.* and *pron.* are often conjoined; and *tou*, *tu*, is frequently used for *thou*, especially in the West. Germ. *tu*, id.

HAT, HATE, HAIT, *pret.* and *part.* Was called.

Now gais the messynger his way,
That *hat* Cuthbert, as I herd say.
Barbour, iv. 585. MS.

It is also used for *am called.*

Of the realme Ithachia I am, but leys,
Ane of the cumpany of fey Vlixes,
And Achemenides vnto name I *hate*.
Doug. Virgil, 89. 10.

——The schyl riuer *hait* Ufens
Sekis with narrow passage and discens,
Amyd how valis, his renk and ischè.
Ibid. 237. b. 8.

Chaucer, id. *Hote* is used in the same sense, O. E.

MoesG. *hait-an*, A. S. *hat-an*, Su.G. *het-a*, Isl. *heit-a*, Alem. *heitz-on*, Belg. *heet-en*, Germ. *heissen*, vocare. V. HECHT.

HAT, *adj.* HOT. V. HET.

To HATCH, HOTCH, *v. n.* To move by jerks, to move quickly up and down, or backwards and forwards in a clumsy manner, S. *botch* is most in use.

Some instead of a staig over a stark monk straid,
Fra the how the hight some hobbles, some *hatches.*
Montgomerie, Watson's Coll. iii. 17. V. CATINE.

E. *hitch* is used in the same sense; although it occurs so rarely that Johns. could find but one example. Skinner refers to A. S. *hicg-an* to strive, to endeavour, or Fr, *hoch-er*, which has the same sense with our *v.* Isl. *hik-a*, however, cedo, recedo, retrocedo, seems the radical word; *hwik-a*, id.

To HATCHEL, *v. a.* To shake in carrying, Fife. a deriv. from *batch.*

HATE, HAIT, *adj.* Hot, warm, S.

O restles yowth! hie, *hait*, and vicious;
O honest aige! fullfillit with honoure.
Kennedy, Bannatyne Poems, p. 189. st. 3.

A. S. *hat*, Su.G. *het*, Isl. *heit-r*, Dan. *heed*, Belg. *heet*, *heyt*, id.

HATE, HAIT, HAID, *s.* Any thing, the smallest thing that can be conceived. *Ne'er a hate*, nothing at all: *Neither ocht nor hate*, neither one thing nor another, S.

It is often used in profane conversation, in connexion with *fient* for fiend, and *deill*, devil; as in Philot. Pink. S. P. R. iii. 40., where it is printed *haid*, but undoubtedly the same word. It also occurs in Morison's Poems, p. 183.

Isl. *haete*, *haeti*, denotes the smallest object that can be imagined; minutia, minimum quid; Verel. Sw. *hit*, *waet*, *waettar*, a whit; minutissimum quid et hilum; G. Andr. *Haetigi*, ne hilum quidem; Edda Saemund. Belg. *iet*, Germ. *icht*, *ichts*, any thing. MoesG. *waiht*, res quaevis, aliquid, and A. S. *wiht*, res vel creatura quaevis, seem radically the same; whence E. *whit*, and *wed* mentioned by Junius. This is the origin of *naught*, *nocht*; MoesG. *niwaiht*, A. S. *nowiht*, *nawiht*, *nawcht*, *naht*. Alem. *nieuueht*, *necht*, *niet*, i. e. no creature or thing.

Ihre has observed, that Festus uses *hetta* in the same sense. In transcursu notabo, apud Festum *hetta* occurrere pro re minimi pretii, qui idem auctor habet, *non hettae te facio*, quod est, ne hili quidem te facio. He adds, that other Glossarists write *vecta*; as the word was pronounced in both ways by the Gothic nations. V. vo. *Waet.*

HATHILL, HATHELL, *s.* A nobleman, or any person of eminent rank.

His name and his nobillay wes noght for to nyte:
Thair wes na *hathill* sa heich, be half ane fute hicht. *Gawan and Gol.* iii. 20.

With baith his handis in haist that haltane couth bew,
Gart stanys hop of the *hathill* that haltane war hold. *Ibid.* st. 25.

Thus that *hathel* in high withholdes that hende.
Sir Gawan and Sir Gal. ii. 28.

Hathel in high, q. very noble person. In pl. *hatheles.*

Thai skryke in the skowes,
That *hatheles* may here.
Sir Gawan and Sir Gal. i. 10.

This is expletive of what is said a few lines before.

The grete *grenndes* wer agast of the grym bere.

And afterwards;

Hathelese might here so fer into halle.

This is the same with ATHILL, q. v.

HATHER, *s.* Heath, Acts Ja. VI. V. HADDYR.

HATRENT, HEYTRENT, *s.* Hatred.

"Ther ringis na thing amang them bot auareis, inuy, *hatrent*, dispyit." Compl. S. p. 69.

Dr Leyden has observed that the same analogy prevails in other words, as *kinrent* kindred, *banrent* banneret. V. Gl.

Kinrent, however, is merely A. S. *cynren*, *cynryn*, natio, genus, with *t* affixed. *Banrent* seems to have been formed in a different manner; to which we may add *manrent* homage. This is either from A. S. *man-raeden*, by transposition; or from *man-red*, id., by the insertion of *n*.

Wachter has observed that *end*, in Germ. is a term corruptly formed by epenthesis. Thus, *tugend* is used for *tuged*, *duguth* virtue; and *jugund* for *juguth* youth. He ascribes this change to the Franks. Proleg. Sect. 6. They may have borrowed this form from the Moeso-Goths, or had it in common with them. For Ulph. uses *junda*, ablat. *jundai*, for youth.

HATRY, *adj.* Disordered. *A batry head*, when the hair has not been combed out for a long time, S. B. *A batry besp*, a hank of yarn that is entangled or disordered.

It seems originally the same with *Atry*, q. v. only used in an oblique sense.

To HATTER, *v. a.* To batter, to shatter; as allied in sense to *bew*.

Helmys of hard steill thai *hatterit* and heuch.
Gawan and Gol. iii. 5.

I know not if this be related to Teut. *hader* contention, Germ. *hader-en*, to quarrel, to contend; perhaps rather to Su.G. *hot-a*, *hoet-a*, Isl. *heit-ast*, to threaten; Sw. *hoet-a aat eller til naegon*, to aim a blow at one; Isl. *haett-a*, periclitare, Edd.

HATTIR, *adj.* Maple. V. HALTIR.

HATTIT KIT, a wooden bowlfull of sour cream, Linlithg. *Sour cogue*, synon. S.

This might seem to be denominated from its having a thick covering on the top, q. *hatted*. But Teut. *hott-en* signifies, to coagulate; whence *hotte*, milk in a coagulated state.

HATTREL, *s.* A collection of purulent matter in any part of the body, S. B. V. ATIR and ATRY.

HATTREL, *s.* The core or flint of a horn, S. O.

HATTOU. *What hattou*, what art thou named.

The king seyd,—"Wher wer thou born,
What *hattou* belamye?"
Sir Tristrem, p. 33. st. 49. V. HAT, and HASTOW.

HAUCH, *s.* A term used to denote the forcible reiterated respiration of one who exerts all his strength in giving a stroke, S. *hech*.

——Bissy with wedgeis he
Stude schidand ane fouresquare akyn tre,
With mony pant, with felloun *hauchis* and quaikis,
Als eft the ax reboundis of the straikis.
Doug. Virgil, 225. 28.

Rudd. views this as an *interj*.

Germ. *hauch*, halitus, Belg. *hyging*, panting. V. HECH, *v.* and *s.*

HAUCHS of a sock, the three points into which the upper part of a ploughshare is divided, and by which it clasps in the wood, Ang.

Isl. *haeck*, Dan. *heckte*, *hage*, uncus, a hook. Sw. *hake*, *haekt-a*, id.

HAUGH, HAWCH, HAUCH, HALCHE, *s.* Low-lying flat ground, properly on the border of a river, and such as is sometimes overflowed, S.

He gert set wrychtis that war sleye,
And in the *halche* of Lyntailé
He gert thaim mak a fayr maner.
Barbour, xvi. 336. MS.

Amyd the *hawches*, and euery lusty vale,
The recent dew begynnis doun to skale.
Doug. Virgil, 449. 25.

"The *haughs* which ly upon the Glazert and Kelvin, are composed of carried earth, brought down from the hills in floods." P. Campsie, Stirlings. Statist. Acc. xv. 316.

This has been generally derived from Gael. *augh*, which has the same signification. It may, however, with as much propriety be viewed as a Goth. word. For Germ. *hage* denotes not only a mall, and a field, but an inclosed meadow; Wachter. Isl. *hage*, a place for pasture; A. S. *ge-heige*, a meadow.

To HAVE, *v. a.* Mr Macpherson has justly observed, that this *v.*, besides its common modern acceptations, occurs in several senses which are now obsolete. 1. To carry.

"That na man *haue* out of the realme gold nor siluer, bot he pay. XL. d. of ilk pund of custume to the King." Acts Ja. I. 1424. c. 15. Edit. 1566.

First se that him to his lang hame thou *haue*.
Doug. Virgil, 168. 14.

And thus his spreith he *had* vnto his in.
Ibid. 248. 24.

2. To behave.

Of gret pepil the multitude—
Commendyt heily his affere,
His aporte, and his manere,
As he hym *hawyt* adresly,
And his court taucht sa vertuously.
Wyntown, ix. 27. 318.

To HAVER, *v. n.* To talk foolishly or incoherently, S. pron. *haiver*.

Yet gleg-eyed friends throw the disguise
Receiv'd it as a dainty prize,
For a' it was sae *hav'ren*.
Ramsay's Poems, i. 70.

Isl. *gifr-a* loquitor, *gifr* battologia; G. Andr. p. 88: *hefer* garrulus, Edd. Saemund.

HAVERS, HAIVERS, *s.* Foolish or incoherent talk, jargon, S.

Your fable instantlie repeat us,
And dinna deave us wi' your *havers*.
Rev. J. Nicol's Poems, xi. 101. V. CLAVER, 1.

HAVERIL, *s.* One who habitually talks in a foolish or incoherent manner; "a chattering *half-witted* person;" Gl. Sibb., S.

It is often used as an *adj.*

Frae some poor poet, o'er as poor a pot,
Ye've lear'd to crack sae crouse, ye *haveril*
Scot. *Fergusson's Poems*, xi. 75.
Poor *hav'ril* Will fell aff the drift.—
Burns, iii. 126.

HAVES, *s. pl.* "Goods, effects;" Gl. Sibb.

HAUGULL, *s.* A cold and damp wind blowing from the sea, during summer. This word is used on the N. E. coast of S.

It is evidently the same with Isl. *hafgola*, flatus ex oceano spirans, et refrigerans, from *haf* the sea, and *gola*, anc. *gioolu*, a chill breeze; G. Andr. p. 94. col. 2. The sea, it is said, is denominated *haf*, on account of the motion and elevation of the waves, from *hef* elevo; Gl. Kristnisag. V. DOISTER.

HAVINGS, HAVINS, HAWING, *s.* 1. Carriage, behaviour in general. An *adj.* is sometimes conjoined, expressive of quality.

Their gudelie *havings* made me nocht affeird.
Bellend. Evergreen, i. 35. st. 8.

Bot the King, that wes witty,
Persawyt weill, be thair *having*,
That thai luffyt him na thing.
Barbour, viii. 135. MS.

The King has sene all thair *having*,
And knew him weil in to sic thing,
And saw thaim all commounaly
Off sic contenance, and sa hardy,
For owt effray or abaysing,
In his hart had he gret liking.
Ibid. xi. 246. MS.

2. Good manners, propriety of behaviour, S.

"Hear ye nae word, what was their errand there?"
"Indeed, an't like your honour I dinna ken.
For me to speer, wad nae gueed *havins* been."
Ross's Helenore, p. 94. V. VOGIE.

Havance, manners, good behaviour, Devonsh. Gl. Grose.

3. Weeds, dress, S. B.

To them he says, Ye'll take this angel sweet,
And dress with *havins* for your mistress meet.
Ross's Helenore, p. 114.

Isl. *haeverska* politeness, civility of manners; *haefverskar*, modest, civil. G. Andr. derives the former from *Hebe*, Jupiter's waiting maid. But I need scarcely say, that this is a mere fancy. It is obviously from *haef*, Su.G. *hof*, manners, conduct; and this from Su.G. *haefv-a* decere, Isl. *haef-er*, decet, impers. v. Hence also *haefelatr*, temperans, modestus, the last syllable being the same with our *Lait*, *Laits*, q. v.

HAUNTY, *adj.* "Convenient, handsome," Shirr. Gl. V. HANTY.

To HAUP, *v. n.* To turn to the right, a term used in the management of horses, or cattle in the yoke. It is opposed to *wynd*, which signifies to turn to the left, or towards the driver, S.

"To *haape* is generally applied by ploughmen to the forcing the oxen backward, to recover the proper direction of the furrow, which is termed *haaping them back;* and the word of command to the bullocks in this case is, *Haape! haape back!*" Exm. Gl. Grose.

This exactly corresponds, in the general meaning, to Isl. *hop-a*, retro cedere; *hop*, *hopan*, retrocessio; G. Andr. p. 119.

HAW, HAAVE, *adj.* 1. Azure; or a colour between blue and green.

The dolorus altaris fast by war vp stent,
Crowned with garlandis all of *haw* sey hewis.
Doug. Virgil, 69. 16. *Caeruleum*, Virg.

Thus mekill said sche, and tharwyth bad adew,
Hir hede walit with ane *haw* claith or blew.
Ibid. 445. 9. *Glaucus* amictus, Virg.

2. Pale, wan, S. B.

—Up there comes twa shepherds out of breath,
Rais'd-like and blasting, and as *haw* as death.
Ross's Helenore, p. 23.

He look'd sae *haave* as gin a dwam
Had just o'ercast his heart.
Poems in the Buchan Dialect, p. 8.

Rudd. refers to *haws*, the fruit of the hawthorn, Sibb. to Sw. *haf*, the sea, as the origin. Whether the term may have any ultimate connexion with this, I cannot say. But it is immediately allied to A. S. *haewen*, glaucus, "gray of colour, or blew, skie-coloured; Chaucer, *hewen*, *hewed*, coloratus, *haewen-gren*, alias *gren-haewe*, caeruleus, blew, azure." Somner.

To HAWGH, *v. n.* "To force up phlegm with a noise," S. to *hawk*, E.

C. B. *hochio*, Dan. *harck-er*, Isl. *haek-ia*, screare, *haeke*, Dan. *harck-en*, screatus.

HAWYS, *imperat. v.* Have ye.

He cryed, "*Hawys* armys hastily."
Wyntown, ix. 8. 127.

i. e. "Take to your arms without delay."

——Schyr, sen it is sua
That ye thus gat your gat will ga,
Hawys gud day! For agayne will I.
Barbour, xiii. 305. MS.

Have good day, edit. 1620. This is certainly the meaning. But *hawys* has been used by Barbour as the 2d. sing. imperat. after the A. S. idiom; as in O. E. we often find *worketh* for *work thou*, &c. In the same sense Barbour uses *haldis* for *hold ye*, Ibid. v. 373. MS.

——*Haldis* about the Park your way.

HAWKIE, *adj.* Having a white face, having white spots or streaks; a term applied to cattle, S.

He maid a hundreth nolt all *hawkit*.
Dunbar, *Bannatyne Poems*, p. 22. st. 13.

Allied perhaps to Gael. *gealc-am* to whiten.

Hence *Hawkey*, "a cow, properly one with a white face."

Nae mair the *hawkeys* shalt thou milk,
But change thy plaiding-coat for silk,
And be a lady of that ilk,
Now, Peggy, since the king's come.
Ramsay's Poems, ii. 96.

The term is also used to denote "a stupid fellow," Shirr. Gl.

HAWK, *s.* A dung fork. V. HACK, 2.

HAWSE, *s.* The throat.

Wi' Highland whisky scour our *hawses*.—
Fergusson's Poems, ii. 14. V. HALS.

HAZEL-RAW, *s.* Lichen pulmonarius, S. "Lungwort Lichen. Anglis. *Hazleraw*, Scotis." Lightfoot, p. 831.

This is found "upon the trunks of old trees, in shady woods." Ibid.

HE, *s.* A male, S. B.

——She well meith be,
Gentle or simple, a maik to any *he*.
Ross's Helenore, p. 17.

HE AND HE. 1. Every one.

The Troianis with him samyn, *he and he*,
Murmurit and bemyt on the ilke wyse.
Doug. Virgil, 140. 27.

2. Both, the one and the other.

—Coupis ful of wyne in sacrifyce
About the altaris yettis *he and he*.
Ibid. 413. 23. *Hic et ille.* Virg.

HE, HEE, HEY, *adj.* High; *heiar*, higher.

The gret kyrk of Sanct Andrewis *he*
He fowndyd.—— *Wyntown*, vii. 7. 259.

A. S. *hea*, *heh*, Dan. *hoi*, Isl. *hau*.

Hence *hely*, highly.

This dede Walays at Strevelyne,
And *hely* wes commendyt syne.
Wyntown, viii. 13. 172.

A. S. *healice*, alte.

To HE, HEE, HEY, *v. a.* 1. To raise high, to heighten; Dunbar.

He send for maysonys fer and ner,
That sleast war off that myster,
And gert weill x fute *hey* the wall
About Berwykis toune our all.
Barbour, xvii. 939. MS.

A. S. *he-an*, id.

2. To raise in rank, to dignify; *heyit*, part. pa.

——The King his ire him forgave:
And for to *hey* his state him gave
Murreff, and Erle thareoff him maid.
Barbour, x. 264. MS.

——I wate weill thai sall nocht faill
To be rewardyt weill at rycht,
Quhen ye ar *heyit* to your mycht.
Ibid. iv. 667. MS.

HEAD-LACE, *s.* A narrow ribbon for binding the head; pron. q. *headless*, Ang. synon. *snood*.

HEADLINS, *adv.* Headlong, S. B.

——I play'd a better prank;
I gard a witch fa' *headlins* in a stank,
As she was riding on a windle strae.
Ross's Helenore, p. 64.

HEAD-MARK, *s.* Observation of the features of man or any other animal, S.

"An intelligent herd knows all his sheep from personal acquaintance, called *head-mark*, and can swear to the identity of a sheep as he could do to that of a fellow servant." P. Linton, Tweedd. Statist. Acc. i. 139.

HEADSMAN. V. HEDISMAN.

HEADSTALL, *s.* The band that forms the upper part of a horse's collar, bridle or *branks*, Ang.

A. S. *stealle*, locus, q. the *place* for the *head*.

HEADUM AND CORSUM, topsy-turvy. *To lie headum and corsum*, to lie with the head where the heels should be, Dumfr.

Head and *cross*, q. across. Or it may allude to the form of our old silver money, in which the King's head was on one side, and a cross, S. *corss*, on the other; as the same allusion to modern money is vulgarly expressed by *heads* or *tails*. In like manner *heads and thraws* signifies higgledy-piggledy, S. The Sw. have a similar phrase, *Haers och twaers*, i. e. *here* and *across* or *athwart*.

To HEAL, *v. a.* To conceal. V. HEILD.

HEARY. V. HERIE.

HEARKNING, *s.* Encouragement, S. B.

And for the gear, his father well can draw:
For he's nae boss, six score o' lambs this year;
That's *hearkning* gueed, the match is feer for feer.
Ross's Helenore, p. 21.

If this be not a corr. of *heartening* from the E. *v.*, it may be allied to Isl. *harka af sier*, fortiter se habere et praestare bono animo; *harka*, fortitudo, *herkin*, fortis; from *hardr*, *hard*, durus; G. Andr. p. 107.: or O. Teut. *herck-en*, affectare, cum affectu quaerere aut petere; Kilian.

To HEART UP, *v. a.* To encourage, to hearten, S.

HEARTENING, *s.* Encouragement, S.

"To the great disgrace of many preachers, to the *heartening* and hardening of lewd livers,— men, whose life was full of scab & scandales—, are— decked & busked vp with flowers of rhetorick, so wrapped vp into hyperbolick commendations as it were into a seare-cloath, for thereby to keepe close within smothered the stinking smell of their most filthie memorie." Z. Boyd's Last Battell, p. 1053.

HEARTY, *adj.* 1. Cheerful, gay, S.

——Come, deary, gee's a sang,
And let's be *hearty* with the merry thrang.
Ross's Helenore, p. 117.

2. Liberal, not parsimonious, S.

HEARTSCALD, HEARTSCAD, *s.* 1. Heart-burning pain, at the stomach.

Tho' cholic or the *heart-scad* tease us,
Or ony inward dwaam should sieze us,
It masters a' sic fell diseases.—
Fergusson's Poems, xi. 40.

2. A disgust, S.

3. Metaph. regret, remorse; nearly synon. with

H E C

E. *heart-burning* in its figurative sense.

"What an *heart-scald* should this bee vnto us, that wee have so long neglected this best part, not remembering our latter end?" Z. Boyd's Last Battell, p. 1266.

The last syllable is S. *scad*, the same with E. *scald*, Belg. *schaud-en*.

HEARTSOME, *adj.* 1. Merry, cheerful, S.

Dear Katie, Willy's e'en away!
Willy, of herds the wale,—
Ay *heartsome* when he cheer'd our sight,
And leugh with us all day.
Ramsays Poems, ii. 42.

2. Causing cheerfulness; applied to place, S.

———A' our sighs are vain,
For never mair she'll grace the *heartsome* green.
Ramsay's Poems, ii. 16.

HEATHER, *s.* Heath, S. V. HADDYR.

HEATHER-BELLS, *s. pl.* The blossoms of heath, S.

——Blue *hetherbells*
Bloom'd bonny on moorland and sweet rising fells.
Ramsay's Poems, ii. 105.

At barn or byre thou shalt na drudge,
Or naething else to trouble thee;
But stray amang the *hether-bells*,
And tent the waving corn wi' me.
Burns, iv. 81.

HEATHER-BIRNS, *s. pl.* The stalks and roots of burnt heath, S. V. BIRN.

HEATHER-CLU, *s.* The ankle, Ang. q. what cleaves or divides the heath in walking; Su.G. *klyfw-a*, Isl. *klofv-a*, to cleave.

HEATHERIE, *adj.* Heathy, S.

Thy bard lone-danderin gaes,
Thro' cowslip banks, and *heathrie* braes.—
Rev. J. Nicol's Poems, i. 98.

HEAWE EEL, the conger, Muraena conger, Linn.

"Conger; our fishers call it the *Heawe Eel*, 'tis usually some two ells long, and of the grossness of the calf of a man's leg." Sibbald's Fife, p. 121.

This is nearly allied to its Sw. name *hafs-aal*, i. e. sea-eel. V. Seren. *Heawe* has evidently the same signification with *haf*. V. HAAF.

To HECH, HEGH, (gutt.) *v. n.* To breath hard or uneasily, to pant, S.

Teut. *hygh-en*, Germ. *hauch-en*, to breath quickly; Belg. *hyg-en*, to pant, to puff.

HECH, HEGH, *s.* The act of panting, S. Rudd. vo. *Hauch*. V. HAUCH.

Hence, *Hegh-hey*, q. v.

HECHIS, *s. pl.* The hatches of a ship.

—The plankis, *hechis*, and mony brokin are,
That on the streme went fletand here and there.
Doug. Virgil, 326. 25.

To HECHT, HEYCHT, *v. n.* 1. To call, to name.

There was an ancient cieté *hecht* Cartage.
Doug. Virgil, 13. 23.

O. E. *kight*, id.

Henry toke his way toward the Emperoure,
To the Emperour of Almayn his douhter to gyue.
Malde *kight* that mayden, a fayrer mot non lyue.
That mayden moder *kight* Malde the gode quene.
R. Brunne, p. 105.

2. To promise, to engage.

Thai may weill monyss as thai will:
And thai may *hecht* als to fulfill,
With stalwart hart, thair bidding all.
Barbour, xii. 384. MS.

Than *hecht* thai all to bide with hartlye will.
Wallace, iii. 115. MS.

Hete, *kight*, O. E.

Seynt Edmunde the martire his help I yow *hete*.
R. Brunne, p. 148.

He had hold his way as he had *kight*.
Chaucer, *W. Bath's T.* v. 6696.

3. To offer, to proffer, S.

The Miller he *hecht* her a heart leal and loving:
The Laird did address her wi' matter mair moving,
A fine pacing horse wi' a clear chained bridle,
A whip by her side, and a bonie side-saddle.
Burns, iv. 54.

4. To command.

Hidder at the command of Joue cummin am I,
Quhilk from thy nauy stanchit the fyre, quod he,
And from hie heuin at last *hecht* reuth on the.
Doug. Virgil, 152. 10.

Literally, commanded pity; *miseratus*, Virg.

A. S. *hat-an*, Su.G. *het-a*, and Isl. *heit-a* are used in these different senses; signifying, vocare, promittere, jubere; also Alem. *heizan*, *heizz-an*; Moes.G. *hait-an*, to call, to command, *ga-hait-an*, to promise; Germ. *heiss-en*, to call, to command. From Isl. *heit-a*, promittere, vovere, and *kona*, a woman betrothed is called *heitkona*.

HECHT, HEYCHT, *s.* A promise, an engagement. This word is still used, Loth.

If that thow gevis, deliver quhen thow *hechtis*,
And suffir not thy hand thy *hecht* delay.
Bannatyne Poems, p. 148.

To that this King gert put his sele:
Bot in that *heycht* he wes noucht lele.
Wyntown, viii. 18. 12.

Bruce uses the old Prov. in which this term signifies a promise, rather in an improper sense, as if it denoted a prediction whether of good or evil.

"For so soone as I heard the prophet say, that I suld dy, so soone I begouth to mak me for it; for gif all *hechts* had, as the Prophete hath said, gif I get no outgait in the mercie of God, I man die." Eleven Serm. G. 2, a.

Isl. *heit*, votum.

HECK, *s.* A rack for cattle. V. HACK.

To HECKLE, HEKLE, *v. a.* To fasten by means of a hook, *fibula*, or otherwise.

The gown and hoiss in clay that claggit was,
The hude *hecklyt*, and maid him for to pass.
Wallace, vi. 453. In MS. *heklyt*.

Teut. *haeck-en*, to fix with a hook, from *haeck*, a hook; Su.G. *haekt-a*, fibula connectere; *haekte*, fibula, uncinolus, quo vestis constringitur. Hence also *haekte*, *haektelse*, a prison, a place where persons are bound or fastened. The origin is *hake*, a hook, *hak-a* to lay hold of with a hook. Isl. *hack*, fibula.

TÓ HECKLE, *v. a.* 1. To dress flax, S. *hackle*, E.

2. Metaph. to tease with questions, to examine severely, S. One who has undergone a strict examination, or been sharply handled in a course of probation, is said to have *come o'er the heckle-pins*, S.

Johns. derives *hackle* from *hack* to chop; not observing that Teut. *hekel-en* has precisely the same meaning; carminare, pectere linum; Sw. *haekla*, id. The latter is also used metaph. *Haekla naegon*, to find fault with one, to censure one; Wideg. The teeth of the *hackle* are in like manner called *haeckle-pinn-ar*. The origin is Teut. *haeck*, Su.G. *hake*, cuspis incurvus, a hooked point.

HECKLE, *s.* A fly, for angling, dressed merely with a cock's feather, S. from its resemblance of a comb for dressing flax.

HECKLER, *s.* A flaxdresser, S. Teut. *hekelaer*, Sw. *haeklare*, id. V. HEKKIL.

HECKLEBACK, *s.* The fifteen spined Stickleback, a fish; *Gasterosteus* spinachia, Linn.

"Aculeatus marinus longus, Shonfeldii; our fishers call it the Stronachie or *Heckleback*." Sibb. Fife, p. 128.

The name is evidently borrowed from its resemblance to a *hackle* or flax-comb.

HEDDER-BLUTER, HETHER BLUTTER, *s.* The bittern.

The Hobie and the *Hedderbluter*
Aloud the Gae to be thair tutor.
Burel's Pilgremer, Watson's Coll. ii. 27.

"A bird, which the people here call a *hether blutter*, perhaps it is the bittern, (it makes a loud roaring noise), built its nest on the island in the loch, about eight or nine years ago: but as some superstitious people suggested that its loud and uncommon cries forboded no good, [it was] soon either destroyed or banished." P. Galston, Ayrs. Statist. Acc. ii. 72.

This is undoubtedly a corr. of the name. Aelfr. in his Gl. expl. *haefenblaete* bugium, viewed as an error for *buteo* vel butio, a buzzard.

HEDDLES, HEDELES, HIDDLES, *s. pl.* The small cords through which the warp is passed in a loom, after going through the reed, S. called also *the graith*, because necessary to prepare the warp for being wrought.

With subtell slayis, and hir *hedeles* slee
Riche lenye wobbis naitly weiffit sche.
Doug. Virgil, 204. 45.

"The principal part of the machinery of a loom, vulgarly called the *Caam* or *Hiddles*, composed of eyed or hooked threads, through which the warp passes, and which, being alternately raised and depressed by the motion of the feet on the *Treadles*, raises or depresses the warp, and makes the *shed* for transmitting the shuttle with the weft, or something similar, seems also to have been called *Licia*; hence, *Licia telae addere*, to prepare the web for weaving, to begin to weave; Virg. G. i. 285." Adam's Rom. Antiq. p. 523.

The analogy between this term and that used in Isl. can not be easily accounted for. *Haafhalld*, vulgo *hofudld*, nexura quibus stamina licio annexuntur, ut fiat filorum volutio, et texturae pro trama transitus; G. Andr. p. 105. He derives it from *hafr*, *haf*, threads, yarn.

HEDE-STIKKIS, *s. pl.* "A species of artillery; likewise denominated *stock-fowlers* and staggs," Gl. Compl.

"Mak reddy your cannons,——*hede stikkis*, murdresaris." Compl. S. p. 84.

Su.G. *stycke*, in re bellica tormentum majus; Ihre. Germ. *stuck*, tormentum bellicum; Wachter. Teut. *stuck-geschuts*, tormentum aeneum, bombarda; Kilian. These terms primarily signify a part, a portion. Ihre says, he will tell why this term is transferred to artillery, when the Fr. have told why they use the word *piece* in the same sense. The *s. hede* may have been prefixed, as denoting a principal piece, a large cannon; as in Teut. a principal person, a captain, is called *hoofd-stuck*.

HEDE-VERK, *s.* A head-ache.

"Til eschaip the euyl accidentis that succedis fra the onnatural dais sleip, as caterris, *hedeverkis*, and indegestione, I thocht it necessair til exerse me vitht sum actyue recreatione." Compl. S. p. 56.

A. S. *heafod-waerc*, cephalalgia; *waerc* signifying an ache or pain. *Head-wark*, id. Northumb. Lancash.; *Teeth-wark*, the tooth-ache.

HEDY PERE. *s.* Of equal stature or age, S. Rudd. pl. *hedisperes*; *head* and *peer*, Fr, *pair*, Lat. *par*; q. whose heads are on a level, who are of equal height.

HEDISMAN, HEADSMAN, *s.* A chief, a principal man in a district.

Glaid wox the Troyane Acestes, and but mare
Did make proclame thare merkettis and thare fare;
And al the *hedismen* gadderis and set doun,
Stabillis thare lawis and statutis for that toun.
Doug. Virgil, 153. 18.

Patres, Virg. q. Patricians.

"This trubyll was pecifyit with smal labour, fra the *heiddismen* (be quhom the first occasioun rais) war punist." Bellend. B. ix. c. 30. Cesisque *ducibus*; Boeth.

"The King seeing he dantoned the North-country and the Isles, and tharethrough he fand he had great peace and rest, and there was great riches and policy, by the taking of the *headsmen* of the country, and putting of them in ward; and so conquest great love of the commons, because of the peace and rest in his time." Pitscottie, p. 152.

A. S. *heafod-mann* primas, dux, praepositus; tenens in capite; Su.G. *hufwudman*, antesignanus; Isl. *haufudsmadr*, capitaneus; *hooft-man*, praefectus, princeps; et dux militum; Kilian.

HEELIE, *adj.* Slow; also, *adv.* slowly, Aberd. V. HULY.

HEELIEGOLEERIE, *adv.* Topsy-turvy, in

a state of confusion, Ang. *tapsalteerie, heels o'er gowdie*, synon.

HEELS O'ER GOWDY, topsy-turvy, S. B. V. GOWDY.

HEELS O'ER HEAD, *adv.* 1. Topsy-turvy, in a state of disorder, S.

Now by this time the house is *heels o'er head*,
For ae thing some, and some anither said.
Ross's Helenore, p. 86.

2. Without distinction, or particular enumeration, S.

HEEPY, *s.* A fool, a stupid person, S.

But Mause begrutten was and bleer'd,
Look'd thowless, dowf, and sleepy;
Auld Maggy ken'd the wyte, and sneer'd,
Cau'd her a poor daft *heepy*.
Ramsay's Poems, i. 273.

In the Gl. this is explained "a person hypochondriac," as if formed from the E. word. Callander, however, MSS. Notes on Ihre, renders it "a stupid man," viewing it as allied to Su.G. *haepen*, attonitus, thunderstruck, *haepna*, obstupescere. V. HAPP.

HEER, HIER of yarn, the sixth part of a *hesp* or hank; or the twenty-fourth part of a *spyndle*, S.

"The rock and the spindle were then used, by which a woman could spin at an average only 3½ *hiers* in a day.—A *hier* is 240 threads, or rounds of the reel, each of them 91 inches long." P. Lethnot, Forfars. Statist. Acc. iv. 19.

Perhaps allied to Isl. *hoor*, linum rude, lineamentum; G. Andr. p. 107; or originally the same with Su.G. *haerf-wa*, a handful of yarn, a skain; pensum fili, quantum scilicet verticillo semel explicatur, colo exceptum; Ihre, p. 788.

To HEEZE, HEEZY. V. HEIS, HEISIE.

To HEFT, *v. n.* 1. To dwell, Aberd.

This word is evidently the same with Su.G. *haefda*, colere, possidere. *Konungr take ey aalla haefdi sina undidana gods;* Let not the king take or possess the fields or goods of his subjects; Kon. Styr. This, as Ihre observes, coincides both in sound and sense with the Lat. cognate *habit-o*. He, certainly with propriety, views *haefda* as a frequentative from *hafwa*, habere. Alem. *puhafta* is expl. inhabitantem, Schilter, vo. *Buen*. Germ. *wonhaftig*, domiciliatus, Ibid. q. *hefted* to a *wonning* or place of dwelling.

2. It is used in a transitive sense, as signifying, to cause or "accustom to live in a place," Gl. Rams. S.

For sindle times they e'er come back,
Wha anes are *heftit* there.
Ramsay's Poems, ii. 44.

The *s.* is written HAFT, q. v.

To HEFT, *v. a.* To confine, to restrain. A cow's milk is said to be *heftit*, when it is not drawn off for some time, S. This inhuman custom very generally prevails, that the udder may make a great appearance in a market.

Teut. *haff-en*, tenere, figere, to which Sibb. refers on the preceding word, is more analogous to this. Su.G. *haeft-a*, impedire, detinere. It primarily signifies to seize, to lay hold of; and is, like the former, a frequentative from *hafwa*. Isl. *hefte*, coerceo, *haft*, a knot. Germ. *haft-en*, to hold fast, Belg. *heft-en*, to detain; A. S. *haeftling* a captive, Sw. *haefta* tenesmus, are all radically allied.

HEGESKRAPER, *s.* A designation given to an avaricious person.

Ane curlorous coffe, that *hege-skraper*,
He sittis at hame quhen that thay baik,
That pedder brybour, that scheip-keipar,
He tellis thame ilk ane caik by caik.
Pedder Coffeis, *Bannatyne Poems*, p. 171. st. 7.

Q. one who may be said even to *scrape hedges* from covetousness; or synon. with Teut. *hegh-dief*, viator, latro; also one who lurks about hedges that he may steal and spoil; Kilian. It is probable, however, that the term may be used in a different sense; especially as the passage contains a description of the most rigid household economy. Germ. *hage* signifies a house, *hag-en* to receive under one's roof, to cherish; Isl. *hag-speki* is the knowledge of household affairs; *hag-raeda* to consult about family management, *hag-ur* the state of family matters.

HEGGERBALD, *s.*

Thou and thy quean as greidy gleds ye gang,—
Foul *haggerbald*, for hens this will ye hang.
Dunbar, *Evergreen*, ii. 55. st. 13.

Dunbar also writes it *Haggarbald*, q. v. But the sense seems quite uncertain. A. S. *higre* is a bondsman. Thus it might signify a *bold* or presumptuous slave.

HEGH-HEY, HEGH-HOW, HEIGH-HOW, *interj.* Expressive of langour or fatigue, sometimes of sorrow, S.

Heigh hey! she says, as soon as she came near,
There's been a langsome day to me, my dear.
Ross's Helenore, p. 66.

Heigh how is heavysome,
An old wife is dowisome,
And courtesy is cumbersome
To them that cannot shew it.
Kelly, p. 156. 157.

HEICH, (gutt.) *adj.* High, S.

King Eolus set *heich* apoun his chare.
Doug. Virgil, 14. 51.

A. S. *heah*, *heag*, MoesG. *hauhs*, Belg. *heagh*. Seren. mentions the very anc. Scythic word *ha*, id. as the root.

To HEICHT, *v. a.* To raise. V. HICHT.

HEYCHT, *s.* A promise. V. HECHT.

HEID, HED, *term.* denoting state or quality; as in *bairnheid*, *youthheid*; corresponding to E. *hood*, A. S. *had*, *hade*, Su.G. *had*, Alem. Germ. *heit*, Belg. *heyd*, persona, status, qualitas. Germ. *keit*, is used in a similar manner. Ihre conjectures that the term is from Su.G. *het-a*, A. S. *hat-an*, MoesG. *hait-an*, to name, *name* and *person* being often used as synon.

HEYDIN, HEYTHING, HEITHING, HETHYNG, *s.* Scorn, mockery, derision.

Quha awcht thai horss, in gret *heithing* he ast;

He was full sle, and ek had mony cast.
Wallace, v. 739. MS.

Ane young man stert upon his feit,
And he began to lauche
For *heydin*.
Peblis to the Play, st. 11.

Ha! quhat do I? quod scho, all is for nocht,
Sall I thus mokkit, and to *hething* driue,
My first luffaris agane assay beliue?
Doug. Virgil, 118. 48.

And thow had to me done onie thing,
Nocht was with hart; bot vane gloir, and *hething*.
Priests of Peblis, *Pink. S. P. R.* i. 43.

In this sense must we understand a passage improperly printed in Evergreen, perhaps from the inaccuracy of the transcriber.

Yit at the last scho said, half in *hie thing*,
Sister, this vittell and your royal feist
May weil suffice for sic a rural beist.
Henrysone, *Evergreen*, i. 148. st. 12.

It is undoubtedly *heithing*, i. e. "half in derision;" and with this the language agrees, as the *burges mous* derides the rustic state and manners of her sister.

This term is used by Chaucer.

Alas (quod John) the day that I was borne!
Now are we driven til *hething* and til scorne.
Chauc. Reves T. v. 4108.

As Chaucer ascribes this language to a young clerk educated on the borders of Scotland, Junius thinks that this term had found its way into E. from the North. But the town referred to is not on the borders. It is certainly *Anstruther* in Fife.

John highte that on, and Alein highte that other,
Of o toun were they born, that highte *Strother*,
Fer in the North, I can not tellen where.

It is also used by R. Brunne.

Alle is thy *hething* fallen opon the.
Cron. p. 273.

Although Skinner had explained *hethen* mockery, it is surprising that Rudd. should "incline to think that *drive to hething* —— signifies to traverse the country, q. to go a heathing, i. e. through less frequented places, to seek for a match among the Nomades, mentioned in the next verse;" especially as a few lines below, the phrase is repeated precisely in the same sense.

Thus *dreuin to hething*, and all thy grace biwaue,
Tynt woman, allace, beris thou not yit in mynd
The manswering of fals Laomedonis kynd?
Doug. Virgil, 119. 8.

Quis me autem (fac velle) sinet? ratibusque superbis
Irrisam accipiet? nescis heu, perdita, &c. Virg.

Sibb. renders *hething*, *haithing*, "q. *oathing*, swearing, cursing, banning." Both Rudd. and he, on the supposition of its signifying mockery, think that it "may be the same as *hooting*." But there is no affinity.

Isl. *haedne*, *haethne*, illudendi actio, *haedinn* ludibriosus, *haadgiarn*, illusor, q. one who *yearns* for *sport* at the expence of others; *haed-a*, Su.G. id. to expose to derision, illudere, irridere; *had*, Isl. *haad*,

ludibrium, illusio; *hadungar gabb*, sarcasmus, illusio contumeliosa; Verel. The radical term is undoubtedly Isl. *hy-a*, ludifico, derideo; whence *hop og hy*, saltatio et lusus; G. Andr. p. 112. It seems doubtful, whether Alem. *hon* contumelia, opprobrium, *hon-en* illudere, contumelia afficere, Gl. Pez. *gihontost* illudisti, be radically the same. Fr. *honte* shame, disgrace, is evidently from the latter.

HEIGHEING, *s.* A command, an order.

After him he sent an *heigheing*,
Fram court he dede him be.
Sir Tristrem, p. 182. V. Hecht, *s.*

HEIL, Heyle, Heill, Hell, Heal, *s.* Health, S.

Mastir Jhone Blayr to Wallace maid him boune;
To se his *heyle* his comfort was the mor.
Wallace, v. 547. MS.

"Domiciane empriour aduertist of his vehement dolour, causit hym to returne in Italy to recouir his *heil* be new air and fude." Bellend. Cron. Fol. 46. a.

Auld Colin says, He wad be in the wrang,
Gin frae your *heal* he held you short or lang.
Ross's Helenore, p. 50.

And now the sun to the hill-heads gan speal,
Spreading on trees and plants a growthy *heal*.
Ibid. p. 65.

Makyne, the howp of all my *heill*,
My hairt on thé is set.
Bannatyne Poems, p. 102. st. 15.

I am not certain, that here it is not used in the secondary sense of Su.G. *hel*, as denoting felicity.

It occurs in O. E.

Tille Acres thei him led, better *hele* to haue.
R. Brunne, p. 192.

A. S *hael*, Su.G. *hel*, salus, sanitas.

To HEILD, Heill, Heyl, Heal, Hele, *v. a.* To cover.

—Thair gownys, deliuerly,
That *heylyt* thaim, thai kest away.
Barbour, viii. 469. MS.

——The party popil grane
Heildit his hede with skug Herculeane.
Doug. Virgil, 250. 51.

2. To conceal, to hide, S. *heal*, Gl. Shirr.

Stoup-fulls of crouds and ream she aft wad steal,
And cou'd her souple tricks frae minny *heal*.
Ross's Helenore, p. 50.

3. To defend, to save; used obliquely.

Thay cast dartis thikfald thare lord to *heild*,
Wyth schaftis schot and flanys grete plenté.
Doug. Virgil, 348. 36.

It signifies to cover in various parts of E. *Hilid* is used in this sense by *Wiclif*. "The schip was *hilid* with wawis;" Matt. viii. *Unhile*, to uncover. "Thei *unhiliden* the roof where he was;" Mark ii.

A. S. *hel-an*, Isl. *hael-a*, tegere, to cover; Su.G. *hael-a*, id. Alem. *hel-an*, Germ. *hel-en*, Belg. *heel-en*, Isl. *hyl-ia*, occultare, to hide. Both Rudd. and Ihre refer to Lat. *cel-o*, *h* and *c* being letters often interchanged. Lat. *coel-um* and *cil-ium* are sup-

posed to belong to the same family. The latter is expl. by Isidore, tegmen oculorum.

Sibb. derives *hell* from *heyl* to cover. Junius with less probability deduces it from *holl* antrum, a hole or pit; Etym. The idea of Ihre deserves attention, that the primary meaning of Su.G. *hael* is death; and, that as this word occurs in all the Scythian dialects, the name was given to death, before it was used with respect to the mansions of the dead. It is still used in composition; as *haelsot* a mortal disease, *haelwan* a symptom of death, *slaa i hael*, to put to death. Isl. *hael*, *helia*, is the Hecate, or Lethe, of the Edda, the goddess supposed to have the power of death. It must be acknowledged, however, that in MoesG., the most ancient dialect of the Gothic we are acquainted with, *halje* has no other sense than that of the place of suffering.

HEILDYNE, *s.* Covering.

Oft gret gestis a sow thai maid,
That stalwart *heildyne* aboyn it had.
Barbour, xvii. 598. MS.

A. Bor. *hylling*, stragulum; *a bed hilling*, a quilt or coverlet, Northumb. This is certainly the meaning of a term left as not understood by Ritson.

Your fester pery at your heed,
Curtaines with popiujayes white and rede.
Your *hyllynges* with furres of armyne,
Powdred with golde of hew full fyne.
E. Met. Rom. iii. 180.

To HEILD, HEYLD, *v. n.* 1. To incline.

This gudely carvell taiklit traist on raw,—
Now sank scho law, now hie to heuin up *heildit*.
Palice of Honour, iii. 9.

2. Metaph. to give the preference. This is the word used in MS. Barbour, vi. 353. where it is *bald*, Pink. edit., *bold*, edit. 1620.

I wald til hardyment *heyld* haly,
With thi away war foly:
For hardyment with foly is wice.
Bot hardyment that mellyt is
With wyt, is worschip ay, perdé;
For, but wyt, worschip may nocht be.

A. S. *held-an*, *hyld-an*, Su.G. *haell-a*, Isl. *hall-a*, Teut. *held-en*, Germ. *hell-en*, anc. *hald-en*, inclinare; A. S. *heald*, bending. *To heald a vessel*, to incline it to one side in order to empty it; *to heal*, to lean or incline to one side, Northumb.

HEILD, *s.* *On heild*, inclined to one side.

Eneas houit stil the schot to byde,
Hym schroudand vnder hys armour and his scheild,
Bowand his hoch, and stude a lytle *on heild*.
Doug. Virgil, 427. 41. V. the *v.*

HEILIE, *adj.* Holy; or having the appearance of sanctity.

Heilie harlottis, in hawtane wyis,
Come in with mony sindrie gyis.
Dunbar, *Bannatyne Poems*, p. 27.

Alem. Germ. *heilig*, Su.G. *helig*, A. S. *haelig*. V. HALY.

HEILY, HELY, HIELY, *adj.* Proud, haughty.

Thay begin not quhair thair fathers began.
Bot, with ane *heily* hart, baith doft and derft,

Thay ay begin quhair that thair fathers left.
Priests of Peblis, *Pink. S. P. R.* i. 9.

The reason is here given why

—Burges bairnis—thryve not to the thrid air.

Mr Pink. expl. this *silly*. But the sense is determined by the use of the same term by Doug.

This ilk Numanus Remulus in that stede
Before the frontis of the batellis yede,—
Richt proude and *hiely* in his breist and hert,
That newlingis of the kinrik was ane part
To hym befel, his grete estate this wise
Voustand he schew with clamour and loud cryis.
Virgil, 298. 46.

Tumidus is the word expl. by both epithets.

Knaifatica coff misknawis himsell,
Quhen he gettis in a furrit goun;
Grit Lucifer, maister of hell,
Is nocht sa *helie* as that loun.
Bannatyne Poems, p. 171. st. 5.

It occurs in Wallace.

A sone he had ner xx yer of age:
Into the toun he usyt euerilk day,
Thre men or four thar went with him to play;
A *hely* schrew, wanton in his entent;
Wallace he saw, and towart him he went.
B. i. 211. MS. *Hiely*, edit. 1648.

"Fynallie, thai brek this command, that ar in thair wordis prydful, *helie*, vaine glorious, thai that auantis or prysis thame self of thair wisdome, rychteousnes, ryches, strenth, or ony vther thing." Abp. Hamiltoun's Catechisme, 1551. Fol. 32. a. b.

The term is also used adverbially, Priests of Peblis, p. 42.

I have na ma freinds for to cum to,
Bot ane the quhilk is callit my thrid freind;—
And as my freind he was not in my myude;
Bot *helelie* and lichtlie of him leit:
And now to him thus mon I ga and greit.

The copulative between the adverbs precludes the idea of *wholly* being the sense. As allied to *lichtlie*, it may signify *contemptuously*.

This may be deduced from A. S. *healic*, *heahlic*, summus, sublimis, excelsus, q. *high-like*; or *heallic*, aulicus, palatinus, belonging to a prince's court.

HEYND, HENDE, *adj.* 1. Gentle, courteous.

Quhen that Eneas *heynd*, curtas, and gude,
Thare peticioun sa ressonabyl vnderstude,
As man that was fulfillit of bounté,
Thare hale desire ful glaidlie grantit he.
Doug. Virgil, 363. 53.

Hende is used by Chaucer and other old E. writers in the same sense.

2. Expert, skilful.

Ane hastie hensour, callit Harie,
Quha was an archer *heynd*,
Tytt up ane tackle withouten tary.
Chr. Kirk, st. 10.

It is sometimes used substantively.

He had that *heynd* to ane hall, hiely on hight.
Gawan and Gol. i. 15.

Thus that hathel in high withholdes that *hende*.
Sir Gawan and Sir Gal. ii. 28.

Skinner views *hende*, q. *handy* or *handsome*; Rudd. deduces it from A. S. *hyndene*, societas, q. sociable. Sibb. with more probability refers to A. S.

ge-hynan, humiliare. *Ge-hynde*, *ge-heende*, *ge-hende*, humiliatus, has considerable resemblance. But perhaps the term most nearly allied in signification, is Su.G. Isl. *hyggin*, prudens; and although the form be different, *g* is often lost in pronouncing A. S. *higiend*, intentus, from *hig-ian*, Isl. *hygg-a*, attendere, Dan. *hig-er*, desiderare. The origin is *hige*, animus, the mind. Teut. *hegh-en*, *hegen-en*, instruere, ornare, colere; educare; fovere; are apparently from the same source.

HEYNDNES, *s.* Gentleness.

Servit this Quene Dame Plesance, all at richt,—
Conning, Kyndnes, *Heyndnes*, and Honestie.
King Hart, i. 15.

HEYND, *s.* A person.

Arrayit ryallie about with mony riche wardour,
That Nature, full nobilie, annamilit fine with flouris
Of alkin hewis under hewin, that ony *heynd* knew,
Fragrant, all full of fresche odour fynest of smell.
Dunbar, *Maitland Poems*, p. 45.

The term, as here used, is more nearly allied to Su.G. *hion*, an individual, a person, than to A. S. *hyne*, a servant. The Su.G. word occurs only in a secondary sense for a servant. V. HYNE.

HEIR, *s.* Army, or warlike retinue.

He did the conquer to knaw all the cause quhy,
That all his hathillis in the *heir* hailly on hight,
How he wes wounyng of wer with Wawane the wy.
Gawan and Gol. iv. 24.

i. e. "He informed the conqueror of all the reasons of his yielding; and that all the nobles in his army, who from on high viewed the conflict, were convinced that he was overcome by Gawan." For it seems necessary to view *hailly* as a verb. It may signify to confirm or ratify, A. S. *halg-ian*, sancire.

A. S. *here*, Su.G. Isl. *her*, Germ. *her*, exercitus. V. HERE.

HEIR DOWNE, *adv.* Below on this earth.

Complane I wald wist I quhome till,—
Quhidder to God, that all thing steirs,—
Or unto warldlie prince *heir downe*.
Dunbar, *Maitland Poems*, p. 109.

HEIRIS, *s. pl.* Masters, K. Hart. V. HER, *s.* 1.

HEYRD, HEYRT. *To gang* or *gae heyrd*, to storm, to fume, to be in a violent rage, Ang. *heyte*, synon.

It seems questionable if *kyrit* be not used in this sense, in the following passage, as descriptive of the enthusiasm of two pilgrims held up to ridicule.

To rowme thay were inspyrit;—
Tuk up thair taipis and all thair taggis,
Fure furth as thay war fyrit:—
Tuk counsall at Kirkew craggis,
Than hame, as thay war *kyrit*,—
Cum Symmye and his Bruder.
Chron. S. P. i. 360.

Thus Sw. *hira* denotes the staggers in a horse; Seren. Su.G. *hyr-a*, *hir-a*, vertigine agi, to become giddy; Isl. *aer-ast* furere, *aeir* furiosus; *oodr oc aeir*, insanus et furiosus. *Aed-a* and *aer-ast* are given as synon. Su.G. *yr-a* cum impetu ferri, to be hurried away, *yr* furious; Isl. *hyr* fire, *hyr-a* heat. Alem. *ur* ferus, iratus. Schilter derives it from Goth. *or-a*, *orr-a*, *hurr-a*, se movere. Belg. *erre* ira, iratus; A. S. *erre*, *yrre*, iratus.

HEIRLY, *adj.* Honourable, magnificent.

———Parte of the feild
Was silver sett with a hairt, *heirly* and he.
Houlate, ii. 8.

Mr Pink. expl. *herlie* heartily. But this is evidently the same with Germ. *herlich* clarus, illustris, Su.G. *herrlig* magnificus, A. S. *haerlic* laudabilis. Various terms have been referred to as the root; Germ. *her* high, *her* glory, *herr*, a lord; Su.G. *haer*, an army. Even supposing that the *adj.* had been immediately formed from *her* glory, which seems the proximate idea; it is by no means improbable, that this may be ultimately resolved into *haer*, *her*, an army. For the ancient Goths had no idea of glory, save what was gained by arms. And it is to be regretted, that this idea is far from being relinquished by their descendants. Analogous to this, Germ. *herzog*, a duke, properly signifies the leader of an army; A. S. *hertoga*, Su.G. *haertig*, Isl. *hertog*; from *haer* exercitus, and *tog-a* ducere.

HEIRISCHIP. V. HERSCHIP.

To HEIS, HEYS, HEEZE, *v. a.* To lift up, E. *hoise*. Pret. *heissit*.

All samyn haistand with ane pauis of tre
Heissit togiddir.——
Doug. Virgil, 295. 6.

Rudd. mentions A. S. *heahsian*, id. But I cannot find it in any Lexicon. Su.G. *hiss-a*, Belg. *hys-en*, from Dan. *hoei*, altus. A. S. *heah*, id.

HEIS, HEEZE, HEYS, HEISIE, *s.* 1. The act of lifting up.

The samyn wyse, as thay commandit ware,
Thay did anone,——
Towart the left wyth mony *heis* and hale
Socht al our flot fast bayth with rouch and sale.
Doug. Virgil, 87. 21.

2. Aid, furtherance, S. B.

Gin that be true, I'll gie the match a *heeze*,
And try to cure auld Helen o' the bees.
Shirrefs' Poems, p. 77.

Ha, heh! thought I, I canna say
But I may cock my nose the day,
When Hamilton the bauld and gay
Lends me a *heezy*.
Ramsay's Poems, ii. 328.

3. The act of swinging, Loth.

4. Used, in a general sense, as denoting any thing that discomposes one, synon. *taissle*.

My gutcher left a gude braid sword,—
And if I can but get it drawn,—
I shall lay baith my lugs in pawn,
That he shall get a *heezy*.
Ritson's S. Songs, i. 183.

The word now most commonly used is *heisie*, *heezie*; one is said to get a *heisie* in a rough sea. *Heeze*, however, is used for a lift, or help, Ang.

HEYS AND HOW, a sea cheer.

The noyis vpsprange of mony marinere,
Byssy at thare werke, to takilling euery tow,

Thare feris exhortyng with mony *heys* and *how*,
To spede thame fast towart the realme of Crete.
Doug. Virgil, 71. 39.

Nauticus clamor, Virg.

Heisau is used in a similar sense, Compl. S.

"The marynalis began to heis vp the sail, cryand, *heisau, heisau.*" P. 63. q. *keis all.* V. How.

HEK. V. HACK.

HEKKIL, HECKLE, *s.* 1. A hackling-comb, a comb for dressing flax, S. Rudd.

Teut. *hekel*, Sw. *lin-haeckla*, id. The root, according to Kilian, is *haeck* crooked.

2. "A cock's comb" as expl. by Rudd.

Phebus rede foule his curale creist can stere,
Oft strekand furth his *hekkil*, crawand clere.
Amyd the wortis, and the rutis gent,
Pikland hys mete in alayis quhare he went.
Doug. Virgil, 401. 51.

Rudd. has mistaken the meaning of the word as here used. It signifies the feathers on the neck of a cock; and thus conveys quite a different idea from the *curale creist*, or comb, mentioned in the preceding line. A feather from the neck of a cock still receives this designation, as well as a fishing-hook dressed with one of these. V. HECKLE.

To HELE, *v. a.* To conceal. V. HEILD.

To HELE, *v. a.* To pour. V. HAIL, *v.* 3.

HELDE, *s.* Age; instead of *eld.*

—The Kyng wes than hawand
Bot nyne yhere, but may, of *helde*,
All wayk than wapnys for to welde.
Wyntown, viii. 26. 17.

HELY, *adv.* Highly. V. HE.

HELY, *adv.* Loudly.

Men mycht her wemen *hely* cry,
And fle with cataill her and thar.
Barbour, iii. 734. MS. V. HE, high.

HELIE, *adj.* Proud, haughty. V. HEILY.

HELYNG, *s.* Covering.

And the treis begouth to ma
Burgeans, and brycht blomys alsua,
To wyn the *helyng* off thair hewid,
That wykkyt wyntir had thaim rewid.
Barbour, v. 11. MS. V. HEILD, HEIADYNE.

HELLIER, HALYEAR, *s.* Half a year, S.

Three *halyears* younger she than Lindy was.
Ross's Helenore, p. 16.

Improperly expl. Gl. to Ross, "a whole year;" from *half* and *year.*"

HELLIS. This in pl. is used by some of our old writers for *hell.*

"—His godheid was sa fast ionit with his manly nature that suppose the saule and the bodie was perfite syndry, yet his diuinitie remanit bayth with his body lyand in the graif, and also with his saule descendand to *the hellis.*" Abp. Hamiltoun's Catechisme, 1552. Fol. 106. b.

The use of the pl. has been introduced by Popish writers, as corresponding to the term in the creed, *Inferos;* especially as they view the word in different senses. Hence Hamiltoun adds:

"*Hellis.* Heir is to be notit, quhair is hell, and how mony distinct partis or placis thair is of hell." Of these he reckons four; the hell of the damned, the hell of children dying unbaptised, the hell of purgatory, and the hell of the fathers, or *limbus patrum.*

This mode of expression, in consequence of its being familiar, was occasionally used by early Protestant writers, although in quite a different sense.

"Greater vnquietnesse is not out of *the hels*, nor hee getteth on all sides." Bruce's Eleven Serm. S. 1. b.

Bp. Douglas uses the phrase *the hell.* V. STICHLING.

This general acceptation is perfectly analogous to that of the Heb. Gr. and Lat. terms, *Sheol, Hades*, and *Inferi;* which all primarily denote the state of the dead, or that of those whose souls and bodies are disunited, without necessarily including the idea either of happiness or of misery. Thus A. S. *hell* is used for the grave; *Ic fare to minum sunu to helle;* Gen. xxxvii. 35. I will go down into the grave unto my son. The term has been deduced from *hel-an* tegere; as MoesG. *halje* from *hul-jan*, Alem. *hella*, from *hel-en*, id. Isl. *hel* in like manner signifies death, and *helae, helia* sedes, locus mortuorum. *Ganga i open mun heliar;* Ad certissimum necem ruere; Verel. V. HEILD, *v. a.*

HELLIS-CRUK, *s.* A crook for holding vessels over a fire; or perhaps what is otherwise called a *clips.*

His nailis wes lyk ane *hellis cruk*,
Thairwith fyve quarteris lang.
Bludy Serk, st. 4. *Pink. S. P. R.* iii. 190.

From Teut. *hels-en* to embrace; or Su.G. Isl. *haell* clavus, a spike or nail, *huel-a* clavis figere.

HELM *of* WEET, a great fall of rain, Ang.

A. S. *holm*, water, the sea; *ofer holm boren*, carried on the waters. I know not if Su.G. *haell-a*, &c. to pour out, has any affinity; Isl. *helling*, effusio.

HELMY, *adj.* Rainy, Ang.

Helmy weather nearly corresponds to the A. S. phrase, *holmeg weder*, procellosum coelum; Caed. ap. Lye, vo. *Waeder*: from *holmeg* pluviosus, procellosus. This term especially denotes rainy weather, as proceeding from that quarter on which the sea lies. Thus, the affinity between it and the A. S. is still more evident; as *holm* not only signifies water in general, but the sea.

HELME STOK, *s.* "The helm of a ship, gubernaculum," Rudd.; more strictly, the handle of the helm.

Sic wourdis he saide, grippand the *helme stok* fast,
Lenand theron———
Doug. Virgil, 156. 55.

Teut. *helm-stock aen t' schip*, ansa gubernaculi, pars summa clavi; Kilian.

HELPLIE, *adj.* Helpful, much inclined to give assistance, S. B.

"Bos [i. e. *bouse*, drink] quhay that will, draw nobirnes to hym, scho is *helplie*, of littil applesit, help of the wittis, wache to hele [health,] kepar of the body, and contynewal lynthare [lengthener] of the lif. For to excesse, thair may nevir cum gud

nor profit, nor body nor lif is nevir the bettir. And sa it tynis all manor contience, voce, aynd, lythenes and colour. A gluton all way has sum seiknes or sorow. He is hevy, fat and foule: his life schortis, and his dede approchis." Porteous of Nobilnes, translatit out of Frenche in Scottis be Maistir Androw Cadiou; imprentit Edr. 1508. I have given a long quotation from the *levynth vertu*, viz. *Sobirnes;* this work being, as far as is known, the earliest translation in prose, the first work indeed printed in S.

Teut. *helpelick*, auxiliaris, Sw. Dan. *hielpelig*, id. A. S. *ulph*, auxilium.

HEM, *s.* Edge. Stones are said to be set on their *hems*, when they rest on their edges, as opposed to their sides, S. B.

Thus the word seems to have been anciently used with greater latitude than it now admits, as preserved in E.

HEM, *pron. pl.* Them.

Thai werray the wylde swyne, and worchen *hem* wo. *Sir Gawan and Sir Gal.* i. 5.

This O. E. term occurs frequently in this poem, which retains much of the A. S. idiom, having been either written in England, or altered by an English writer.

A. S. *heom*, *him*, not the acc. as Skinner says, but dat. pl. *illis*.

HEM, *s.* A horse-collar. V. Haims.

HEMMIL, *s.* A heap, a crowd, a multitude; as, *a hemmil of folk*, a great assemblage of people; *a hemmil of beasts*, a great number of cattle, S B.

Wachter mentions *wimmel*, *gewimmel*, as denoting a great body of people, from *wimmeln*, redundare multitudine; which, he thinks, may be traced to Gr. ὁμιλος, coetus, multitudo. Or can it have any affinity to Germ. *heim-en*, O. Su.G. *haem-a*, whence Ihre derives *himmel* heaven, which primarily signifies a covering? Or shall we consider it as corr. from Teut. *handmael*, Germ. *hantmahl*, the forum, the place where the inhabitants of one district were bound to assemble?

To Hemmil, *v. a.* To surround any beast in order to lay hold of it, Ang. q. to environ with a multitude.

HEMMYNYS, *s. pl.* Shoes made of untanned leather.

——At sa gret myschef he wes,
That hys knychtis weryd rewelynys
Of hydis, or of hart *hemmynys*.
Wyntown, viii. 29. v. 274.

That the shoes here mentioned were usually made of the skins of *harts* or deer, appears from the language of our celebrated Thomas of Ercildoune.

Tristrem schare the brest,
The tong sat next the pride;
The *heminges* swithe on est,
He schar and layd besid.
Sir Tristrem, p. 31. st. 44.

This passage is aptly illustrated by the following Note, p. 262.

"The mode of making these rullions, or rough shoes, is thus described; 'We go a hunting, and after we have slain red deer, we flay off the skin by and by, and setting of our bare foot on the inside thereof, for want of cunning shoemakers, by your grace's pardon, we play the coblers compassing and measuring so much thereof as shall reach up to our ancles, pricking the upper part thereof with holes, that the water may repass where it enters, and stretching it up with a strong thong of the same, above our said ancles. So, and please your noble grace, we make our shoes. Therefore we, using such manner of shoes, the rough hairey side outwards, in your grace's dominion of England, we be called *Rough-footed Scots*." Elder's Address to Henry VIII. apud Pinkerton's History, II. 397.

A. S. *hemming*, pero, which Lye expl. as meaning the same with *brogue;* Jun. Etym. vo. *Brogue*. The word properly signifies a covering; Su.G. *ham*, A. S. *ham*, *hama;* from O. Su.G. *haem-a*, Germ. *heim-en*, to cover. A. S. *cild-hama* the womb, i. e. the covering of the child, *heort-hama* the covering of the heart, &c. Isl. *hemingr* is used perhaps in a more primitive sense, denoting the skin pulled off from the legs of cattle afterwards fitted for brogues: *Pellis seu corium, cruribus armentorum detractum;* sic vocatur, quod *dimidiam* qualemcunque figuram repraesentet, qualis peronibus rusticis solet aptari; G. Andr. p. 110. He derives it from Lat. *semi*, half. It seems more allied to Isl. *ham*, induviae. V. Rewelynys.

HEMPY, *s.* 1. A rogue; one for whom the *hemp* grows; S. V. Gl. Rams.

Aft thrawart *Hempies*, not a few,—
Laws human an' divine brick thro';—
Till on a woodie, black an' blue,
They pay the kain
Rev. J. Nicol's Poems, i. 52.

2. A tricky wag, S.

—He had gather'd seven or aught
Wild *hempies* stout and strang.
Ramsay's Poems, i. 278.

Now souple *hempies* to the green
Skelp aff wi' the fit-ba.
Rev. J. Nicol's Poems, i. 37.

I suspect the etymon given; although I cannot offer one that is satisfactory. Isl. *huompa*, celeriter ruo.

To HENCH, *v. a.* To throw stones by bringing the hand alongst the *haunch*, S.

HENDRE, Hender, *adj.* Past, by-gone.

Quhen I was young this *hendre* day,
My fadyr wes kepar off yon houss.
Barbour, x. 551. MS.

MoesG. *hindar*, Germ. *hinder*, retro. Su.G. *hindraedag*, however, denotes the following day; and most properly, the day succeeding marriage, when the young husband presented a gift to his spouse, called *hindradags giaef*, by way of recompence for the sacrifice she made to him.

Hence, as Rudd. observes, E. *hinder*, Teut. *hinderu*, &c. impedire. He who hinders another, says Ihre, lays some impediment in his way, which keeps him back, or throws him *behind*. The *v.* is pron. *hender*, *hendir*, S. B. as written by Doug.

"Narratione shewinge the causes wherfore Juno *henderid* the Troians." P. 13. Marg.

HEN-PEN, *s.* The dung of fowls; perhaps properly that of hens, Ang.

HENSEMAN, Heinsman, *s.* A page, a close attendant.

Robene Reid-brest nocht ran,
Bot raid as a *henseman.*
Houlate, iii. 1. MS.

E. *henchman* is used in the same sense. Skinner derives it from A. S. *hine* a servant and *man*, q. *hinesman.* A. S. *hine-man* is used in the sense of agricola. Spelman deduces it from Teut. *hengst* a horse and man, q. eques vel equi curator. He has observed that *Hengist* and *Horsa*, the two famous Saxon invaders of E., had their names from this animal; *Hengist* being denominated from a war-horse, *Horsa* from a common one. Which of the etymons given above, has the best claim, is very dubious. From the use of the term here, it appears to have belonged to a *henseman* to ride.

HENSEIS, *s. pl.*
Bot fowl, jow-jourdane-heded, jevels,
Cowkins, *henseis*, and culroun kevels——
Dunbar, *Maitland Poems*, p. 109.

From the connexion, this contemptuous designation seems nearly allied in signification to Teut. *henne*, homo imbellis, muliebri animo. Perhaps, however, it is merely an abbrev. of *Henseman*, q. v.

HENSOUR, Hensure, *s.* Perhaps a giddy young fellow, or a braggadocio.
Ane haistie *hensour*, callit Harie,—
Tytt vp ane tackle withouten tary;
That turment so him teynd.
Chr. Kirk, st. 10.

Callander refers to Celt. *hein*, a strong young man. Sibb. says, "perhaps one who had been trained to the use of arms; See Heynd; or one who was expert in making stake and ryce fences, from Teut. *heyn-en* sepire." The latter idea is quite outreé.

We learn from G. Andr. that the ancient Norwegians called their noblemen *henser*, primorum nomen. He also renders *hensing*, caterva, cohors, p. 111. I suspect, however, that *hensour* is of German extract; from *hanse* a society, whence L. B. *ansuarii*, qui ceteros mortales fortuna et opibus antecellunt; Kilian. The Germ. word may be traced to MoesG. *hansa* a multitude, a band; whence evidently Isl. *hensing* mentioned above, and perhaps *henser*, as denoting the leader of a band. *Hensour* may thus be equivalent to a comrade, a fellow, or one belonging to a society. Hence the designation of the *Hanse* towns in Germany. Sw. *hensker*, however, Isl. *heimskr*, denote a fool.

HENS-WARE, Henware, *s.* Eatable fucus, S. Fucus esculentus, Linn. This is also called *Badderlocks*, q. v.

HENT, *pret.* Laid hold of. V. Hint.

HEN-WYFE, *s.* A woman who takes care of the poultry about the house of a person of rank, S. hence the metaph. phrase, *Hen-wyffis of Venus*, applied to bawds.
With Venus *hen-wyffis* quhat wyse may I flyte?
That straykis thir wenschis hedes them to pleis.
Doug. Virgil, Prol. 96. 53.

HENWILE, *s.* A stratagem, a circumvention.
"—The great hopes they put us in at first,—— they somewhat blasted, by their needless lingerings here, and using, as we suspected, such courses as savoured of their old unhappy and unprofitable way of *hen-wiles*, to make and increase parties among us." Baillie's Lett. ii. 80.
—This dull and unstable birth,
Which at this time possess the earth,
Seeks out raw shifts, and poor *hen wiles*,
And with such trash themselves beguiles.
Cleland's Poems, p. 55.

The only word, which I have met with, that has any resemblance, is Flandr. *hand-wyle*, momentum temporis. It might indeed signify a delay.

HEPTHORNE, *s.* The brier, Rubus vulgaris major, S.
On cace thare stude ane lityl mote nere by,
Quhare *hepthorne* buskis on the top grow hie.
Doug. Virgil, 67. 51. V. Hap.

HER, Here, *s.* 1. A lord, a person of distinguished rank.
Als fele wrinkis and turnys can sche mak,
As dois the swallo with hir plumes blak,
Fleand and seirsand swiftlie thare and here,
Ouer the grete lugeingis of sum michty *here*.
Doug. Virgil, 427. 1.

This designation is given even to a sovereign.
The Kyng hym self Latinus the grete *here*
Quhisperis and musis.——
Ibid. 435. 8.

2. A chief, a leader.
Bayth comoun pepyl and the *heris bald*
To bryng agane Eneas ful fane thay wald.
Doug. Virgil, 281. 41.

3. The magistrate of a burgh.
His leiff he tuk at *heris* of the toune;
To Meffane wode rycht glaidly maid him boune.
Wallace, iv. 419. MS.

Perth edit., *has;* edit. 1758, *her*, *then;* edit. 1648, *heirs*, corresponding to *heris*, MS. i. e. those who had the rule, the Mayor and others formerly mentioned.

4. A master.
—Ay for ane thar wes twenty,
And twa men ar a mannys *her*.
Barbour, ix. 640. MS.

i. e. "Two men are able to master *one*."
In edit. 1620,
And two men is over mony heere;
which does not make sense of the passage.

A. S. *hera*, Su.G. *herre*, Teut. *herr*, Belg. *heer*, dominus. Rudd. views Lat. *her-us* as the root. But it is more probable, that this word has a common origin with the rest. This some suppose to be Isl. *ha*, altus; others, *her*, prior, which Wachter derives from *er* ante; others *her*, Su.G. *haer*, an army. V. Heirly. I need scarcely add, that this, which was given as a title of respect to the highest personages, is now used in the Low Countries as we use *Master*. For it is well known, that *Mynheer* properly signifies, *my lord.*

HER, Here, *s.* Loss, injury, damage.
Wallace raturnd towart the court agayne,
In the mursyde sone with his eyme he mett,
And tauld how thai the way for his man sett,—
"The horss thai reft quhilk suld your harnes ber."

Schir Ranald said, "That is bot litill *here*
We may get horss and gud in playne;
And men be lost, we get neuir agayne."
Wallace, iv. 60. MS.

Sir Rannald said, that is but little *deare*.

Edit. 1648, i. e. injury. The reading in MS. suggests a similar idea; as appears from the use of the term in another work.

Helmys of hard steill thai hatterit and heuch.
In that hailsing thai hynt grete harmys and *here*.
Gawan and Gol. iii. 5.

It seems synon. with *herschip*, spoil, from A. S. *here*, Su.G. *haer*, an army. Ihre mentions a similar use of Su.G. *haer*. Effectu pro causa posito, notat vim hostilem, aut quamlibet hostilitatem. *Fara med haer*, hostiliter grassari; p. 823.

HER, *pron.* Their, O. E.

With fresch houndes, and fele, thei folowen *her* fayre.
Sir Gawan and Sir Gal. i. 4.

A. S. *heora*, *her*. V. Him.

HERANDIS, *s. pl.* 1. Errands.

——Thare bad thai,
And thare gave absolutyown,
As thai had in-to commyssyown,
To the clerkys, that come of thai north landis,
That to thame soucht in-to tha *herandis*,
That thai pure and sympyl thowcht,
And litil had to gyve or noucht.
Wyntown, vii. 9. 204.

2. In another place, it may rather signify tidings, q. *hearings*.

Of Ingland this Kyng, for-thi
For gret *herandis* and hasty
Sped hym swne owt of oure land.
Ibid. viii. 16. 40.

HERBERE, *s.* A garden for rearing herbs.

Ane paradise it semyt to draw nere
Thir galzeard gardingis, and eik grene *herbere*.
Doug. Virgil, Prol. 401. 45.

Lat. *herbar-ium*. On the word *herber* Warton says; "An herbary, for furnishing domestic medicines, always made a part of our ancient gardens.—In the Glossary to Chaucer *erbers* is absurdly interpreted *arbours*; Non's Pr. T. v. 1081. 'Or erve Ive growing in our *erberis*.' Chaucer is here enumerating various medical herbs, usually planted in *erberis* or herbaries." Hist. E. P. II. 231.

It would seem, however, that it is used for arbour by James I.

Now was there maid fast by the touris wall
A gardyn faire, and in the corneris set
Ane *herbere* grene, with wandis long and small,
Railit about, and so with treis set
Was all the place, and hawthorn hegis knet,
That lyf was non, walkyng there forbye
That mycht within scarce any wight aspye.
So thick the beuis and the levis grene
Beschadit all the allyes that there were,
And myddis every *herbere* mycht be sene
The scharp grene suete jenepere, &c.
King's Quair, ii. 12. 13.

It seems elsewhere used in the same sense; as being a place for birds to nestle in.

Then soon after great din heard I
Of bony birds in a *herbeir*,
That of love sang with voice so clear,
With diverse notes.—*Sir Egeir*, v. 356.

HERBERY, Herbrx, Harbory, *s.* 1. A place of abode for troops, a military station.

To Berwik with all his menye,
With his battillis arrayit, come he;
And till gret Lordis ilkane sundry
Ordanyt a feld for thair *herbery*.
Barbour, xvii. 298. MS.

2. A dwelling place, a place of residence.

"He giffis the meit, drink, and claith & *harbory*, cattel, geir, & corne, and al gud that thow hes." Abp. Hamiltoun's Catechisme, Fol. 171. b.

Teut. *herberghe* having the sense of diversorium, caupona, Sibb. derives it from *her* publicus, communis, and *berghen* servare, tueri. Su.G. *haerberge* is indeed used in the same sense, signifying an inn, a lodging, a place where a multitude may be entertained; deduced by Ihre from *haer* a crowd, and *berga* to store, to nourish. But the word originally denoted a military station, as indeed it is used by Barbour; A. S. *here-berg* the abode of an army, a tent, a camp. Thence it came to signify a lodging of any kind; and particularly, one appropriated for the reception of a multitude. Gl. Pez. *heripergo*, diversorium. Rudd. derives our word from Fr. *hauberge*, *auberge*, Hisp. *alvergue*, Ital. *alvergo*, id. But these are all corr. of the Goth. term.

Harborowe is used in O. E. Langland, speaking of the ark, says;

Of wights that it wrought, was none of hem saued;
God leue it fare not so by folke that the fayth teacheth.
Of holy kirke the *harborowe* is, & Gods house to saue,
And shilden vs from shame therin, as Noes ship did,
And men that made it amyd the flood he drowned.
P. Ploughman, Fol. 51. b.

To Herbery, Herbry, *v. a.* 1. To harbour, to to station.

He till the New Park held his way,
With all that in his leding war,
And in the park thaim *herberyt* thar.
Barbour, xi. 356. MS.

——Thay may this night, and thai will,
Gang *herbery* thaim, and slep and rest.
Ibid. ii. 276. MS.

"Na men dwelland within burgh, sall *harberie* in his house any stranger, langer than ane nicht, except he will giue ane pledge for him." Burrow Lawes, c. 90.

2. It is metaph. used concerning a person.

——Til the gud Lord of Dowglas,
Quham in *herbryd* all worschip was.
He taucht the archerys euirilkane.
Barbour, x. 42. MS.

A. S. *herebeorg-an*, hospitari, Teut. *herbergh-en*, id. O. Fr. *heberg-ier*, Rom. Rose.

Herbryage, *s.* A place of entertainment, an inn, used as synon. with *ostrye*, or at least as denoting residence there.

Till ane ostrye he went, and soiorned thar.—
Thai gert go seik Schyr Ranald in that rage;
Bot he was than yeit still at *herbryage*.
Wallace, iv. 107. 108. MS.

This corresponds to the sense of Teut. *herberghe*, Su.G. *haerberge*.

HERBRIOURIS, *s. pl.* An advanced corps, sent to occupy a station, or provide an encampment, for the rest of an army.

At Melross schup thai for to ly;
And send befor a cumpany,
Thre hundre ner of armyt men.—
The King of Ingland, and his men,
That saw thair *herbriouris* then
Cum rebutyt on that maner,
Anoyit in thair hart thai war.
Barbour, xviii. 291. 334. MS.

HERDIS, HERDS, *s.* Hards, the refuse of flax.

And pyk, and ter, als haiff thai tane;
And lynt, and *herdis* and brynstane.
Barbour, xvii. 612, MS.

Mr Pinkerton leaves this for explanation.

"Quhairfoir let all men fle euill company, and to traist not in men, for reddy ar we to imbrace euill, as reddy as herdis to ressaue fyre." Talla's Confession, Detection Q. Mary, penult p. V. HARDIN.

HER DOUN, *adv.* Here below, in this lower world.

—Clerkys, that ar witty,
May knaw conjunctions off planetis,—
And off the hewyn all halyly
How that the dispositioun
Suld apon thingis wyrk *her doun*,
On regiones, or on climatis,
That wyrkys nocht ay quhar agatis.
Barbour, iv. 700. MS.

HERE, a term used in the composition of several names of places in S. pron. like E. *hair*.

I recollect two of this description in Ang. A Roman camp, about four miles S. from Forfar, is called *Here-* or *Haer-fauds*. I must beg leave here to correct a mistake into which I have fallen as to the meaning of this name, so far back as A. 1786; having expl. it, on insufficient evidence, "the folds of the *strangers*." Biblioth. Topog. Britan. N° 36. But it undoubtedly signifies, "the folds or inclosures of war," or "of the army." There is another place at no great distance, denominated *the Here-cairn*. The same name occurs in other parts of the country. "There is in a muir in this parish, a vast number of tumuli, called the *Haer Cairns*. In this muir, it is thought, that the famous battle between Agricola the Roman general, and Galgacus the general of the Caledonians, was fought." P. Kinloch, Perths. Statist. Acc. xvii. 479. I need scarcely refer to A. S. *here*, Su.G. *haer*, Teut. *her*, an army. Many A. S. words have a similar formation; as *here-berga*, a military station, *here-wic* a military village, *Harwich* in E.; also in Su.G., as, *haerstrat* a military way; Germ. *herstall*, a camp, *her-fart* a military expedition, &c.

While illustrating this term, I may observe, that it has been said that the name of Hercules is of Goth. origin; Isl. *Herkolle*, dux, literally, caput exercitus, from *her* army, and *kolle* head; Verel. Wachter indeed deduces it from Germ. *her* terrible, and *keule*, *kule*, club; making a remark which certainly merits investigation, that many of the names of the heathen deities are so formed, both in the Scythian and Celtic languages, that if compared with the images representing them, the name will be found exactly to correspond to the image, and the image to the name. That the Germ. nations were no strangers to Hercules, is evident from the testimony of Tacitus, who mentions that, according to their relations, Hercules had been amongst them; and that, when going to battle, they celebrated him in songs as the most illustrious among the brave. De Mor. Germ. c. 3.

HEREAWAY, *adv.* 1. In this quarter, S.

2. In the present state, S.

"That light is not *hereaway* in any clay-body; for, while we are here, light is in the most part broader and longer than our narrow and feckless obedience." Rutherford's Lett. P. II. ep. 2.

HEREFT, *adv.* Hereafter, after this.

Ramsay bad cess, and murn nocht for Wallace,—
My hed to wed Lochlewyn he past to se;—
Tithandis off hym ye sall se son *hereft*.
Wallace, ix. 1209. MS.

It is absurdly rendered, in edit. 1648,

Tydings of him full soon ye shall *hear oft*.

From A. S. *her* here, and *Eft*, q. v.

To HERE TELL, *v. n.* To learn by report, S.

Fra tyme that he had semblit his barnage,
And *herd tell* weyle Scotland stude in sic cace,
He thocht till hym to mak it playn conquace.
Wallace, i. 59. MS.

It is used by R. Brunne, p. 240.

Sir Edward *herd* wele *telle* of his gret misdede.

This is an Isl. idiom, *heyrdi tala*; Edda Saem. audivit.

HEREYESTERDAY, *s.* The day before yesterday, S.

"Always *hereyesterday*, when we were at the very end of it [the Directory,] the Independents brought us so doubtful a disputation, that we were in very great fear all should be cast in the hows, and that their opposition to the whole Directory should be as great as to the government." Baillie's Lett. ii. 73.

This term, although not common in our old books, is very ancient; being evidently the same with A. S. *aer-gystran daeg*, nudius tertius, "the day before yesterday, three days before;" Somner. Belg. *eergisteren*, id. from A. S. *aer*, Belg. *eer*, before. Germ. *ehegestern*, id. from A. S. *cher*, before, and *gestern*, yesterday, Franc. *gesteron*, id. *Vorgestern* is used in the same sense. Mr Tooke views A. S. *gestran*, in *gestran daeg*, as the part. past of *gestrin-an*, acquirere. And says "a day is not gotten or obtained till it is passed, therefore *gestran daeg* is equivalent to the passed day." Divers. Purley, II. 292.

HEREYESTREEN, *s.* The night before yesternight, S. Gl. Shirr. V. YESTREEN.

HERIE, HEARY, *s.* A compellation still used by

some old women, in addressing their husbands, and sometimes *vice versa*, S.

My father first did at my mither spear,
Heary, is Nory fifteen out this year?—
I mind it well enough, and well I may,
At well I danc'd wi' you on your birth day;
Ay *heary*, quo' she, now but that's awa'.
Ross's Helenore, p. 20. 21.

It is expl. "a conjugal appellation, equivalent to *my dear*;" Gl. Ross. But although the females of this age may be unwilling to admit of the genuine meaning, it is properly a term expressive of subjection; being formed from A. S. *hera*, Teut. *herre*, Belg. *heer*, lord, master. I need scarcely add, that this mode of address is as ancient as the patriarchal age. *At well*, corr. of *I wat*, or *wot*, *well*, also, *atweel*, S.

HERIS, *imperat. v.* Hear ye.

As the matir requiris, ane litil *heris*.
Doug. Virgil, 111. 27.

HERISON, *s.*

The Houlet and the *Herison*,
Out of the airt Septentrion,
Come with ane feirfull voce.
Burel, Pilgr. Watson's Coll. ii. 26.

Fr. *herisson* signifies a hedgehog. The writer might perhaps suppose it to be a fowl.

HERITOUR, *s.* 1. An heir.

"*Si filii et heredes, &c.* Gyf we be sonnis, we ar also *heretouris*, *heretouris* I say of God and participant of the eternal heretage with Jesus Christ." Abp. Hamiltoun's Catechisme, 1552, Fol. 95, a.

2. A proprietor or landholder in a parish, S.

"The rest is divided among a great number of *heritors*. Thirteen are possessed of a L.100 Scots, and upwards, of valued rent.—There is a considerable number of smaller *heritors*, possessed of single farms or plough-gates of land." P. Avendale, Lanarks. Statist. Acc. xi. 389.

Fr. *heritier*, an heir; L. B. *heritator*.

HERLE, HURIL, *s.* A Heron. *Ane pluchit herle*, a plucked heron. This phrase is given as not understood by Mr Pink.

I thocht myself ane papingay, and him ane *pluchit herle*. *Maitland Poems*, p. 58.

Herle is still the common name in Ang., in some places pronounced *huril*.

In Ang. it is vulgarly believed that this bird waxes and wanes with the moon; that it is plump, when the moon is full, and so lean at the change, that it can scarcely raise itself, so that it may almost be taken with the hand.

The name seems a dimin. from Isl. *hegre*, Su.G. *haeger*, Dan. *heire*, id. The Fr. use the word *herle*, but in quite a different sense, as denoting a sheldrake. Armor. *herligon*, however, signifies a heron.

HERLING, *s.* A species of sea-trout. V. HIRLING.

HERNIT, *pret.* Perhaps for *herknit*, hearkened.

The king sat still; to travail he nocht list;
And *hernit* syn a quhyle to *Wit* his taill.
King Hart, ii. 48.

HERON-BLUTER, *s.* The snipe, S. B. V. YERN-BLUTER.

HERREYELDE, HERE-GEILD, HYRALD, *s.* The fine payable, on certain conditions, to a superior, on the death of his tenant.

"Gif ane dwelles vpon land perteining to ane frie man, and as ane husbandman, haldes lands of him; and he happin to deceis, his maister sall haue the best eaver, or beast (*the best aucht*) of his cattell, provyding that the husband man did haue of him the aucht parte of ane dawache of land, or mair. For gif he had ane les parte of land, he sould giue nathing for his *herreyelde*." Quon. Att. c. 23.

It is sometimes corr. written *hyrald*.

Howbeit the Barrouns thairto will be laith,
From thence furth thay sall want thair *hyrald*-hors. *Lyndsay, S. P. R.* ii. 257.

Skene derives the term from Belg. *here*, *heer*, a lord or master, and *yeild* a gift, tribute or taxation. He observes, however, that according to others, *herre yeld* signifies what is given to the lord or master, when going to the army, for the support of the war. Verb. Sign. in vo. This is certainly the original sense. *Here-gyld*, accordingly, is mentioned in the Saxon Chron., as denoting a military tribute, from *here* an army, and *gyld* tribute or tax.

It is probable that our term was originally used in the same sense as the A.S., but that it was afterwards extended to the impositions of landholders on their tenants, during the reign of the feudal system. The duty, or *gressoume*, payable, according to the tenor of many modern leases, by every new successor to a lease, seems to be a relict of this custom. The idea, was certainly inhumane, to think of taxing a man's property, because of his paying the common tribute to nature; or even if it should be viewed in this light, of taxing his heirs, at the very time that a family had met with the severest loss. Lyndsay justly lashes this oppressive custom, as one great cause of the ruin of the lower classes.

We had a meir, that careit salt and coill;
And evirilk yeir sche brocht us hame a foill.—
My fader was sa waik of blude and bane,
He dyit, quhair foir my moder maid grit mane;
Than sche deit to, within ane olk or twa;
And than began my poverty and wo.
Our gude gray meir was baitand on the feild,
Our landis laird tuik hir for his *here geild*.
Pink. S. P. R. ii. 64.

To HERRY, HERY, HIRRIE, HARRIE, *v. a.* 1. To rob, to spoil, to pillage, S.

Now ga we to the King agayne,
That off his wictory wes rycht fayne,
And gert his men bryn all Bowchane
Fra end till end, and sparyt nane;
And *heryit* thaim on sic maner,
That eftre that weill L yer,
Men menyt the *Herschip off Bowchane*.
Barbour, ix. 298. MS.

E. *harrow* is viewed as radically the same. But, it seems doubtful, if all the examples given by Johns. are not referable to the *v.* as formed from the *s. harrow*. E. *harry* signifies to tease, to ruffle, to

vex, from Fr. *har-er*, id. Johns. mentions the following as one of the different uses of the word in S. "One *harried a nest*, that is, he took the young away."

2. To ruin by extortion or severe exactions, S.

Sum with deir ferme ar *hirreit* haill,
That wount to pay bot penny maill.
Sum be thair lordis ar opprest;
Put fra the land that thai possest.
Sair service hes sum *hirreit* sone.
Maitland Poems, p. 321.

Johns. mentions as another use of the term in S., *he harried me out of house and home* [more commonly, *house and hauld*] that is, he robbed me of my goods, and turned me out of doors."

Rudd. improperly refers to the Fr. *v.*, which is most probably the Goth. word used obliquely. A. S. *herg-ian*, vastare, spoliare, praedas agere; Su.G. *haer-ia*, bello aliquem infestare, depraedari, from *haer*, primarily a multitude of men, an assembly, secondarily, an army. Alem. *her-en*, Germ. *heer-en*, *verheer-en*, id.

Isl. *her-ia* is used precisely in the same sense. Concerning some, who would not acknowledge the authority of Harold K. of Norway, A. 885, it is said; *Voru i Orkneyum eda Sudreyum a vetrom, enn a sumrom* heriado *their i Noregi, oc gerdo thar mikin landzskada:* They passed to the Orkneys and Hebrides in winter, and in summer infested the Norwegian coast with predatory incursions, subjecting the inhabitants to great devestation. Snorro Sturl. ap. Johns. Antiq. Celto-Scand. p. 2.

It deserves notice, that in anc. Goth. *Herian* was an epithet conferred, by his worshippers, on the god Odin, the Mars of the Northern nations, borrowed from his warlike devastations. After the introduction of Christianity, it was used only by way of contempt. Verel. Ind.

HERRYMENT, *s.* 1. Plunder, devastation, S.

2. The cause of plunder, S.

—Staumrel, corky-headed, graceless gentry,
The *herryment* and ruin of the country.
Burns, iii. 58.

HERRIE-WATER, HARRY-NET, *s.* 1. A kind of net so formed as to catch or retain fish of a small size, and thus to *spoil* the *water* of its brood.

"—Ordainis the saidis actes to be extended, and have effect——against the slayers of the saidis reid fisch, in forbidden time,——or that destroyes the smoltes and frye of salmound in mil-dammes, or be polkes, creilles, trammel-nets, and *herrie-waters*." Acts Ja. 1579. c. 89.

This seems to be the same called a *harry-net*, S. B.

"Depones, that he does not know what a *harry-net* is, unless it be a net that is worked in a burn." State, Leslie of Powis, 1805. p. 79.

2. The term is metaph. used to denote both stratagem and violence. Thus it is applied to the arts of the Roman clergy.

Thair *herywater* thay spred in all countries;
And with their hois net dayly drawis to Rome
The maist fine gold, that is in Christindome.
Lyndsay's Warkis, 1592. p. 136.

Erron. *berry-water*, in later editions.

Applied also to the conduct of conquerors.

"After that Alexander had fished the whole world with his *herrie-water-net*, what found he but follie and euanishing shewes?" Z. Boyd's Last Battell, p. 488.

HERRINBAND, *s.* A string by which yarn is tied before it be boiled. It is warped through the different *cuts* or skeigns, so as to keep them separate, Ang.

Isl. *haur*, also *haarund*, coarse linen yarn, and *band*.

HERS, HEARSE, *adj.* Hoarse, S.

And eik the riuer brayit with *hers* sound,
Quhil Tyberinus bakwart did rebound.
Doug. Virgil, 278. 38.

V. SKRAIK, *v.* and ROOPY.

Belg. *haersch*, *heersch*, id. In other dialects the *r* is wanting; Su.G. *haes*, *hes*, Isl. *haes*, A. S. *hase*. Wachter views the former as the genuine term; but for a strange reason, as being a transposition of Lat. *raucus*. V. HESS.

HERSCHIP, HEIRSCHIP, HEIRISCHIP, *s.* 1. The act of plundering, devastation, S.

On Inglissmen full gret *herschipe* thai maid;
Brynt and brak doun byggingis, sparyt thai nocht,
Rycht worthi wallis full law to ground thai brocht. *Wallace*, viii. 941. MS.

Barbour, ix. 298. V. HERY.

Heirschip is the word by which Bellend. translates *depopulatio*; Cron. B. xi. c. 11., and *rapina*, c. 13.

2. The cause of plunder.

Sa to this maist triumphand court of Rome,
This similitude full weill I may compair,
Quhilk hes been *Herschip* of all Christindome.
Lyndsay's Warkis, 1592. p. 141.

3. Booty, prey, that which is carried off as plunder.

Syne westlins thro' the glen his course he steers,
And as he yeed, the track at last he found
Of the ca'd *hership* on the mossy ground.
But wi' some hopes he travels on while he
The way the *hership* had been driven could see.
Ross's Helenore, p. 46.

i. *e.* Of the cattle driven as booty.

Even within the last century, some of the Highlanders used to make predatory incursions into the Lowlands, and either carry off the cattle, or make the owners redeem them, by paying a sum of money. This in Stirlingshire, and perhaps in other counties, was called *lifting the hership*, or corr. *herschaw*. V. *Black Maill*, vo. MAIL.

4. Ruin, wreck of property.

"And speciallie Aduocatis, Procuratours, & Scrybis,——breakis this command twa maner of way is. Firt, quhen thai tak wagis to procure or defende a cause, quilk thai ken is unlauchful & aganis Justice. Secondlie, quhen for thair wagis thay tak on hand ane lauchfull cause, bot for luere of geir thay differ and puttis of the execution of justice, fra day to day, and oft tymes fra yeir to yeir to the gret skaith and *herschype* of thaim quhilk hes ane

rycht actioun of the pley." Abp. Hamiltoun's Catechisme, 1552, Fol. 60, b.

"Gentle servants are poor mens *hardschip*," S. Prov.; because the conceit of their birth, and blood, will make them despise and neglect your service:—Kelly, p. 116. The word ought to be *hership*.

In the same manner must we understand another S. Prov. "*Hareships* sindle come single." Kelly improperly explains it by *hardship*.

5. Scarcity, as the effect of devastation.

"The landwart pepyll be thir waris war brocht to sic pouerte and *heirschip*, that thair land was left vnsawin & vnlabourit." Bellend. Cron. B. xi. c. 11.

6. Dearness, high price.

All men makis me debait,
For *heirischip* of horsmeit.
Fra I be semblit on my feit,
The outhorne is cryde.

Dunbar, Maitland Poems, p. 198.

Mr Pink. quotes this among passages not understood. It is explained "stealing of horse-corn," Gl. Compl. But the language signifies, that this poor courtier was constantly engaged in disputes at inns, on account of the extravagant price of provender for his horse; and pursued by the rabble, because he refused, or was unable, to pay to the extent demanded. Any thing very high-priced, which must of necessity be had, is still said to be *a mere herriskip*. This is evidently an oblique use of the term as used in sense 1.

Su.G. *haerskap*, Franc. *heriscipi*, denote an army. The term might obliquely be used to signify devastation, as the effect produced by hostile irruption; *here* itself being transferred to harm, injury. V. *Her*, 2. Or, *schip*, as corresponding to the A. S. term, *scipe*, Sw. *skap*, Belg. *schap*, Germ. *schaft*, may denote action, from *sceop-an*, *skafv-a*, &c., creare, facere. Thus Germ. *herrschaft*, from *herr* dominus, denotes domination, or the act of ruling. *Herschip* might, in the same manner, signify hostility, q. the act of an army.

HER TILL, *adv.* Hereunto, to this.

Her till thar athys gan thai ma.
And all the lordis that thar war
To thir twa wardanys athis swar.

Barbour, xx. 144. MS.

Sw. *haertil*, id. Ihre has observed that *haer*, and *ther* there, are formed from *han* he, and *then* that; like Lat. *hic* and *illic* from the pron. *hic* and *ille*.

HERVY, *adj.* Mean, having the appearance of great poverty, Ang.

I am at a loss whether to deduce this from A. S. *herew-ian* to despise, to make no account of; or *here-feoh* a military prey, as originally descriptive of one who has been rifled by the enemy, or been subjected to military execution.

HESP, *s.* A clasp or hook, S. Su.G. *haspe*, Isl. *hespa*, Germ. *hespe*, id.

To HESP, *v. a.* To fasten, to fix in whatever way; used more generally than *hasp*, E.

HESP, HASP, *s.* A hank of yarn, the fourth part of a spindle or *speynel*, S.

—"About 30 years ago, when they universally spun with one hand, a *hesp* or slip, which is the fourth part of a spindle, was thought a sufficient day's work for a woman." P. Leslie, Fifes. Statist. Acc. vi. 43.

Teut. *hasp* is used nearly in the same sense; fila congregata et ex alabro deposita, antequam glomerentur. *Hasp-en* signifies, to wind on the reel. Teut. *hasp* also denotes a fleece of wool, corresponding to L. B. *hapsum*, ibid.

The S. term is often used metaph. "*To make a ravell'd hesp*, to put a thing in confusion; *to redd a ravell'd hesp*, to restore order," Shirr. Gl. Belg. *haspel-en*, which properly signifies to reel, is also rendered to intangle.

HESS, *adj.* Hoarse.

Sister, howbeid that I am *hess*,
I am content to beir ane bess. [i. e. bass.]

Lyndsay, Pink. S. P. R. ii. 35. V. HERS.

HET, HAT, *adj.* 1. Hot.

Strike iron while 'tis *het*, if ye'd have it to wald,
For fortune ay favours the active and bauld.

Ramsay's Poems, ii. 250.

2. Keen, metaph.

Hardy and *hat* contenyt the fell mellé.

Wallace, v. 834.

HETFULL, *adj.* Hot, fiery.

A *hetfull* man the stwart was of blude,
And thocht Wallace chargyt him in termys rude.

Wallace, ii. 91. MS.

HETLY, *adv.* Hotly, S.

The fiercelings race her did so *hetly* cadge,
Her stammack cud na sic raw vittals swage.

Ross's Helenore, p. 56.

HET PINT, the name given to that *hot* beverage, which it is customary for young people to carry with them from house to house on New year's eve, or early in the morning of the new year; used also on the night preceding a marriage, and at the time of childbearing; S.

The lads, weel kennin what is due,
Their new-year gifties take;
Het-pints to warm the cauldrife mou,
And buns an' succar-cake.

Rev. J. Nicol's Poems, i. 34.

And now cam the nicht o' feet-washin',—
And gossips, and *het pints*, and clashin',
And mony a lie was there.

Jamieson's Popul. Ball. i. 295.

A *het pint* in a cap maun neist be made,
To drink the health o' her that's brought to bed.

Morison's Poems, p. 191.

This is made of spirits, beer, sugar, and eggs. It is called a *pint*, most probably from the vessel, or measure of liquids, in which it had been formerly carried about, containing a Scots pint, or half a gallon E. The same custom prevailed in E.

"*Wassail*, or rather the *wassail bowl*, which was a bowl of spiced ale formerly carried about by young women on New year's eve, who went from door to door in their several parishes singing a few couplets of homely verses composed for the purpose, and presented the liquor to the inhabitants of the house where they called, expecting a small gratu-

ity in return. The *wassail* is said to have originated from the words of Rowena, the daughter of Hengist; who, presenting a bowl of wine to Vortigern, the king of the Britons said, *Wues Hael laford cynning*, or, *Health* to you, my lord the king.—The wassails are now quite obsolete; but it seems that fifty years back, some vestiges of them were remaining in Cornwall; but the time of their performance was changed to twelfth day." Strutt's Sports and Pastimes, p. 270, 271.

HET STOUP, synon. with *Het pint*, S.

Het-stoups an' punch around war sent,
Till day-light was a-missin.
Rev. J. Nicol's Poems, i. 147.

HETHELICHE.

Quath Ganhardin, "Y finde,
That schamely schent ar we;
To wive on our kinde,
Hetheliche holdeth he.
Sir Tristrem, p. 168.

"Haughtily," Gl. But it is either reproachful, or as an *adv.* reproachfully; Isl. *haediligt*, Sw. *haediligt*, contumeliosus, from *had*, irrisio cum contumelia. V. HEYDIN.

HETHING, *s.* Scorn, derision. V. HEYDIN.

HEUCH, *pret. v.* Hewed.

Helmys of hard steill thai hatterit and *heuch*.
Gawan and Gol. iii. 5.

This is more related in form to Isl. *hogg-va*, Su.G. *hugg-a*, than to A. S. *heaw-ian*, caedere.

HEUCH, HEUGH, HEWCH, HUWE, HWE, HEW, *s.* 1. A crag, a precipice, a ragged steep, S.

The Kyng than gert hym doggydly
Be drawyn owt, and dyspytwsly
Oure a *hewch* gert cast hym downe,
Doggis til ete his caryowne.
Wyntown, vii. 4. 93.

—From that place syne vnto ane caue we went,
Vnder ane hyngand *heuch* in ane darne went.
Doug. Virgil, 75. 22. Sub *rupe* cavata, Virg.

On athir hand als hie as onie toure,
The big *hewis* strekis furth like ane wall.
Ibid. 86. 25. *Scopuli*, Virg.

—Sum flede downe oure the *hwe*.
Wyntown, viii. 38. 92.

The cherries hang abune my heid,—
Sae hich up in the *hewch*.
Cherrie and Slae, st. 24.

—Vertice nubifero, Lat. vers.

"Gif an wylde or head strang horse caries ane man against his will over ane craig, or *heuch*, or to the water; and the man happin to drowne; the horse sall perteine to the King as escheit." Quon. Attach. c. 48. § 10.

Dr Leyden says; "It is exactly the contrary of a rock or steep hill, as it is interpreted by Ruddiman.——*Hingand heugh* is a glen, with steep overhanging braes or sides." Gl. Compl.

But from the examples it must appear that the censure is unmerited. Dr L. has given too limited an interpretation of the word, which is still used in this sense, S. B. Thus, the precipitous rocks on the side of the sea, between Arbroath and the Redhead, are called *heughs*. In like manner, a proverbial phrase is used, respecting the difference as to the continuance of light, after sunset, in Spring and Harvest, which clearly expresses the use of the term.

The Lentron ewyn's lang and teugh;
But the Hairst ewyn tumbles o'er the *heugh*.

Or, as given by Kelly, p. 334.

The Ware evening is lang and tough,
The Harvest evening runs soon o'er the *heugh*.

Ware, spring.

The very passage to which Dr L. refers can admit no other interpretation.

This term does not necessarily imply, as Sibb. seems to think, that the place is "covered, in part at least, with wood."

2. Sometimes used to denote merely a steep hill or bank, such as one may ascend or descend on horseback, S.

Sym lap on horseback lyke a rae,
And ran him till a *heuch*;
Says, William, cum ryde down this *brae*.
Evergreen, ii. 183. st. 16.

3. "A glen, with steep overhanging braes or sides." V. sense 1. This is the signification of Loth. and Border.

Dr L. refers to A. S. *heolh*, a deep rugged valley or small glen. But I have not been able to find this word in Somner, Lye, or Benson.

4. The shaft of a coal-pit; denominated perhaps from its precipitous form, S.

"They quha sets fire in *coilheuchis*, vpon privat revenge, and despit, commits treason." Skene, Cap. Crimes Tit. ii. c. 1. § 14.

5. A hollow made in a quarry, Loth.

Rudd. thinks that the term may be derived from A. S. *heaf-ian*, elevare, attollere. Sibb. refers to Teut. *hoogh*, altus, profundus, erduus, or *heve* elevated. This word has been traced to C. B. *uch*, *uchal*, high, a height, a top, &c. But it is surprising, that none of our etymologists have marked its evident affinity to A. S. *hou*, mons; *ernes hou*, mons aquilae, the eagles mountain or cliff; R. Hagulstad. Lye refers to *Hoga*, Spelm. In L. B. it is also written *hogh-ia*, *hog-ium*, *hog-um*, mons, collis. Spelm. mentions the obsolete E. term *ho*, and *how*, pro monte. In Domesday Book *Grene-how* in Norfolk is called *Grene-hoga*, i. e. *mons viridis*. In an anc. MS. it is said, of Edward of Shanburne; Invenit quendam collem et *hogum petrosum*, et ibi incipiebat aedificare quandam villam, et vocavit illam *Stanhoghiam*. This in S. would be *Stane heugh*; as Spelm. explains it, mons lapidosus. It is evidently this word which occurs in Sir Gawan and Sir Gal. i. 5., rendered by Mr Pink. *holts*, *hills*.

The huntis thei hallow, in hurstis and *huwes*.
S. P. R. iii. 200.

He derives it from Germ. *hoch*, Alem. *hog*, Belg. *hooh*, altus, editus. It is doubtful whether the A. S. word be the cognate of Isl. *haug-r*, *haugi*, collis, tumulus; Edd. Saemund. Franc. *hog*, promontorium; V. How, *s.* 2.

HEUCK, HEUGH, *s.* A disease of cows, supposed to proceed from want of water, or from bad water, which eventually inflames the eye, in which case it is accounted dangerous. But

it primarily attacks the stomach, or the belly; Ang.

When the eye becomes inflamed, the vulgar cure is to rub it with blue vitriol, which is thence denominated the *heuck-stane.*

HEUCK-BANE, *s.* The huckle-bone, Ang.

Belg. *huck-en*, Su.G. *huk-a*, to bow?

To HEVYD, *v. a.* To behead. V. HEWID.

HEWID, *s.* Head; in that sense in which the E. word is explained by Johns., "spontaneous resolution."

Thow sall tak Ferrand my palfray;
And for thair is na hors in this land
Swa swycht, na yeit sa weill at hand,
Tak him as off thin awin *hewid*,
As I had gevyn thairto na reid.
Barbour, ii. 121. MS.

Hevyd, Wynt. v. 12. 359.

Here the word appears in a sort of intermediate state between the A.S. *heafud*, *heafod*, and the modern form. Chaucer writes *heved;* Wyntown *hevyd*. Hence the *v. hevyd*, to behead.

—Schyre Thomas Brown wes tayne;
That syne wes *hevyddyt* hastily:
It semyd thai luwyd hym noucht grettumly.
Wyntown, viii. 31. 99.

Heading-ax is the S. term for an ax used in beheading. Mr Tooke seems to give a just idea of the etymon of the term denoting the *head*, when he observes that A.S. "*heafod* was the past participle of *heaf-an*, meaning that part (of the body, or, any thing else) which is *heav'd*, *raised*, or *lifted up*, above the rest." Divers. Purley, ii. 39.

HEWYD, HEWYT, *part. pa.* Coloured.

That ar to say, Chanownys quhyt,
For swa *hewyd* is thare habyt.
Wyntown, vii. 5. 192.

Thar best and browdyn wes brycht baneris,
And horss *hewyt* on ser maneris;
And cot armowris off ser colowris.
Barbour, viii. 230. MS.

I scarcely think that it signifies *coloured* here, but, "decked out in various ways;" from A.S. *hiw-ian* speciem illusoriam induere, or *hew-an*, ostendere.

HEWIS, 3. *p. v.*

Luke to thyself, I warn thé weill, on deid;
The cat cummis, and to the mouse *hewis* é.
Henrysone, *Bannatyne Poems*, p. 127. st. 3.

"Probably the same with *heaves*, raises or lifts up his eye. It may however imply no more than *haves* or *has*. So arbitrary was spelling with us." Lord Hailes, Note.

HEWIS, *s. pl.* Shapes, forms; ghosts.

First I conjure thé by Sanct Marie,
Be alrisch king and quene of farie,—
Be sanctis of hevin and *hewis* of hell.
Philot. Pink. S. P. R. iii. 45.

A.S. *heawgas*, simulacra; or *hiwe*, a representation or resemblance. A.S. *hiwe* also signifies a family. But this sense is less natural.

HEWIT, *pret.* Tarried.

Evin to the castell he raid,
Hewit in ane dern slaid.
Gawan and Gol. iii. 15.

Leg. *hurit*, as in edit. 1508.

HEWIT, *part. pa.* Having hoofs, q. hooved.

From the tempil of Diane euermo
Thir horny *hewit* horsis bene debarrit.
Doug. Virgil, 237. 3.

HEWMOND, HEUMONT, *s.* A helmet.

The spulye led away was knaw ful rycht,
Messapus riche *hewmond* schynand brycht.
Doug. Virgil, 292. 51.

"This Cochran had his *heumont* born before him overgilt with gold; and so were all the rest of his horns." Pitscottie, p. 78.

E. *helmet*, q. *helmond*, has been derived from A.S. *hel-an*, or Isl. *hilm-a* to cover, and *mond*, Teut. *mund*, mouth. Isl. *hylminge* signifies covering.

HY, *s.* Haste.

The Emperowre Lowys wyth gret *hy*
The Lumbarddys gaddryd als fast
Til hym, and to Rome he past.
Wyntown, vi. 5. 24.

A.S. *hige*, diligentia, Isl. *hey-a*, agere, inchoare.

To HYCHT, HIGHT, *v. n.* 1. To trust, to expect.

It is used like the modern phrase, I assure you.

This Schyr Eduuard, forsuth Ik *hycht*,
Wes off his hand a noble knycht.
Barbour, ix. 480. MS.

A.S. *Ic hihte*, spero.

2. To promise.

And Ik *hycht* her in leauté,
Giff ony deys in this bataille,
His ayr, but ward, releff or taile,
On the fyrst day sall weld.
Barbour, xii. 318. MS.

—Yet *hights* him more than art can well performe. *Hudson's Judith*, p. 41.

V. HECHT, *v.* It may be added, that both *v.* and *s.* seem to be still used in reference to prediction. V. Gl. Burns, in vo.

HYCHT, *s.* A promise, an engagement.

Towart Ydymsy syne thai raid
Ane Irsche King, that aith had maid
To Schyr Eduuard of fewté.—
Schyr Eduuard trowit in hys *hycht*;
And with hys rout raid thiddir rycht.
Barbour, xiv. 335. MS.

To HICHT, HIGHT, HEICHT, *v. a.* 1. To raise higher, to heighten, S. Thus provisions are said to be *hichted*, when the price is raised.

Thir peur Commounis, daylie as ye may sie,
Declynes doun till extreme povertie;
For some ar *heichtit* so into their maill,
Thair wynning will nocht find thame watter caill.
How kirkmen *heicht* thair teindis it is weill knawin,
That husbandmen noways may hald thair awin.
Lyndsay, *S. P. R.* ii. 161. 162.

A.S. *hiht-an*, augere.

HICHTY, *adj.* Lofty.

Within thay *hichty* boundis Turnus richt
Lay still at rest amyddis the dirk nycht.
Doug. Virgil, 221. 30. *Altus*, Virg.

A.S. *hihth*, altitudo.

HIDDIE-GIDDIE, HIRDIE GIRDIE, *adv.* Topsy-turvy, in a confused or disorderly state.

In come twa flyrand fulis with a fond fair,
The tuquheit, and the gukkit gowk, and yede
hiddie-giddie. *Houlate*, iii. 15. MS.

That jurdane I may rew,
It gart my heid rin *hiddy giddy.*
Lyndsay, S. P. Repr, ii. 193.

"Mr *Robert Grierson* being named they all ran *hirdie girdie*, and were angry: for it was promised he should be called *Robert* the *Comptroller*, alias *Rob* the *Rower*, for expriming of his name." Confessions of Scotch Witches, Glanville's Sadduc. Triumph, p. 399.

Hiddie-giddie seems the proper pron., as the term is used, in the same sense, Loth., q. *head* in a *giddy* state.

HIDDIL, HIDLINS, *adv.* Secretly.

I tald my Lord my heid, but *hiddil*,
Sed nulli alii hoc sciverunt,
We wer als sib as seif and riddill.
Dunbar, Bannatyne Poems, p. 36. st. 7.

Hidlins is now used, S. V. next word.

HIDDILS, HIDDILLIS, HIDLINGS, *s. pl.* Hiding-places, lurking-places.

Thai ordanyt, that he still suld be
In *hiddillis*, and in priweté.
Barbour, v. 306. MS.

Bot Scillá lurkand in derne *hiddillis* lyis.
Doug. Virgil, 82. 19.

In the hiddils of a dyke, under the cover or shelter of a stone wall, S.

Thair ar nae bounds but I haif bene,
Nor *hidlings* frae me hid.
Cherrie and Slae. st. 55.

In hidlings, *adv.* secretly, S. V. STEND, *v.*

In hidils, or *hidlis*, O. E. signifies in secret, clandestinely.

"Prie thi father in *hidlis*, and thi father that seeth *in hidlis* schal yelde to the. Wicl. Mat. c. 6.

"Howe king Alured fled to Ethelyngay *in hidils*, for dread of Danes, and serued an oxherde of the cowntie." Hardynge's Cron. Tit. ch. 109.

A. S. *hydels*, latibulum; spelunca. Su.G. *hide*, latibulum; MoesG. *hethjo*, cubiculum, according to Junius, properly the most remote part of a building, appropriated for preserving treasures, or for doing any thing secretly. Gl. Goth.

HIDDIRTYL, HIDDIRTILLIS, *adv.* Hitherto.

Schaw——— quhidder your nauy
Has errit by thare cours, and fer gane will,
Or yit by force of storme cachit *hiddirtyl.*
Doug. Virgil, 212. 12.

Thus *hiddirtillis* warren dereynes sere
Exercit in wourschip of his fader dere.
Ibid. 147. 48.

Acts Mar. c. 9. *hiddirtils.*

A. S. *hider* hither, and *til*, *tille*, to, Sw. *haertils*, id.

HIDWISE, *adj.* Hideous.

Schir Edmond loissit has his life, and laid is full law:
Schir Evin hurtis has hynt *hidwise*, and sair.
Gawan and Gol. iii. 7.

Rudd. derives it from Fr. *hideux*, id. Seren., on the E. word, refers to Isl. *heide*, desertum, locus horridus.

HIEGATIS, *s. pl.* High ways, Acts Ja. VI. The public road is still called the *hie gate*, S. V. GATE.

HIE HOW, *interj.* Bravo, an exclamation, used as equivalent to *Evoe*, Virg.

Sche schoutis *Hie*, *How!* Bacchus God of wyne,
Thow onlie art wourthie to haue our virgyne.
Doug. Virgil, 220. 25.

This seems to be the same cry that is still used by our seamen, when wishing to pull at once, or perform any work together.

To HYGHT, *v. a.* To promise. V. HICHT.

HY-JINKS, *s.* A very absurd mode of drinking, by throwing the dice in order to determine who shall empty the cup.

Aften in Maggy's, at *hy-jinks*,
We guzzled scuds.
Ramsay's Works, i. 216.

From the description there given of it in a note, it appears to be materially the same with the drunken game called *Whigmaleerie*, q. v.

To HILCH, *v. n.* To hobble, to halt, S.

—Then he'll *hilch*, and stilt, and jump,
And rin an unco fit.
Burns, iii. 160. V. CROUCHIE.

Can we view this as corr. from Germ. *hink-en*, claudicare? *Hinchet*, claudicatis, Gl. Pez.

HILLIEGELEERIE, *adv.* Topsy-turvy, S. B.

HILT AND HAIR, the whole of any thing, S.

Why did you sae? Says Bydby, for ye had
In your ain hand to hadd, baith heft and blade;
Tho' I did wiss't indeed, and wiss't it sair,
That ye were mine, ev'n ilka *hilt and hair*,
I cudna force you to gee your consent.
Ross's Helenore, p. 83.

I need scarcely say, that *hilt* is not used in the sense of the E. word, as signifying a handle, or *heft*, as in a preceding line. It is evidently of the same meaning with Su.G. *hull*, anc. *hold*, flesh, the whole body; also, the outermost skin. Isl. *holld*, in pl. carnes viventium; G. Andr. Su.G. *Nyti hull oc hud;* Let him have the flesh, or carcase, and hide. Ihre informs us, that *med hull och haar* is a Prov. phrase denoting *the whole;* instead of which the Germ. say, *met haut und har.* He derives *hull* and *hold* from *hol-ia* to conceal, because the skin covers the bones and intestines. V. Ihre, vo. *Hull*, *Hud*, *Horund*. *Ata up naagot med hull och haar*, to devour, or, to eat up a thing entirely; Wideg. A. S. *hold*, a carcase. V. GOURIES, Addend.

HILTED RUNG, a crutch.

—— Mayhap, my *hilted rung*,
A stick that never yet was dung,—
May lay your vile ill-scrapit tongue.
Shirrefs' Poems, p. 17.

Q. a stick with a *hilt* or handle. This phrase has perhaps been formed by the author.

HILTER-SKILTER, *adv.* In rapid succession, implying the idea of confusion, S. *helter-skelter*, E.

This has been supposed to be a corr. of Lat. *hilariter*, *celeriter*, a phrase said to occur in some old

law-deeds, as denoting that any thing was done cheerfully and expeditiously. I have not, however, met with this phrase; and would rather view the term as a corr. of A. S. *heolstr sceado*, chaos, a confused or disordered heap of things. *Ne waes her tha giet, nymthe heolster-sceatho;* nihil adhuc factum erat praeter chaos; Somner.

HIMEST, Leg. HUMEST, *adj.* Uppermost.

Guthre with ten in handys has thaim tayn,
Put thaim to dede, of thaim he sawyt nayn.
Wallace gert tak in haist thar *humest* weid,
And sic lik men thai waillyt weill gud speid;—
In that ilk soit thai graithit thaim to ga.
Wallace, ix. 705. MS.

Himest, Perth edit., *upmost*, edit. 1648.

This seems to be merely A. S. *ufemest* supremus, aspirated. V. UMAST.

HIMSELL, corr. of *himself*. The use of this is of considerable antiquity. We find it in Philotus.

First I conjure thé be Sanct Marie,—
Be auld Sanct Tastian *him sell*,
Be Peter and be Paull.
Pink. S. P. R. i. 45.

At him or *her sell*, in the full possession of one's mental powers, S. B.

Hallach'd and damish'd, and scarce *at her sell*,
Her limbs they faicked under her and fell.
Ross's Helenore, p. 24.

Weill at himsell, plump, lusty, *en bon point;* a vulgar phrase, used in Clydes.

By himsell, or *hersell*, beside himself, deprived of reason, S.

Some fright he thought the beauty might have got—
And thought that she even *by hersell* might be.
Ross's Helenore, p. 28.

He gat *hemp-seed*, I mind it weel,
An' he made unco light o't;
But monie day was *by himsel*,
He was sae sairly frighted
That vera night.
Burns, iii. 132.

HYNDER, *s.* Hinderance, obstruction, S. B. *hender.*

"Yit thair vyce did na *hynder*, nor dirogatioun to thair authoritie, bot thay had the grace of God to do the thing quhilk ryndit to thair office." Kennedy of Crosraguell, p. 84.

HINDER, *adj.* Last, immediately preceding, Loth.

—The spacious street and plainstanes
Were never kend to crack but anes,
Quhilk happen'd on the *hinder* night.
Fergusson's Poems, ii. 67.

Su.G. *hinder*, id. *hindradag*, postridie.

HINDER-END, *s.* 1. Extremity; as, the *hinder-end of a web*, S.

2. Termination, S.

"Falshood made ne'er a fair *hinder-end*;" Ferguson's S. Prov. p. 11.

The term is evidently tautological.

HYNE, *s.* 1. A person. *Euery hyne*, every individual.

Be this, as all the pepil euery *hyne*
The feist continewit fully dayis nyne,—
The stabill aire has calmyt wele the se,
And south pipand windis fare on hie
Challancis to pass on burd, and tak the depe.
Doug. Virgil, 153. 30. Gens omnis, Virg.

Rudd. has overlooked this, which seems the primary sense of the word, corresponding to Su.G. *hion* individuum humanum, persona. Some derive the latter from Alem. *hihun*, which properly signifies a husband or wife. The origin is rather Isl. *hiu* familia, from MoesG. *heiwa* domus, familia. A. S. *hine* has some analogy in signification, as it denotes one of the same family.

2. A young man, a stripling; without regard to distinction of rank.

Waltre Stewart of Scotland sync,
That than was bot a berdles *hyne*,
Come with a rout of noble men,
That men mycht be contynence ken.
Barbour, xi. 217. MS.

3. A servant; properly, one employed in rustic labour, S.. *hind*, E.

"Their falles escheits sometimes be pasturing of beastes in the heretage of any Lorde-custumably, after the custome of that Lordship, be multiplication, or manynes of *Hynes*, or of Hirdes them keipand, and haldand, quhilk beastes may be made escheit." Baron Courts, c. 61. § 1.

In S. it is now restricted to a farm-servant, as distinguished from one employed in the house, or in tending cattle.

"The circumstances of the country are such as to reward the toil of the *hinds*, or labourers, in this parish, with a very liberal share of the produce of the lands." P. Legerwood, Berw. Statist. Acc. xvi. 493.

A. S. *hine* famulus, servus, Su.G. *hion*, Alem. *hien*, *hyen*, *heyen*, id.

4. A peasant.

There was ane ancient cieté, hecht Cartage,
Quham *hynis* of Tire held in heritage.
Doug. Virgil, 13. 24. Coloni, Virg.

The term, as previously signifying a servant, is transferred to a peasant, as in former times all the cultivators of the soil were bondmen. A. S. *hineman* agricola, colonus.

HYNE, *adv.* 1. Hence, S. *hine*, Cumb.

That porte of Italy is ane fer way *hyne*,
Quhilk is preuidit your kyn be Appollyne.
Doug. Virgil, 84. 23.

Hyne far awa', is a phrase yet commonly used in Ang., as signifying, far hence, at a great distance.

2. Referring to the eternal state, as contrasted with the present.

Gif thow to mennis lawis assent,
Aganis the Lordis commandement,
As Jeroboam and mony mo,—
Assentaris to idolatrie;
Quhilkis puneist war rycht piteouslie,
And sa from thair realmes were rutit out,
Sa sall thow be withoutin dout;
Baith her and *hyne* withoutin moir,
And want the everlasting gloir.
Lyndsay's Warkis, 1592. p. 273.

Belg. *heen, heenen*, away; A. S. *heonan;* Germ. *hin, hinnen;* Su.G. *haen*, hence; MoesG. *hindana, hindar*, trans.

Fra hyne-furth occurs, Acts Ja. III. i. e. from henceforward.

HINDERNYCHT, *s.* The last night, the past-night.

This *hindernycht* bygon,
My corps for walking wes molest,
For lufe only of on.
Bannatyne Poems, p. 212. st. 1.

A. S. *hinder*, remotus; MoesG. *hindar*, Teut. *hinder*, post. V. HINDER.

To HYNG, *v. a.* To hang, to suspend, S.

—Yone is he,——
The thryd armoure or riche spulye grete
Reft from chiftane of were, this Marcellus
Sall *hyng* vp to the fader Quirinus.
Doug. Virgil, 196. 53.

Isl. *heng-ia;* Su.G. *heng-a*, Dan. *haeng-er*, Teut. *heng-en*, id.

To HING, *v. n.* 1. To hang, to be suspended.

Elisian fields had never braver alleyes
Then we imagine, and for wonders rare,
More than the Carian tombe which *hings* in air,
Do we conceave.——
Muses Threnodie, p. 143.

His soft enfeebled hands supinely *hing*.
Ramsay's Poems, i. 96.

2. To be in a state of dependance.

"Neuertheles the summondis that ar now dependand and *hingand* betuix ony parteis, to be proceidit, as thay war wont." Acts Ja. IV. 1494. c. 90. Edit. 1566. c. 57. Murray.

HINGARE, HYNGARE, *s.* 1. A necklace; "because it hangs from, or about the neck;" Rudd. vo. *Hing*, Doug.

2. *Hyngaris*, pl. hangings, tapestry.

"He maryit the said erlis douchter, & gat fra hym besyde mony goldin and siluer veschell, sindry riche & precious *hyngaris*, in quhilkis war the history of Hercules maist curiusly wrocht." Bellend. Cron. B. xvii. c. 1. Auleis byssinis, Boeth.

To HYNK, HINK, *v. n.*

Thy corps sall clyng, thy curage sall wax cald,
Thy helth sall *hynk*, and tak a hurt but hone.
Henrysone, Bannatyne Poems, p. 133.

"Thy health shall incontinently haste away, nor will there be any relief or intermission from disease. *Hynk* is from A. S. *higan*, festinare; hence, to *hie*." Lord Hailes, Note.

But several other etymons may be offered, which suggest a more natural sense of the passage. Germ. *henken*, to suspend. Thus, it would signify; "Thy health shall be in a state of suspence." This metaphor is used Deut. xxviii. 66. "Thy life shall *hang in doubt*." Su.G. *haeng-siuk* appellatur, qui inter aegrotum at sanum medius est, et de quo neutrum dici potest; Ihre, vo. *Haenga*. Germ. Belg. *hinken* signifies to halt, to stagger; which suggests a similar idea. Su.G. *hwink-a*, vacillare, to waver, to fluctuate.

I have met with it in another passage, which seems to allude to the motion of a door that is moving backwards and forwards. This suggests the idea of hesitation or suspense.

And when this *Test* came first a thort,
Any that saw his strange deport,
Perceiv'd his maw to *hink* and jarr,
He went abroad, but not so farr.
As soon as London air he got,
It slipt like oysters ov'r his throat.
He said no more, but down did get,
And keckled at his own conceit.
Cleland's Poems, p. 105.

HINKLINE, *s.* An obscure intimation, same as E. *inkling*.

"He wrote to Geneva & Tiguria sinistrous informations of all our proceedings, & as might best serve to purchase if it had been never so little a *hinkline* of their pen to have born out his course," &c. Mr James Mellvill's MS. Mem. p. 104.

Seren. derives the E. word from Isl. *inn-a* intime impendere. But as Su.G. *wink* is synon., perhaps rather from *wink-a*, to beckon.

To HINT, HYNT, *v. a.* To lay hold of, to snatch, to grasp, S.

Quhill Warans ost thik on the bryg he saw,
Fra Jop the horn he *hyntyt*, and couth blaw
Sa asprely, and warned gud Jhon Wricht.
Wallace, vii. 1179. MS.

Swyith *hynt* your armour, tak your wappinnis all. *Doug. Virgil*, 274. 54.

He hent it in his hand, he laid hold of it, S. Chaucer uses *hente* in the same sense; immediately from A. S. *hent-an* capere, rapere. But we trace the origin by means of Su.G. *haent-a*, id. manu prehendere, from *hand* manus. Accordingly, it is also written *haend-a;* Isl. *hendt-a, henth-a*.

HYNT, *s.* Act of exertion.

Conscience to Sin gave sic ane [angrie] dynt;—
Yit Conscience his breist hurt with the *hynt*.
King Hart, ii. 15.

HINT, *s.* An opportunity, Gl. Ross. I have heard the word used in this sense, Ang. Thus one asks a *hint* of a book, or an opportunity of running over it.

That lad I liked aboon ony ane,
And like him yet, for a' that's come and gane;
And boot to tell for fear I lost the *hint*,
Sae that I on him hadna steal'd a dint.
Ross's Helenore, p. 102.

Force will compel you to comply at last;
Sae look about you ere the *hint* be lost.
Ibid. p. 103.

It may either be q. *hold*, from the *v.;* or from Su.G. *haend-a*, accidere, the idea of opportunity and accident being intimately connected. Isl. *hender*, v. impers. contigit, accidit. Ihre derives the *v.* from *hand* manus; because what succeeds or fails, is said to go well, or ill, in one's hand.

HINT. *In a hint*, in a moment, S. B.

Out throw the thickest of the crowd he sprang,
And *in a hint* he clasp't her hard and fast.
Ross's Helenore, p. 98.

This may be from the *v.*, as implying that a thing is done as quickly as one *grasps* an object.

HINT, *adv.* *To the hint*, behind, S.

MoesG. *hindar*, A. S. *hindan*, Teut. *hinden*, post.

HYNTWORTHE, *s.* An herb.

—And, *in principio*, sought out syne,—
Halie water, and the lamber beidis,
Hyntworthe, and fourtie vther weidis.
Legend, Bp. St Androis, Poems 16th Cent. p. 319.

To HIP, *v. a.* To miss, to pass over, S. *hap* is used, S. B.

It is from the same origin with *hop*, E. Alem. *hopp-an*, Su.G. *hopp-a*, Germ. *hupff-en*, Belg. *huppen*, Gloss. Eston. Spegel. *hypp-aen*. Sw. *hoppa oefwer* is expl. to overpass, omittere; Seren. A similar term was used in O. E.

—One word they *ouerhypped* at ech time that they preach,
That Poule in hys pistle to al the puple told;
Periculum est in falsis fratribus.
P. Ploughman, Fol. 65. b.

Ouerhipped, edit. 1561.

HIP, *s.* An omission, the act of passing over, S.

HIPPEN, *s.* A kind of towel used for wrapping about the *hips* of an infant, S. *hipping*, A. Bor.

Neist, the first *hippen* to the green was flung,
And thereat seeful words baith said and sung.
Ross's Helenore, p. 13.

This respects a superstition used after childbirth.

To HIRCH, (*ch* hard) *v. n.* To shiver, to thrill from cold, S. *grue* synon.

Perhaps radically the same with *Hurckle*, q. v.

HYRCHOUNE, (*ch* hard) *s.* A hedgehog; S. *hurchin*.

—As ane *hyrchoune*, all his rout
Gert set owt speris all about.
Barbour, xii. 353. MS.

E. *urchin*. Junius refers to Fr. *herisson*, Lat. *erinac-eus*. Lye views the E. word as contr. from Arm. *heureuchin*, id.

To HIRD, *v. a.* 1. To tend cattle, S.

2. To watch over, to guard any person or thing.

Su.G. Isl. *hird-a*, A. S. *hyrd-an*, custodire, servare.

HIRD, HYRDE, *s.* One who tends cattle, S.

Was it not euin be sic ane fenyet gird
Quhen Paris furth of Phryge the Troyane *hird*
Socht to the cieté Laches in Sparta,
And thare the douchter of Leda stal awa?
Doug. Virgil, 219. 23.

A. S. *hyrd*, *hyrde*, Isl. *hyrde*, *hirder*, Su.G. *herde*, anc. *hirding*, MoesG. *hairdeis*, Alem. *hirde*, *hirte*, Belg. *hirder*, id. Junius observes that in A. S. the term was originally used with great latitude, as denoting a keeper of any kind; *cylda-hyrde* a pedagogue, *cwen-hyrde* a eunuch or keeper of women: and that it came afterwards to be restricted, as in the Gl. of Aelfric, who uses *hyrde* in the sense of *pastor*; Gl. Goth. But all that appears is, that the latter was the more proper, and perhaps the primary, signification.

HIRDIEGIRDIE. V. HIDDIE GIDDIE.

To HIRE, *v. a.* To let, S.

"The Scotch use *hire*, as the Fr. do *louer*, which signifies both *to hire*, or *to get* the temporary use of any thing, and *to let*, or give it." Sir J. Sinclair's Observ. p. 87.

"A *horse-hyrer*, is properly one that gives the hyre, and not he who gets it." Ibid. p. 121.

HYREGANG, *s.* *In hyregang*, as paying rent, as a tenant.

Rewardis of riche folkis war to hym vnknaw:
His fader erit and sew ane pece of feild,
That he *in hyregang* held to be hys beild.
Doug. Virgil, 429. 7.

Conducta tellure, Virg.

Perhaps from Su.G. *hyr* merces, and *gang* mos, consuetudo.

HIREMAN, *s.* A male servant who works for wages or hire, S. B.

"The wages of a *hireman*, that is, a man-servant hired for the half year, capable to hold the plough, and work with horses, were formerly 16s. 8d.; such a man's wages now are L. 3, or L. 3. 10s." P. Lethnot, Forfars. Statist. Acc. iv. 15.

A. S. *hyreman* is generally used to denote a client, a vassal; derived from *hyr-an* obedire. It occurs, however, in the same sense with *hyrling*.

HIRESHIP, *s.* Service; also, the place of servants; Gl. Shirr.

HIREWOMAN, *s.* A maid-servant, S. B.

"Thow sall nocht cowēt thi nychtbouris house, nor his croft or his land, nor his seruand, nor his *hyir woman*." Abp. Hamiltoun's Catechisme, 1552. Fol. 72. a. V. BALBEIS.

HIRY, HARY.

Hiry, *hary*, hubbilschow,
Se ye not quha is cum now,
Bot yit wait I nevir how,
With the quhirle-wind?
Bannatyne Poems, p. 173. st. 1.

"These words," according to Lord Hailes, "are a corruption of Fr. *haro*, or the cry *a l'aide*." As here expressed, there is something like a confirmation of the opinion that *haro* is formed from MoesG. *hiri*, come.

HIRLING, HERLING, *s.* "A small kind of trout, a little bigger than a herring, and shaped like a salmon: its flesh is reddish, like that of the salmon or sea trout, but considerably paler." Dumfries, Statist. Acc. i. 19.

"The Cluden abounds in fine burn trouts,—some salmon, some sea trout, and *herlings*."——They abound in all the rivers in this part of the country, and have the name of *herling* in all the adjoining parishes." Statist. Acc. Holywood, i. 19.

"The river Nith produces salmon, trouts, flounders, pikes, eels, and a species somewhat larger than herrings, called *hirlings*." P. Dumfries, Ibid. v. 132.

They are said to be "peculiar to the rivers that discharge themselves into the Solway firth." Ibid. vii. 505. 306.

It can scarcely be supposed that its name has been formed from its resemblance, in size, to the *herring*. This is in Isl. called *har*, from *her* or *haer*, an army, says Seren., because they appear in great troops.

The *Shad* is by the Welsh called *herlyn*, *herling*, Penn. Zool. III. 350.

But Sibb. says that the *Hirling* (nostris Dumfrisiensibus) is like the Scomber, and resembling the Asellus Merlucii in flavour; Scot. p. 24. He con-

jectures that it is the *Trachurus;* Scomber Trachurus, Linn.; the *Scad* or Horsemackrel, Willough.

By others they are called sea-trouts.

"It [Tarff] abounds with trout and pike, and in the summer and harvest there are sea-trouts, called *herlings*, and grilse and salmon, which run up into it from the sea." P. Tungland, Kirkcudb. Statist. Acc. ix. 320.

It is the same fish which is called a *whiten* in Annandale. V. Statist. Acc. xiv. 410. V. Whiten.

From all that I can learn, this fish is of the Salmo genus. It is common in the Earn in Perths., where it is called a *whiting*, also *whitling*. It comes up from the sea along with the grilses. I am assured by a gentleman, who has frequently catched them both in Dumfries. and Perths., that there is no difference between the *hirling* of the former, and the *whiting* of the latter. Some view the *hirling* as the sea trout the first time that it returns from the sea; others, as a young salmon of the same age, supposing that the next year it is a grilse. The former is the most probable opinion. For it is certainly the *Salmo Trutta* of Linn. after its first visit to the sea. It is, therefore, a mistake to view this fish as "peculiar to those rivers that discharge themselves into the Solway Frith."

HIRNE, Hyrne, *s.* 1. A corner.

"Vnto the al-seeing eie of God, the maist secreet *hirne* of the conscience is als patent, cleare and manifest as onie outwarde or bodilie thing in the earth can bee to the outwarde eie of the bodie." Bruce's Serm. on the Sacrament, O. 5. a.

2. A retirement, a recess, a lurking place.

Vnder the quhilk big iland in the se
Ane coif there is, and *hirnes* fele thar be,
Like tyl Ethna holkit in the mont.
Doug. Virgil, 257. 9.

Hid hirnis is used instead of cavas latebras, in the description of the wooden horse, Ibid. 39. 51.

Heryn occurs for *hirne*, Ywaine and Gawin.

He herd thair strakes, that war ful sterin,
And yern he waytes in ilka *heryn*.
Ritson's E. M. Rom. i. 135.

Hurne, a corner, Prompt. Parv. A. S. *hyrn*, Isl. *horn*, Dan. *hiørne*, Su.G. *horn*, anc. *hyrn*, id. angulus. Rudd., apparently without good reason, derives all these from Lat. *cornu*. Sibb. mentions A. S. *aern*, *ern*, locus, frequentius autem locus secretior, as the origin of *hirn*. But *aern* properly signifies a house, a cottage; casa, domuncula; also, a privy place, a closet; Somner.

HYRONIUS, *adj.*

With sackles blud, quhilk heir is shed,
So ar thir placis haill orespred
Lamentabill to tell:
Ane pepill maist *hyronius*,
Rustick, ignare and rud.
Burel's Pilgr. Watson's Coll. ii. 39.

This seems merely *erroneous*, disguised by a strange orthography.

To HIRPLE, *v. n.* 1. To halt, to walk as if lame, S. A. Bor.

Hard hurcheon, *hirpland*, hippit like an harrow.
Dunbar, Evergreen, ii. 57. st. 17.

To Colin's house by luck that nearest lay,

He, tired and weary, *hirpled* down the brae.
Ross's Helenore, p. 44.

This has no affinity, as Sibb. supposes, to Teut. *hippelen*, saltare, subsilire: It may be radically the same with E. *cripple*, from A. S. *crypel*, Teut. *krepel*, by a slight change of the letters, unless we should view it as from Su.G. *hwerfla*, to move circularly; or rather Isl. *hrap-a*, vacillanter in lapsus progredi; Olai Lex. Run.

2. To move crazily, as if lame, S.

The hares were *hirplin* down the furs.——
Burns, iii. 28.

HYRSALE, Hirsell, Hirdsell, Hirsle, Hissel, *s.* 1. A multitude, a throng; applied to living creatures of any kind, S.

—Empresowneys in swilk qwhile
To kepe is dowt, and gret peryle;
Thai thowcht for-thi mare honesté
Wnyholdyn to sla thame in mellé,
Than swilke ane *Hyrsale* for til hald,
And bargane to be in bataile bald.
Wyntown, viii. 11. 33.

"They thought it better to slay those whom they took in the ships, than to keep such a *multitude* of prisoners."

2. A flock, S.

"They are never confined in *hirsels*, nor in folds by night; they seek their food at large." P. Castletown, Roxb. Statist. Acc. xvi. 65.

"Ae scabbed sheep will smit the hale *hirdsell*;" Ramsay's S. Prov. p. 10.

Near saxty shining simmers he has seen,
Tenting his *hirsle* on the moorland glen.
Ramsay's Poems, ii. 8.

On Crochan-buss my *hirdsell* took the lee.
Starrat, Ibid. ii. 389.

This is corr. pron. *hissel*, Ayrs. expl. "so many cattle as one person can attend;" Gl. Burns.

The herds and *hissels* were alarm'd.
Burns, lii. 255.

Sibb. derives it from Fr. *haraz* or *harelle;* Sax. *herd*, grex." In Ang. the term is by no means restricted to a flock. A drove of cattle is indeed called *a hirsell of beasts*. But it is common to speak of *a hirsell of folk*, *a hirsell of bairns*, &c.

In the South of S. it is applied to sheep.

"The farmer reckons himself fortunate, if he loses only three of each score in his *hirsle*." P. Selkirk, Statist. Acc. ii. 440.

If we suppose that it was primarily applied to cattle, the first syllable may be *hird*, *herd*. But it might be derived from Su.G. *haer* an army, and *saell-a* to assemble, whence *saell* a company; q. a multitude assembled, which precisely expresses the general idea conveyed by the term. MoesG. *harjis* legio, multitudo, is a cognate of *haer*, and perhaps exhibits the most ancient form of the word.

To Hirsel, *v. a.* To put into different flocks, S. A.

"The farms for breeding sheep are from 500 to 2500 acres. In these there is room to *hirsel* or keep separate different kinds of sheep, which makes the want of fences the less felt." P. Hutton, Dumfr. Statist. Acc. xiii. 573.

HYRSETT, *s.* The payment of *burrow mails*

for one year, as the condition on which a new-made burgess continued to enjoy his privilege, although his property is not built upon.

The reason of this law appears from another, according to which no man could continue to enjoy the privileges of a burgess longer than a year, unless he had "ane land inhabit, and strenyeable," i. e. ground built upon, and such as might be liable to be seized on for his debt.

"Quhen ane man is made ane new burgess, haue-and na land inhabit, he may haue respit, or continuation for payment of his burrow mailes for ane yeare, quhilk is called *hyrsett*." Burrow Lawes, c. 29. § 1.

A. S. *hyre* merces, and *sett-an* collocare, Su.G. *saett-a* or A. S. *seta*, Su.G. *saete*, incola, q. one who inhabits for money.

To HIRSILL, Hirsle, *v. n.* 1. "To move or slide down, or forward, with a rustling noise, as of things rolled on ice, or on rough ground;" Rudd. S.

And when the dawn begoud to glow,
I *hirsl'd* up my dizzy pow.
Ramsay's Poems, i. 219.

Sibb. defines it more justly, "to move one's self in a sitting or lying posture; to move without the common use of the limbs." It seems properly to denote that motion which one makes backwards or forwards on his hams. Thus we say, that one *hirsills doun a hill*, when instead of attempting to walk or run down, he, to prevent giddiness, moves downward sitting, S.

2. To graze, to rub on.

Thare on the craggis our nauy stude in dout,
For on blynd stanis and rokkis *hirsillit* we,
Tumlit of mont Pachynus in the se.
Doug. Virgil, 92. 7. Radimus, Virg.

Rudd. refers to A. S. *hyrst-an* murmurare; and in Addit. to *hristl-an* crepere. The last approaches to sense 2. But neither expresses what seems the primary signification. Teut. *aersel-en*, Belg. *aarzel-en*, retrogedi, q. culum versus ire, from *aers* podex, may have been transferred to motion on this part of the body.

To HIRSP, *v. n.* To jar, to be in a state of discord.

"We were wont to close up our great controversies with heartie harmonie: now in common matters we *hirsp* like harp and harrow." Course of Conformitie, p. 56.

We still say *to risp the teeth*, i. e. to rub them forcibly against each other; S. *Risp* is also used in the same sense with E. *rasp*, as signifying to rub with a rough file. The general origin undoubtedly is Su.G. *rasp-a*, Belg. *rasp-en*, id.

HIRST, *s.* 1. The hinge of a door.

And tho at last with horribill soundis thrist
Thay waryit portis jargand on the *hirst*.
Warpit vp brade.——
Doug. Virgil, 184. 27.

V. also 27. 5., 229. 54. Rudd. hesitates whether it should not be rendered *threshold*. But in all these places *cardo* is the word used by Virg. In the following passage, however, *limen* is rendered *hirst*.

Within that girgand *hirst* also suld he
Pronunce the new were, battell and mellé.
Ibid. 229. 37.

But perhaps the phrase is used metaph. for, *within the threshold*.

2. "*Miln-hirst*, is the place on which the *cribs* or crubs (as they call them) ly, within which the mill-stone *hirsts*, or *hirsills*;" Rudd.

This learned writer properly refers to A. S. *hyrr*, cardo. This he derives from *hyrstan*, "to *rub* or make a noise." But there is no evidence that the *v.* signifies to rub. Its only senses are, to murmur; and to fry or make a noise, as things do when fried. To A. S. *hyrr* we may add *hearre*, Isl. *hior*, Teut. *harre*, *herre*, id.

HIRST, Hurst, *s.* 1. A barren height or eminence, the bare and hard summit of a hill, S. A. Bor. *hirst*, a bank or sudden rising of the ground; Grose.

The folk Auruncane and of Rutuly
This ground sawis ful vnthriftely,
With scharp plewis and steil sokkis sere,
Thay hard hillis *hirstis* for till ere.
And on thir wild holtis hars also
In faynt pastoure doi-thare beistis go.
Doug. Virgil, 373. 16.

Branchis brattlyng, and blaiknyt schew the brayis,
With *hirstis* harsk of waggand wyndil strayis.
Ibid. 202. 29.

The huntis thei hallow, in *hurstis* and huwes.
Sir Gawan and Sir Gal. i. 5.

Sae down she leans her birn upon a *hirst*.
Shirrefs' Poems, p. 98.

Hurstis, according to Mr Pink., signifies *woods*. Sibb. renders *hirst* simply "a knoll or little hill." But this is not sufficiently definite. Doug. uses it as equivalent to *wild holtis*.

2. A sand bank on the brink of a river, S. B.

"—At that time the current of water removed a sand-bank or *hirst* that lay on the margin of the river near to the slated corf-house, and placed it in the mouth of the said Allochy Grain, and thereby occasioned the rising or *hirst* above described." State, Leslie of Powis, &c. p. 62.

3. Equivalent to *shallow*, in relation to the bed of a river, S. B.

"Being asked, If these dykes were removed, there would be a ford or *hirst* in the water, and if the dykes do not improve the navigation of the river, by deepening its channel? depones, That he does not know whether if these dikes were removed, there would be fords or *shallows* at the places where they stand." State, Fraser of Fraserfield, 1805. p. 192.

The term is most probably allied to Isl. *hriost-ur* terra inutilis, Verel. *hreyst-ur*, barren places.

4. It is used for a resting place, S. B.

But, honest man, he scarce can gae,—
—Wi' the help of haul' and *hirst*,
He joggit on.
Shirrefs' Poems, p. 219.

This is only an oblique sense; as travellers frequently sit down to rest on an eminence.

5. "A small wood;" Gl. Sibb.

A. S. *hurst* is rendered silva, whence L. B. *hursta*,

id. V. Spelman. Germ. *horst*, locus nemorosus et pascuus, ab ὄρος *mons;* Wachter. Teut. *horscht*, *horst*, virgultum: sylva humiles tantum frutices proferens; Kilian.

If these terms be radically the same with ours, it is hard to say which of the two significations is the original one. *Hirst*, without any transposition, might be traced to Su.G. *har*, which exactly corresponds to the common idea with respect to a *hirst;* Locus lapidosus, ubi solum glarea et silicibus constat; Ihre. Or, the term may have been primarily used to denote the barrenness of ground, as manifested by its producing only useless twigs and brushwood, from Isl. *hreys*, *hrys*. For in pl. it is rendered, Loca virgultis obsita et sterilia; G. Andr. p. 123. Teut. *horst* virgultum. Afterwards it may have been transferred to such places, as from their elevation and bleak situation, are unfit for cultivation.

Hurst occurs in O. E.

The courteous forest show'd
So just-conceived joy, that from each rising *hurst*,
Where many a goodly oak had carefully been nurst,
The sylvans in their songs their mirthful meeting tell. *Drayton's Poly-olbion, Song* 2.

Mr Tooke views *hurst* as the part. past of A. S. *hyrst-an* ornare, decorare; and says "that it is applied only to places *ornamented* by trees." Divers. Purley, II. 224. But in its general application, it suggests an idea directly the reverse of *ornamented.*

HISSEL, *s.* A flock. V. HYRSALE.

HISSIE, HIZZIE, *s.* The common corr. of *housewife;* generally used in a contemptuous way, and applied to a woman whether married or single, S.

Shall I, like a fool, quoth he,
For a haughty *hizzie* die? *Burns*, iv. 27.

HISSIESKIP, HUSSYFSKAP, *s.* Housewifery, S. B.

My hand is in my *hussy'fskap*,
Goodman, as ye may see.
Ritson's S. Songs, i. 227.

Mair by chance than guid hissieskip, a Prov. phrase, signifying, that a thing happens rather by accident, than proceeds from proper management. V. the termination SKIP.

HISTIE, *adj.* Dry, chaft, barren, S. O.

—Thou beneath the random bield
O' clod or stane,
Adorns the *histie* stibble-field
Unseen, alane. *Burns*, iii. 203.

Perhaps q. *hirsty*, from *Hirst*, 2.

HIT, *pron.* It, S.

Hit yaules, *hit* yamers, with waymyng wete.
Sir Gawan and Sir Gal. i. 7.

This word frequently occurs in O. E.

Mr Tooke, with great appearance of truth, views *hit* as the part. past of MoesG. *haitan*, A. S. *haet-an*, nominare; as equivalent to *the said.*- Divers. Purley, II 56. He justly considers MoesG. *hait-an* and A. S. *haet-an*, as radically the same verb. But it induces a suspicion as to the solidity of this etymon, that the analogy is lost, as to the supposed participle, when the particles are compared. For what is *hit*, *hyt*, in A. S., is in MoesG. *ita*. *Mith fahedai nimand ita;* With joy they viewed *it;* Mark iv. 16. *Wegos waltidedun in skip, swa swe ita juthan gafullnoda;* "The waters beat into the ship, so that *it* was now full;" Mark iv. 37. Can we reasonably view *ita* as the part. of *hait-an?* Why is the aspirate thrown away?

A. S. *hit*, Isl. *hitt*, *hid*, Dan. *hit*, Belg. *het*, id.

HITCH, *s.* 1. A motion by a jerk, S. The *v.* is used in E.

2. Metaph., augmentation, assistance in the way of advancing any thing, S.

To say that ye was geck'd yese hae nae need;
We'll gie a *hitch* unto your toucher guced.
Ross's Helenore, p. 84.

Johns. derives the *v.* from A. S. *hicg-an*, niti, or Fr. *hoch-er*. But our *hotch* is evidently from the latter; and the former has not the same evidence of affinity as Isl. *hik-a*, cedere, recedere; *hik* tergiversatio; commotiuncula; G. Andr. p. 112.

HITCH, *s.* A loop, a knot, S. O.

Upon her cloot she coost a *hitch*,
An' owre she warsel'd in the ditch.
Burns, iii. 77.

HITE, HYTE. *To gae hyte*, to be in a rage, to act as if one were mad, S. B. synon. *Heyrd*, q. v.

If ye be angry, Bessie may gae *hyte*,
Gin ony's blam'd, she's sure to get the wyte.
Shirrefs' Poems, p. 66.

Aunt, I'm asham'd; a' now maun think you *hite*.
Ibid. p. 165.

Various Goth. words resemble this. Isl. *heipt-a*, animo violento agere, *heypt*, iracundia; whence Su.G. *gen hoeft-a*, sese opponere. Isl. *aed-a*, furere, *aedis geinginn*, provenio delirans. This, however, may be rather allied to S. *wod*, furious. Perhaps Flandr. *hayet-en*, desiderare, may be radically allied, as denoting eagerness or vehemence of desire.

HITHER AND YONT, topsy-turvy, in a state of disorder, S. *Yont* signifies *beyond. Hither and yon*, A. Bor., here and there.

To HIVE, *v. a.* To swell, S.

"Christ *hiveth* me a measured heap up, pressed down, and running over." Rutherford's Lett. P. 1. ep. 21.

To HIVE, or HIVE UP, *v. n.* To swell, S. B.

HIVES, HYVES, *s. pl.* Any eruption on the skin, when the disorder is supposed to proceed from an internal cause, S.

Thus, *bowel-hive* is the name given to a disease in children, in which the groin is said to swell.

Hives is used to denote both the *red* and *yellow gum;* Loth. or the *Aphthae.*

Hyvis, pl. occurs in Roull's Cursing.

—Fluxis, *hyvis*, or huttis ill,
Hoist, heidwark, or fawin ill.
Gl. Compl. S. p. 330.

Perhaps from A. S. *heaf-ian*, Su.G. *haefw-a*, to rise up, because *hives* appear above the skin. Teut. *heff-en*, id.; hence *hef*, *heve*, leaven, because it swells the mass.

To HO, *v. n.* To stop, to cease.

O my dere moder, of thy weping *ho*,
I you beseik, do not, do not so.
Doug. Virgil, 48. 34.

——Sweit hart, of harmis *ho!*
Maitland Poems, p. 210. i. e. "Cease to grieve; let all your sorrows be gone." It is improperly explained by Rudd. Tyrwh. and Sibb: as an *interj.* For in one of the places referred to by Rudd., it is the *imper.* of the *v.*

——The douchter of auld Saturn Juno
Forbiddis Helenus to speik it, and crys *ho.*
Doug. Virgil, 80. 50.

In the other it is the *subj.*

——Saturnus get Juno,
That can of wraith and malice neuer *ho*,—
Has send adoun vnto the Troiane nauy
Iris.—— *Ibid.* 148. 2. V. Hone, Hoo.

Tyrwh. views it as of Fr. origin. Perhaps he refers to *hoe*, an "*interj.* of reprehension, also of forbidding to touch a thing," Cotgr. But here it is radically the same with the *v. Hove*, *How*, q. v. It must be admitted, however, that Teut. *hof*, *hou*, is used as a sea-cheer, celeusma nauticum; Kiliau.

Hoe, *s.* A stop, cessation.

"Vpon this earth there hath beene none *hoe* with my desires, which like the sore-crauing horse-leach culd say nothing but *Giue*, *giue*." *Z.* Boyd's Last Battell, p. 898.

HO, *pron.* She.

Al in gleterand golde gayly *ho* glides
The gates, with Sir Gawayn, bi the grene welle.
And that barne, on his blonke, with the Quene bides. *Sir Gawan and Sir Gal.* i. 3.

It frequently occurs in this poem, which is so much in the stile of those written in England, when the A. S. was beginning to assume its more modern form, that it seems doubtful, if it was written in S. Although ascribed to Clerk of Tranent, it abounds much more with A. S. words and idioms than Gawan and Gologras.

Ho is generally used by R. Glouc. for *she*. A. S. *heo*, illa. Verstegan observes, that in some places of E. *heo*, *hoo*, are used for *she;* Restitut. p. 148. "In the North-west parts of E.," according to Ray, *hoo*, and *he*, are "most frequently used for *she;*" p. 38. Su.G. *hon*, anc. *hun;* in some parts of Sweden; *ho* and *hu*, id., Ihre.

HO, *s.* A stocking, S.

This seems anomalous; as in other dialects the word is generally used in a pl. form; Germ. *hosen*, A. S. Isl. Franc. *hosa;* C. Br., id. Dan. *hose*, however, signifies "a stocking," Wolff; Belg. *hoos*, id

HOAM, *s.* The dried grease of a cod, Ang.

HOAM'D, Humph'd, *part. adj.* An epithet applied to animal food, when its taste indicates that it has been rather long kept, Clydes.

HOARSGOUK, *s.* The snipe, a bird, Orkn.

"The Snipe (*scolopax gallinago*, Lin. Syst.) which is here named the *hoarsgouk*, continues with us the whole year." Barry's Orkn. p. 307.

Sw. *horsgjok*, Faun. Suec. Cimbr. *hossegiog*, id. Dr Barry seems mistaken in spelling this word, as if it were formed from E. *hoarse*. The Sw. name has no relation to this; for *hes* signifies hoarse in that language. It must be the *horse* (equus) that is referred to; Sw. *hors*. *Hossegiog* may be allied to Su.G. Isl. *haest*, equus.

HOAS.

"The H. of C. [apparently, Heritors of Cruives] are ordained to desist from stenting of their nets from the one side of the water to the other coble or net, going pleat, *hoas*, herrywaters, or any otheir way during the Saturday's sloop [slop]." Decreet, Lords of Session, 1693, State, Fraser of Fraserfield, p. 330.

HOBBY.

Thair wes the herraldis fa the *hobby* but fable,
Stanchellis, Steropis, scrycht to thair sterne lordis. *Houlate*, iii. 2.

This passage is quoted by Mr Pink. as not understood. But a species of hawk, *accipiter columbarius*, is evidently meant. It is known by this name in E.; and is called the *herraldis fa*, i. e. the foe of the swallow, formerly described in this poem, as *herald.*

Belg. *huybe*, *huybeken*, Fland. *hobbye*, C. B. *hebog*, Fr. *hobereau*, id.

To HOBBIL, Hobbel, *v. a.* To cobble, to mend in a clumsy manner.

—All graith that gains to *hobbill* schone.
Bannatyne Poems, p. 160. st. 9.
Thir cur coffis that sailis oure sone,—
With bair blue bonattis and *hobbeld* schone,
And beir bonnokis with thame thay tak.
Ibid. p. 171. st. 4.

Perhaps from Germ. *hobel-en*, dolare, to cut smooth, to rough-hew; *hobel*, a carpenter's axe.

To HOBBIL, *v. a.* To dance.

Menstrel, blaw up ane brawl of France;
Let se quha *hobbils* best.
Lyndsay, S. P. R. ii. 201. Teut. *hobbel-en*, saltare.

HOBBY-TOBBY, *adj.* An epithet used to denote the *tout-ensemble* of an awkward, tawdry woman; as including not only dress, but personal appearance and manners, S.

Teut. *hobbel-tobbel*, tumultuariè, confusè, acervatim; Belg. *hobben en tobben*, to toil and moil.

HOBBLE, *s.* A state of perplexity or confusion; *in a sad hobble*, at a nonplus, S. *bubble*, Loth. id. Teut. *hobbel-en*, inglomerare. V. preceding word.

HOBBLEDEHOY, *s.* A lad, or stripling, Loth.; *Hobbety-hoy*, id. A. Bor. *Hobberdehoy*, cant E.; sometimes, I am informed, *hobbledehoy.*

HOBELERIS, *s. pl.* 1. "A species of light-horsemen chiefly calculated for the purpose of reconnoitring, carrying intelligence, harrassing troops on a march, intercepting convoys, and pursuing a routed army; the smallness of their horses rendering them unfit to stand the shock of a charge." Grose, Hist. E. Arm. i. 106.

Ane hundre thowsand men, and ma;
And xl thousand war of tha
Armyt on hors, baith heid and hand.—
And l thousand off archeris
He had, for owtyn *hobeleris.*
Barbour, xi. 110. MS.

These, according to Spelman, were soldiers serving in France, under Edward III. of England, provided with light armour, and horses of a middling

size, capable of very quick motion. He brought over these troops for the war against R. Bruce.

Spelm. derives it from *hobby*, a small horse; or rather from Fr. *hobille*, a coat of quilted stuff which they wore instead of a coat of mail; vo. *Hobellarii.*

"Some," says Grose, "have derived the term *hobiler* from a Dan. word signifying a mare, not considering that any number of mares could not have been suffered in an army where the men at arms were chiefly mounted on stoned horses, and that besides, in the days of chivalry, it was considered as a degradation for any knight, or man at arms, to be seen mounted on a mare." Hist. ut sup. p. 107. He derives the word from *hobby*. V. HOBYNYS.

2. The word is sometimes expl. as merely signifying men lightly armed.

"Sometimes the word signifies those who used bows and arrows, viz. pro warda maris tempore guerrae pro *hoberariis* sagittariis inveniendis, &c. Thorn, A. 1364. Grose, ut sup. N.

Hence Bullet derives the term from C. B. *hobel* an arrow.

HOBYNYS, *s. pl.* "War or carriage horses, strong horses," Pink. But the word signifies light horses.

—*Hobynys*, that war stykyt thar,
Relyt, and flang, and gret rowme mad,
And kest thaim that apon thaim rad.
Barbour, xiv. 68. MS.

Fr. *hobin* signifies a little ambling or pacing horse. It is in the history of the Irish wars that Barbour mentions *hobynys*. This seems to be claimed as a word of Irish origin. Maffeus, speaking of Ireland, says; "The land produces excellent horses, which the inhabitants call *Ubinos*, (*Hobinos*) Hobbies." Ware's Antiq. p. 189. According to the testimony of John Major, indeed, the Fr. borrowed this term from the Irish, who, it is pretended, brought this kind of horses with them from Spain. Equos quos *haubinos* vocant suauissime incedentes gignit. Asturcones antiquitus vocabantur: eo quod ex Asturibus Hispaniae venirent. Illos equos de Hispania secum attulerunt. Hos equos *haubinos* seu *hobinos de Anglia* Galli vocant, eo quod ab Anglis in Galliam veniunt. De Gest. Scot. Lib. i. c. 9. F. 17, b.

"From this kind of horse," says Ware, "certain riders who wear light armour, are called *Hobellarii.*" Ut sup. p. 166. Two thousand of these were brought by Edw. II. out of Ireland to fight against the Scots. But the terms seem radically different. Bullet mentions *hobin* as an Ir. word denoting a horse whose motion is easy. *H* not being used in Ir., it may be from *obann*, quick, nimble, *obainne*, swiftness. It may be mentioned, however, that Isl. Dan. *hoppa*, denotes a mare.

HOBLESHEW, *s.* A confused noise, an uproar, S. V. HUBBLESHEW.

HOBURN SAUGH, the vulgar name of the Laburnum, a species of the *Cytisus*, S.

HOCKERTY-COCKERTY, *adv.* To ride on one's shoulders with a leg on each, Aberd.

"My side happen'd to be newmost, an' the great hudderen carlen was riding *hockerty-cockerty* upo' my shoulders in a hand-clap." Journal from London, p. 3.

This in Ang. is called *Cockerty-hoy*, q. v.

HOCKIT, *pret.*

The schamon's dance I mon begin;
I trow it sall not pane.
So hevelie he *hockit* about.——
Peblis to the Play, st. 20.

Apparently for *hotchit*, moved clumsily by jerks. V. HOTCH.

HOCUS, *s.* A stupid fellow, a fool, a simpleton, S.

Isl. *aukuise*, homo nihili, qui nihil potest sustinere; Olai Lex. Run.

To HOD, HODE, *v. a.* To hide; pret. *hod.* S. B.

What's i' your laps ye *hod* sae sair?
Lat's see, I'll wad its nae draff.
Morison's Poems, p. 17.

Belg. *hoed-en*, *hued-en*, Alem. *huod-en.*

HODDEN-GREY, *adj.* A term used with respect to cloth worn by the peasantry, which has the natural colour of the wool, S.

But Meg, poor Meg! man with the shepherds stay,
And tak what God will send in *hodden-grey.*
Ramsay's Poems, ii. 178.

Hodden is also used as a *s.*

"Of the wool—— is manufactured almost every kind of cloth worn in the parish; *hodden*, which is mostly used for herd's cloaks, and is sold at 1s. 8d. the yard; plaiding, &c. P. Barrie, Forfars. Statist. Acc. iv. 242.

Perhaps from E. *hoiden* rustic, clownish; from Germ. *heide* heath.

HODDIE, *s.* A carrion-crow. V. HUDDY.

HODDIN, *part.* A term expressive of the jogging motion of one who rides a horse that moves stiffly, and who receives in his own body the impetus of every movement; S. O.

Here farmers gash, in ridin graith
Gaed *hoddin* by their cotters.
Burns, iii. 31.

It seems radically the same with *Houd*, q. v.

To HODDLE, *v. n.* To waddle, Ang.

This seems originally the same with the E. word; of which no probable etymon has been given either by Skinner or Junius. That, which is most likely, has been overlooked, Sw. *wed-ja*, mentioned by Seren. as corresponding to E. *wriggle.* We may add, that Germ. *watsch-eln*, to waddle, is probably derived from the Sw. term.

HOE, HOE-FISH, *s.* The Piked Dogfish, Squalus acanthias, Linn.; but more frequently called *dog*, Orkney.

"The Piked Dog-fish,—here known by the name of *hoe*, frequently visits our coasts; and during the short time it continues, generally drives off every other kind of fishes." Barry's Orkn. p. 296.

It has no other name than *hoe*, Shetl.

Sw. *haj*, Dan. *hae*, pron. *ho*, Squalus acanthias, Wideg. Germ. *haye*, the generic name for a shark;

sper-haye, the piked dog fish; Schonevelde. V. Penn. Zool. iii. 77.

HOE-MOTHER, Homer, *s.* The Basking Shark, Orkn.

"The basking shark (squalus maximus, Lin. Syst.)— has here got the name of the *hoe-mother*, or *homer*, that is, the mother of the dog-fish." Barry's Orkney, p. 296.

HOESHINS, *s. pl.* Stockings without feet, Ayrs.

Teut. *huysken* theca, q. a case for the leg; V. Hoggers: or rather A. S. *scin-hose*, ocreae, greaves, inverted. V. Moggans.

HOG, *s.* "A young sheep, before it has lost its first fleece; termed *harvest-hog*, from being smeared at the end of harvest, when it ceases to be called a lamb." Gl. Compl., S. A sheep of a year old, A. Bor.; also Northampt. and Leicest. *Hogrel*, E. id.

"The names of sheep are——1st. Ewe, wedder, tup, lambs, until they are smeared. 2d. Ewe, wedder, tup, *hogs*, until they are shorn." P. Linton, Tweedd. Statist. Acc. i. 139.

"Than the laif of ther fat flokkis followit on the fellis baytht youis and lammis,— and mony herueist *hog*." Compl. S. p. 103.

—Ane calf, ane *hog*, ane fute-braid sawin.—
Bannatyne Poems, p. 158. st. 3.

It retains this name till it be a year old. Then it is called a *dimmond*, if a wedder; and a *gimmer*, if a ewe.

Dr Leyden mentions Norm. *hogetz* as rendered young wedder sheep; remarking that this may be a mistake, as the term *ewe-hog* and *wedder-hog* are current among the peasantry.

Bailey, under the designation O. L. (expl. Old Lat.,) by which he certainly means L. B., mentions *hoggaeius*, and *hoggaster*, as signifying "a young sheep of the second year."

HOG, *s.* In the diversion of curling, the name given to a stone which does not go over the *distance score*, S. It seems to be denominated from its laziness, and hence the distance-line is called the *hog-score*, S B. It is thrown aside, as of no account in the game.

——Say, canst thou paint the blush
Impurpled deep, that veils the stripling's cheek,
When, wand'ring wide, the stone neglects the *rank*,
And stops mid-way?—His opponent is glad,
Yet fears a sim'lar fate, while ev'ry mouth
Cries "Off the *hog*,"—and Tinto joins the cry.
Graeme's Poems, *Anderson's Poets*, xi. 44.

To HOG, Hogg, *v. a.* To shog, Ang.

You'll *hogg* your lunach in a skull.
Old Ball. i. e. shog your child in a basket used for a cradle.

Isl. *hagg-a* commoveo, quasso; *haggast* or *hoeggian*, parva commotio; G. Andr. p. 104.

HOGGERS, Hoggers, *s. pl.* Coarse stockings without feet, S.

A pair of grey *hoggers* well clinked benew;
Of nae ither lit but the hue of the ewe,
With a pair of rough rullions to scuff thro' the dew,
Was the fee they sought at the beginning o't.
Song, *Ross's Helenore*, p. 137.

"He observed one of the black man's feet to be cloven;—and that he had *hogers* on his legs without shoes." Glanville's Sadducismus, p. 393.

I know not if this be allied to O. E. *cokers* used by Langland.

I shal aparel me, quod Parken, in pilgrems wise,
And wend with you I wyl, tyl we finde truthe,
And cast on my clothes clouted and hole,
Mi *cokers* and mi cufles, for cold on my nails.
P. Ploughman, Fol. 31, b.

i. e. as would seem, coverings both for legs and arms. Skinner thus defines the term; Magnae ocreae rusticorum et Piscatorum, ab A.S. *cocer*, Belg. *koker*, theca, q. theca crurum; or a case for the legs. It must be observed, however, that our *hoggers* would be no safeguard to the nails.

HOGMANAY, Hogmenay, *s.* 1. The name appropriated by the vulgar to the last day of the year, S.

In Northumb. the month of December is called *Hagmana*. This designation Lambe derives from Gr. αγια μην, the holy moon. Notes to Battle of Floddon, p. 67.

This seems to be also the pron. of the South of S.

"It is ordinary among some plebeians in the South of Scotland, to go about from door to door on New-year's Eve, crying *Hagmane*." Scots Presb. Eloquence, p. 133.

2. It is transferred to the entertainment given to a visitor on this day; or to a gift conferred on those who apply for it, according to ancient custom, S.

The cotter weanies, glad an' gay,
Wi' pocks out owre their shouther,
Sing at the doors for *hogmanay*.
Rev. J. Nicol's Poems, i. 27.

Sibb. thinks that the term may be connected with Teut. *met heughe ende meugh eten*, to eat with pleasure and appetite; or derived from A.S. *hogen-hyne*, one's *own domestic* servant; or allied to Scand. *hoeg-tid*, "a term applied to Christmas and various other festivals of the church." A very ingenious essay appeared on this subject, in the Caledonian Mercury for January 2, 1792., with the signature *Philologus*. The work being fugitive, it may be proper to give a pretty large extract from it.

"The cry of *Hogmanay Trololay*, is of usage immemorial in this country. It is well known that the ancient Druids went into the woods with great solemnity on the last night of the year, where they cut the misletoe of the oak with a golden bill, and brought it into the towns and countryhouses of the great next morning, when it was distributed among the people, who wore it as an amulet, to preserve them from all harms, and particularly from the danger of battle.

"When Christianity was introduced among the barbarous Celtae and Gauls, it is probable that the clergy, when they could not completely abolish the Pagan rites, would endeavour to give them a Christian turn. We have abundant instances of this in the ceremonies of the Romish church. According-

ly, this seems to have been done in the present instance, for about the middle of the 16th century, many complaints were made to the Gallic Synods, of great excesses which were committed on the last night of the year, and on the first of January, during the *Fete de Fous*, by companies of both sexes, dressed in fantastic habits, who run about with their Christmas Boxes, called *Tire Lire*, begging for the lady in the straw, both money and wassels. These beggars were called *Bachelettes*, Guisards; and their chief *Rollet Follet*. They came into the churches, during the service of the vigils, and disturbed the devotions by their cries of *Au gui'menez, Rollet Follet, Au gui menez, tiri liri, mainte du blanc et point du bis.* Thiers, Hist. des Fetes et des Jeux.

"At last, in 1598, at the representation of the Bishop of Angres, a stop was put to their coming into the churches; but they became more licentious, running about the country, and frightening the people in their houses, so that the legislature was obliged to put a final stop to the *Fete de Fous* in 1668.

"The resemblance of the above cry to our *Hogmenay, Trololay, Give us your white bread, and none of your grey;* and the name *Guisards* given to our Bacchanals, are remarkable circumstances; and our former connexions with France render it not improbable that these festivities were taken from thence, and this seems to be confirmed by our name of *Daft Days*, which is nearly a translation of *Fetes de Fous.*

"It deserves also to be noticed, that the Bishop of Angres says, that the cry, *Au gui menez, Rollet Follet*, was derived from the ancient Druids, who went out to cut the *Gui* or *mistletoe*, shouting and hollowing [hollaing] all the way, and on bringing it from the woods, the cry of old was, *Au Gui l'an neuf, le Roi vient.* Now, although we must not suppose that the Druids spoke French, we may easily allow that cry to have been changed with the language, while the custom was continued. If the word *Gui* should be Celtic or even Scandinavian, it would add force to the above conjecture. Perhaps too, the word *Rollet* is a corruption of the ancient Norman invocation of their hero *Rollo.*"

In confirmation of this account, it may be added, that according to Keysler, in some parts of France, particularly in Aquitaine, it is customary for boys and young men, on the last day of December, to go about the towns and villages, singing and begging money, as a kind of *New-year's gift*, and crying out, *Au Guy! L'An Neuf!* "To the Mistletoe! The New year is at hand!" Antiq. Septent. p. 305.

In England, it is still a common custom among the vulgar, to hang up a branch of mistletoe on Christmas day. This, in the houses of the great, is done in the servant's-hall or kitchen. Under this, the young men salute their sweethearts. This is evidently a relique of Druidism; as the mistletoe was believed to be peculiarly propitious. It is customary, I am informed, during the same season, to adorn even the churches with it. This may certainly be viewed as a traditionary vestige of its consecration in the worship of the ancient Britons.

Some give this cry a Christian origin. Supposing that it alludes to the time when our Saviour was born, they imagine that it immediately respects the arrival of the wise men from the East. It has been generally believed, in the church of Rome, that these were three in number, and that they were kings or *reguli* in their own country. Thus, the language as borrowed from the Fr. has been rendered; *Homme est né, Trois rois allois;* "A man is born, Three kings are come."

As many of the customs, in Popish countries, are merely a continuation, or slight alteration of those that have been used during heathenism, it is only to carry the conjecture a little farther, to suppose, that after the introduction of Christianity, the druidical cry was changed to one of a similar sound, but of a different signification. The strong attachment of a people to their ancient customs, has, in a variety of instances, been reckoned a sufficient excuse for this dangerous policy, which retained the superstition, while it merely changed the object, or the name.

The night preceding *Yule* was, by the Northern nations, called *Hoggu-nott*, or *Hogenat.* This may be literally rendered, *the slaughter-night.* The name is supposed to have originated from the great multitude of cattle, which were sacrificed on that night, or slaughtered in preparation for the feast of the following day.

Although the origin of this term is quite uncertain, one, eager to bring every thing to the Gothic standard, might find himself at no loss for an etymon. One of the cups drunk at the feast of Yule, as celebrated in the times of heathenism, was called *Minne.* This was in honour of deceased relations, who had acquired renown. The word *Minne* or *Minni* simply denotes remembrance. V. *Mind, v.* As our Gothic ancestors worshipped the Sun under the name of *Thor*, and gave the name of *Oel* to any feast, and by way of eminence to this; the cry of *Hogmenay Trololay* might be conjecturally viewed as a call to the celebration of the Festival of their great god; q. *Hogg minné! Thor oel! oel!* "Remember your sacrifices: The Feast of Thor! The Feast!"

But so wide is the field of conjecture, that I should not wonder although some might be disposed to trace this term to Hercules. For we learn from Lucian (in Herc.) that the Gauls called him *Ogmius.* V. Bochart. Chan. p. 737. This might for once unite Gothic and Celtic etymologists. For among the ancestors of the famous German warrior Arminius, Nennius mentions *Ogomun*, whom Keysler views as the same person with Hercules. Antiq. p. 40. Our Irish brethren could scarcely dissent; as this *Ogmius*, (whether Hercules or Mercury, as some say, signifies nothing) is supposed to have had his name from the *Ogam*, or ancient and sacred characters of their country. V. SINGIN-E'EN.

HOGRY-MOGRY, *adj.* Slovenly, Loth. corr. from *hugger-mugger*, E. V. HUDGE-MUDGE.

HOG-SCORE, *s.* "A kind of distance-line, in curling, drawn across the *rink* or course," S. Gl. Burns.

It is used metaph. in allusion to this sport.

But now he lags on death's *hog-score*.
Burns, iii. 318.

This is called the *coal* or *coll*, S. B. As the stone which does not cross this mark is pushed aside, not being counted in the game, the name may allude to the laziness of a *hog*. V. Hog.

HOG-SHOUTHER, *s.* "A game in which those who amuse themselves justle each other by the shoulders," S. Gl. Burns.

Isl. *hagg-a*, to move, to shake, to jog; or *hogg-a*, to strike. It seems allied to the game in E. called *hitch-buttock* or *level-coil*.

To HOGSHOUTHER, *v. a.* To justle with the shoulder, as in the game.

The warly race may drudge an' drive,
Hog-shouther, jundie, stretch an' strive;
Let me fair Nature's face descrive.
Burns, iii. 252.

This use of the word, I suspect, is from the liberty of a poet.

To HOY, *v. a.* 1. To urge on, to incite; a term generally used with respect to dogs, S.

They *hoy't* out Will, wi' sair advice.
Burns, iii. 136.

2. To chase or drive away, in consequence of this incitation, or by means of hooting and hallooing.

Ladyes and lairds, gar hound your dogs,
And *hoy* the queins away.
Maitland Poems, p. 189.

Mr Pinkerton renders it *hoot*.

Bot quhen the King's Excellence
Did knaw my falset and offence,
And my pridefull presumptioun;
I gat na vther recompence,
Bot *hoyit* and houndit of the toun.
Lyndsay's Warkis, 1592, p. 303.

Fr. *hu-er*, *huy-er*, to hoot at, to shout after, to raise the *hue* and *cry*. Isl. *ho-a*, to gather the flocks, or to drive them: Voce incondita, greges convocare, vel agere; G. Andr. p. 118. By the way, I may mention a curious specimen of etymology. "These woords, *Heu*, and *Crie*, the first being a Latine woord, the other a French woord, are auncient woordes of vse in the Lawes of this realme, *et verba enim sunt dolentis*, they are alwaies woordes of weeping and lamenting:—As in the 10 chapter of Tobias, when old Tobias and his wife saw that their sonne returned not againe, fearing that there had chaunced some sodaine misfortune vnto him, the woman in her sodaine griefe vttered these woordes, *Heu, heu me, fili mi*;——Alas, alas, wo is me my sonne, &c.—And according to that sence, these woordes have alwaies been in vse in this land, so that when any man hath receiued any sodain hurt or harme,—they haue vsed presently to follow and pursue the offenders with *Heu* and *Crie*, that is, with a *sorrowfull* and *lamentable* crie, for helpe to take such offenders." Manwood's Forrest Lawes, Fol. 126, a.

HOYES, *s.* 1. A term used in public proclamations, calling attention. It is thrice repeated, S. *Oyes*, E.; Fr. *oyez*, hear ye.

Skene thus defines L. B. *huesium*.

"Ane *hoyes*, or crie vsed in proclamations, quhairby ane officiar of armes, or messenger dois conveene the people, and foir-warnis them to heare him." Verb. Sign. vo. *Huesium*.

2. It is also used by Skene, although perhaps improperly, as equivalent to *hue*, in the phrase *hue* and *cry*.

"Gif the debtour or ane on his part coms to the place quhare the poynds are driven away; and violentlie, and be force takes and caries them away; the Lord of the land or the creditour with schout, and *hoyes*, may follow him." 2 Stat. Rob. I. c. 20. § 12.

In the latter sense it is allied to Fr. *huer*. V. Hoy.

HOIF, HOFF, HOVE, HOUFF, HUFE, *s.* 1. A hall.

Bellenden, in the account given of the expedition of Julius Cesar into Britain, says, that according to "our vulgare croniclis, Julius came to the Calendare wod, and kest down Camelon the principall ciete of Pichtis, efter that the samyn was randerit to hym. Syne left behynd hym nocht far fra Carron, ane round hous of ... fare stanis, xxiiii. cubitis of hecht, and xii. cubitis of breid, to be ane memory of his cumyng to the place. Otheris sayis he vsit this hous (as his tent) in al his viage, and had it ay tursit with him. And for that caus it was callit *Julius hoif*." Cron. Fol. 27, b. It is more fully expressed in the original. Hancque *Julis Hoff*, id est, Julis aulam seu curiam, quod nomen ad nos devenit ab incolis exinde appellatum. Boeth. L. iii. c. 4.

But Bellenden has not told that Boece discredits this account, and prefers that left by Veremund, who is said to have viewed this as a temple built by Vespasian in honour of Claudius Cesar, and the goddess Victory.

It is evident indeed, that those who explained the designation, *Julius hoif*, in relation to Julius Cesar, were entirely ignorant of the ancient history of Britain; as he never penetrated into this part of the island. They have confounded two illustrious persons, who had the same *praenomen*. It had received this name, not from *Julius* Cesar, but from *Julius* Agricola, by whom this *sacellum* appears to have been built; although Stukeley ascribes it to Carausius. Medallic Hist. of Caraus. i. 132. Gordon's Itinerar. p. 26.

This is the primary sense of Su.G. *hof*, as given by Ihre; *aula*. He here uses *aula* as equivalent to *templum*, *fanum*. This building was in the vicinity of Camelon, which has been fabulously viewed as the capital of the Pictish kingdom; although undoubtedly a Roman station. But, as this was situated on the confines of the Pictish kingdom, and as the name, *Julius' hoif*, has no affinity to the Celtic, it is highly probable that it was imposed by the Picts. Thus it affords no inconsiderable presumption that the language of the Picts was Gothic.

This building has been more generally known by the name of *Arthur's Oon* or *Oven*. But there is every reason to believe that the other was the more ancient designation. Usher speaks of both names,

indeed, as used in his time; *Arthur's Oven* et *Julius hoff* appellant hodie. De Brit. Eccles. Primord. c. 15. p. 586.

In another part of his work, Boece as translated by Bellenden, says with respect to Edw. I. "Attoure this tyrane had sic vane arrogance that he kest him to distroye all the antiquiteis of Scotland. And efter that he had passit throw sindrie boundis of Scotland, he commandit the round tempill besyde Camelon to be cassin doun, quhilk was biggit, (as we haue schawin,) in the honoure of Claudius Impreour and the goddes Victory; nocht suffering be his inuy sa mekill of the antiquiteis of oure eldaris to remane in memorie. No the les the inhabitantis saifit the samyn fra vttir euersioun; and put the Roman signes and superscriptionnis out of the wallis thareoff. Als thai put away the armes of Julius Cesar; and ingrauit the armis of King Arthour, commanding it to be callit *Arthouris hoif*." B. xiv. c. 7. MS. pen. Auct.

In the printed copy, instead of *superscriptionnis*, it is *superstitionis*.

Bellenden here, as in many other places, has used great liberty with the original. Boece says, "that this order being given for the destruction of the temple, as the inhabitants, from their love to their antiquities, did not immediately execute it, Edward forthwith changed his mind, and saved the walls and roof of the temple." To him also he ascribes the deletion of the memorials of Cesar, and the change of the name. For he adds; "But it was his pleasure that all the remembrances of Cesar should be obliterated: and the stone, on which the names of Claudius and Victory were engraved, being taken away, he ordered that the name of Arthur, formerly king of the *English*, should be substituted, and that it should be called his hall; which name it retains even to our time, being called *Arthur's hof* in the vernacular language of the Scots."

By the way I may observe, that it is a singular circumstance, that this very ancient monument of our country should survive the devastations of *Edward*, and perish by the orders of one of the name of *Bruce*.

The account, given by Boece, has, at least, more credibility than many others that have proceeded from the pen of Boece. Fordun assigns a reason for the designation still less credible. While he ascribes the work to Julius Cesar, he says that, as Arthur, king of the Britons, when he resided in Scotland, used often, *as it is reported*, to visit this place for the sake of recreation, it was thence by the vulgar called *Arthur's Hove*. Scotichr. Lib. ii. c. 16.

Many readers will be disposed to prefer a hypothesis different from either of these. It is unquestionable, that many Roman encampments in this country are by the vulgar ascribed to the Danes; for no other reason than because their invasions were of a later date than those of the Romans. In like manner, it appears that, after the romantic histories of Arthur came to be known in this country, his name was imposed on several places which Arthur himself never saw.

Douglas, in his translation of Virgil, calls the constellation Arcturus *Arthury's Hufe*, 85. 42. and in this designation seems to allude to that building which had been so long famous in S. For *hufe* is evidently the same with *hoif*. Now Boece and Douglas were contemporaries, the History of Scotland being published only five years after the death of the Bishop of Dunkeld. Even previous to this era, the Scots seem to have begun to acquire a taste for these *Romances* well known in other countries. V. Barbour, iii. 73. 437.; Wallace, viii. 844. 885. 966. Arthur being so much celebrated in these works, the principle of imitation would induce them to feign some memorials of him in their own country. Hence we have got *Arthur's Seat*, *Arthur's Round Table*, and *Arthur's Oon*.

Barbour mentions the Round Table at Stirling.

——Be newth the castell went thai sone,
Rycht by the *Round Table* away;
And syne the Park enweround thai;
And towart Lithkow held in hy.
B. xiii. 379. MS.

Nimmo, in his History of Stirlingshire, mentions a round artificial mount still remaining in the gardens of Stirling Castle, called *Arthur's Round Table*; and, as Mr Pink. has observed, seems rightly to imagine that it is this to which Barbour refers. Mr Pink. has also observed, in proof of the early diffusion of the fame of Arthur through Scotland, that the royal palace at Stirling was called *Snawdon*; and that one of the Heralds of Scotland is termed *Snowdun Herald* to this day. Barbour, i. 103. 104. N.

Sir D. Lyndsay mentions both.

Adew fair *Snadoun* with thy towris hie,
Thy Chapel royal, Park, and *Tabill Round*.
Warkis, 1592. p. 206.

It may be added, that, before the age of Barbour, the fame of Arthur was so much revived, that Edw. III. of England, in the year 1344, resolved to institute a new order of knights, who were to be denominated *knights of the Round Table*. This was his original plan with respect to that order which afterwards borrowed its name from *the Garter*. V. Godwin's Life of Chaucer, I. 213. 214.

If Hardyng were worthy of the least credit, we would be under the necessity of assigning a very different reason for these designations. But it would appear that, as this writer during his travels through Scotland, found the name of Arthur attached to different places, he was determined to assign him a complete sovereignty over this kingdom. He accordingly gives a very particular account of the perambulations of this prince; and sets up his *Round Table* in many parts of the country where there is not a vestige of his name. This, doubtless, was one of the powerful arguments by which he meant to prove that Scotland was merely a fief of the crown of England.

He helde his housholde, and the *rounde table*
Some tyme at *Edenburgh*, some tyme at *Striueline*,
Of kings renomed, and most honourable;
At Carleile somewhile, at *Alclud* his citee fine,
Among all his knightes, and ladies full femanine:——
And in Scotlande at *Perth* and *Dumbrytain*,
At *Dunbar*, *Dumfrise* and *Sainct Jhon's towne*;
All of worthy knightes, mo than a legion;

At *Donidoure* also in Murith region;
And in many other places, both citee and towne.
Chron. Fol. 65. a.

This zealous abettor of usurpation does not appear very well versed in the topography of the country he wished to subjugate to the E. crown, as he distinguishes *Alclud* from *Dumbrytain*, and *Perth* from *Sainct Jhon's towne*.

In addition to what has been said concerning Arthur, it may be mentioned, that there are two places in the North of S. which contend for the honour of retaining *Guaynor*, the wife of Arthur, as a prisoner. These are Barrie, a little to the N. E. of Alyth, where the remains of a vitrified fort are still seen; and Dunbarrow in Angus, between Forfar and Arbroath, where are the vestiges of an old fortification. The vulgar, in the vicinity of both places, resting on ancient tradition, severally give the palm to each of these places. The former, indeed, seems to have the preferable claim, as far as there can be any perference in such a legendary tale; as they still pretend to shew her grave in the church-yard of Meigle, which is at no great distance from Barrie. Her name is corr. pronounced *Queen Waners*; and the accounts given of her incontinence tally perfectly well with what is related in old Ballads and Romances.

As Arthur was so much celebrated in S. when Bp. Douglas wrote, and even before his time, it may be supposed that he so far complied with the humour of the age as to give him a place in the heavens. On the ground of Arthur's celebrity, he might judge that the British hero had as good a claim to this distinction, as Cesar had to the celestial honour of the *Julium Sidus*; especially as the name *Arcturus* was prior to the other.

It may indeed be supposed, that, in this country, some of the monks, who were versant in the fables of Geoffry of Monmouth, had rendered the Lat. name of the constellation *Arthur's hoif*, out of compliment to the memory of Arthur; and that when the designation came to be used among the vulgar, they finding that a place, celebrated in the history of their country, was called *Julius' hoif*, had at first conjoined the term *hoif* with that of *Arthur*. It may seem to favour this conjecture, that Douglas uses this as if it were a name equally well known with that of *Charlewaine*, or the *Elwand*; as it occurs in different parts of his translation, in connexion with other designations generally received. V. *Arthury's Hufe*, and Virgil, 239. b. 9. But the principal objection to this idea is, that it is not easily conceivable how the constellation should be viewed as a *hoif*, hall or temple, without an allusion to the building to which Arthur's name was latterly given.

Whether, therefore, it be supposed that the name *Arthur's hoif* was imposed by Edw. I., or borrowed by the natives of our own country from books of chivalry; it seems most natural to think that it was primarily applied to this Roman structure, and afterwards poetically transferred to the heavens. The designation, *Arthur's Oon*, does not occur in any of our old writings. Hence, it is most probable that it was gradually substituted, in the mouths of the vulgar, for the former designation; either from the similarity of sound, or from the resemblance of the building itself to an *oven*, as being of a circular form, or partly from both; especially as the term *hoif* had itself been gradually going into desuetude, it being now no longer used in its original and proper use.

2. A burial-place. The principal place of interment at Dundee is called *the houff*.

Isl. *hof* not only signifies *fanum*, *delubrum*, but *atrium*; G. Andr. This sense is retained in Germ., and evidently seems to be merely a secondary use of the term as originally denoting a hall or temple. Wachter renders *hof* area, locus ante domum, palatium, templum, ambitu quodam cinctus:—impluvium, locus subdialis inter aedes; *kirchhof*, area ante templum, a church-yard.

3. A place which one frequents, a haunt, S.

Now sleekit frae the gowany field,
Frae ilka fav'rite *houff* and bield——
Fergusson's Poems, ii. 36.

"—The Globe Tavern here—for these many years has been my *howff*." Burns, IV. 258. N° 85.

A. S. *hofe*, Germ. *hof*, a house, L. B. *hob-a*, *hov-a*, *hov-ia*, villa, praedium. Wachter derives the term as used in this sense from A. S. *hiw-an* formare, fabricare. But this etymon is very questionable.

4. It seems occasionally used to denote a place where one wishes to be concealed. Thus the haunt of thieves is called their *houff*. The term is also applied to any place in which one finds shelter from pursuit, S.

It may admit this sense in the following passage.

——She grins [girns] an' glowrs sae dowr
Frae Borean *houff* in angry show'r—
Fergusson's Poems, ii. 33.

A. S. *hofe* is rendered not only domus, but spelunca, a den; Somner.

HOISPEHOY, *s.* A game used in Banffshire, similar to *Hide and Seek*. The name is thought to be of Fr. extract; from *Oyez* hear, and *espier* to spy; q. Listen, I espy you.

To HOIST, *v. n.* To cough. V. Host.

To HOIT, Hoyte, *v. n.* To move in an ambling but crazy manner; to move with expedition, but stiffly and clumsily, S. The term is often used to denote the attempt made by a corpulent person to move quickly.

Tho' now ye dow but *hoyte* and hoble,
That day ye was a jinker noble,
For heels an' win'.
Burns, iii. 142.

This is the very idea conveyed by Isl. *haut-a*: Saltitare, cursitare more detentae volucris; G. Andr. p. 108.

Hoit, *s.* A hobbling motion. One to whom this motion is attributed, is said to be *at the hoit*, S. B.

HOLYN, Holene, *s.* The holly; a tree, S. Ilex aquifolium, Linn.

The park thai tuk, Wallace a place has seyn
Off gret *holyns*, that grew bathe heych and greyn.
Wallace, xi. 378. MS.

I hive the maister of Sanct Anthane,

William Gray, *sine gratia,—*
Qui nunquam fabricat mendacia,
But quhen the *holene* tree growis grene.
Dunbar, Bannatyne Poems, p. 37. st. 8.

This Prov. is still retained.

"He never lies, but when the *hollen* is green;" i. e. "he lies at all times." Kelly, p. 174.

A. S. *holegn, holen*, id. Skinner deduces it from A. S. *hol* all, and *ecge* point, q. *all-pointed*, because of its prickles.

To HOLK, Houk, Howk, *v. a.* 1. To dig, to make hollow, S. pron. *howk*.

Younder vthir sum the new heuin *holkis*,
And here also ane other end fast by
Layis the foundament of the theatry.
Doug. Virgil, 26. 21.

—Geordie Girdwood, mony a lang spun day,
Houkit for gentlest banes the humblest clay.
Fergusson's Poems, ii. 84.

2. Metaph., applied to the heart.

"Thairfoir this heavenlie light, wherby we ar made heires of heaven, and the children of God, is purchased be the word & Spirit of God conjunctlie; by the worde striking & pearcing the eare outwardlie, and the Spirit *howking* the heart inwardlie." Bruce's Eleven Serm. 1591. Sign. R. 6. b.

This is merely Su.G. *holk-a* cavare, from *hol* cavus. Ihre seems to think that this is the origin of Su.G. *holk*, E. *hulk*, the body of a ship; and that the term was originally applied to the trunk of a tree *hollowed* out; for such, he says, were the first vessels of the Scythians. The term *holk* is also used in general as to any piece of wood that is excavated.

HOLKIS, *s. pl.* A disease of the eye; the same with *heuck*, S. B.

Quhat wenys thou, freynd, thy craw be worthin quhite,
Suppois the *holkis* be all ouer growin thi face?
Doug. Virgil, 66. 35.

Sibb. refers to Teut. *hol-ooghe*, coelophthalmus. But this simply signifies, hollow-eyed, like Sw. *hol-oegd;* without denoting any disease. V. Heuck.

To HOLL, *v. a.* To dig, to excavate, S. A. S. *hol-ian*, Franc. *hol-on*, Germ. *hol-en*, id.

Holl, Howe, *adj.* 1. Hollow, deep; *how*, S.

Skars sayd he thus, quhen of the *holl* graif law
Ane great eddir slidand can furth thraw.
Doug. Virgil, 130. 14.

Ane terribill sewch, birnand in flammis reid,
Abhominabill, and *how* as hell to see—
I saw———
Palice of Honour, iii. 4.

—*How* cavernis or furnys of Ethna round
Rummysit and lowit.——
Doug. Virgil, 91. 10.

2. Concave.

—As quhen the birnand sonnys bemes bricht
The wattery cloud peirsand with his licht,
Schynand on fer, forganc the skyes *howe*
Schapis the figure of the quent rane bow.
Doug. Virgil, 265. 38.

Isl. *hol-r*, concavus.

3. Giving a hollow sound, S.

It spak right *howe*.
Burns, iii. 43.

This is not a corr. of E. *hollow*, but the same with A. S. Germ. Belg. *hol*, Isl. *hol-ur*, cavus. Some have supposed that there is an affinity between these and Gr. κοιλ-ος, cavus.

Holl, *s.* The hold of a ship.

Bathe schip maistir, and the ster man also,
In the *holl*, but baid, he gert thaim go.
Wallace, ix. 122. MS.

Out of the *holl* thai tuk skynnys gud speid.
Ibid. x. 836. MS.

Not from the *v. hold*, tenere, as Johns. seems to derive it, but from *hol*, cavus. (Sw. *holskepet*, the hold of a ship; Seren.) That this is the origin, appears farther from its being sometimes written *How*, q. v.

HOLME, Howm, *s.* The level low ground on the banks of a river or stream, S. *hoam*, S. B.

Thare wylde in wode has welth at wylle;
Thare hyrdys hydys *holme* and hille.
Wyntown, Cron. i. 13. 16.

Holme and hill, or *holme and hycht*, seem to have been phrases in common use; as we now say, *hill and dale*.

In Scotland he send hys Tresorere,
—To sek bath *holme* and *hycht*,
Thai men to get, gyve that thai mycht.
Wyntown, viii. 16. 85.

"Between the edge of the river Clyde, and the rising ground, or banks on each side of that river, there are generally valleys, or *holms*, (as they are here called) of different breadths." P. Dalserf, Lanarks. Statist. Acc. ii. 371.

Keep halyday on ilka *howm*.
Ramsay's Poems, i. 102.

Su.G. *holme*, which primarily has the same sense with the E. word, is used also to denote an area separated by hedges from the surrounding soil, from its insulated form. Hence, the Isl. name for a duel or single combat was *holmganga*, Su.G. *holmgang*, because the parties fought on a piece of ground inclosed on all sides with stakes, that a coward might have no opportunity of flying: and the phrase, *Ganga a holm vid annan*, duello cum aliquo congredi. But it is questionable, whether the S. term be not radically different; as Isl. *hwam-r* signifies a little valley, a low place between two hills; convallicula, seu semivallis; Verel. G. Andr. while *holm-r* is rendered insula parva.

HOLT, *s.* A wood; as in E.

HOLT, *s.* 1. High ground, that which is at the same time hilly and barren. It seems to be used by Doug. as synon. with *hirst*.

——On thir wild *holtis* hars also
In faynt pastoure dois thare beistis go.
Doug. Virgil, 373. 17. V. Hirst.

Makyne went hame blyth anewche
Attoure the *holtis* hair.
Bannatyne Poems, 102. st. 16.

Ritson quotes the following passage from Turberville's *Songs and Sonnets*, 1567, in which it is evidently used in the same sense.

Yee that frequent the *hilles;*

And highest *holtes* of all.
Gl. E. M. Rom.

Rudd. derives it from Fr. *hault*, *haut*, Lat. *alt-us*, high. But it is certainly the same with Isl. *hollt*, which signifies a rough and barren place, salebra, Verel. Glaretum, terra aspera et sterilis, gleba inutilis; G. Andr. V. Hait, 2.

2. "*Holt* or *Haut* is now diminished to a very small hay cock, or a small quantity of manure before it is spread." P. Hutton and Corrie, Dumfr. Statist. Acc. xiii. 568. V. Hut, *s.* 2.

HOMELTY-JOMELTY, *adj.* Clumsy and confused in manner.

Then cam in the maister Almaser,
Ane *homelty-jomelty* juffler,
Lyk a stirk stackarand in the ry.
Dunbar, *Maitland Poems*, p. 94.

Perhaps from *Whummil*, q. v. and E. *jumble*. *Juffler*, for *shuffler*, one who danced with a shuffling motion. This word, in its formation, nearly resembles Sw. *hummel och tummel*, topsy-turvy.

HOMYLL, *adj.* Having no horns; S. *hummil*, *hummilt*, synon. *doddit*, *cowit*.

"Quhen vncouth ky fechtis amang thaym self, gif ane of thaym happenis to be slane, and vncertane quhat kow maid the slauchter, the kow that is *homyll* sall beir the wyte, and the awnar thairof sal recompens the dammage of the kow that is slane to his nychtboure." Bellend. Cron. B. x. c. 12. *Incornuta*, Boeth.

This certainly proceeds on the supposition, that the animal slain exhibits no marks of having been *gored*.

It is perhaps the same term that is applied to grain. V. Hummil, *v.*

This might at first view seem merely a corr. of E. *humble*. But it certainly has no affinity. It appears to be originally the same with Su.G. *haml-a*, a term used to denote mutilation of any kind. Ihre says that it properly signifies to hamstring. A. S. *hamel-an*, id. But perhaps this assertion is founded on the idea of its being a deriv. from *ham* suffrago; although he afterwards refers to *ham* mancus, which seems the true origin. From *ham* the Germans in like manner form *hammeln* castrare. Isl. *hamla*, in legibus passim est membri alicujus laesione vel mutilatione alium impedire, quo minus facultatem habeat quod velit efficiendi; Verel. Ind. *Hamla ad handum edu fotum*, manibus pedibusve truncare; Ibid. *Hamlad-ur*, manibus pedibusque truncatus; Olai Lex. Run.

To HOMOLOGATE, *v. a.* To give an indirect approbation of any thing, S.

"They said, to accuse a minister before a Bishop, was an acknowledging his jurisdiction over his clergy, or, to use a hard word much in use among them, it was *homologating* his power." Burnet's own Times, I. 363.

HONE, *s.* Delay. *For owtyn hone* and *but hone*, are used, *adv.* as signifying, without delay.

With thai wordis, for owtyn *hone*,
He tite the bow out off his hand;
For the tratouris wer ner cummand.
Barbour, v. 602. MS.

Drife thir chiftanys of this land *but hone*.
Doug. Virgil, 222. 9.

Rudd. thinks that *hone* is put for *ho*, metri causa. But this conjecture is not well founded. For Holland uses the former, where the rhyme is not concerned.

The Paip commandit, but *hone*, to wryt in all landis. *Houlate*, i. 11. MS.

It is also written *Hune*, q. v.

This seems formed from the *v.* *Hove*, *How*, q. v. By a strange mistake Ritson renders this *shame*, as allied to Fr. *honte* or *honi*, in the celebrated phrase *Honi* soit, &c. referring to the following passage.

This honowr sal noght he myne,
Bot sertes it aw wele at be thine;
I gif it the her, *withowten hone*,
And grantes that I am undone.
Ywaine and Gawin, *E. M. Rom.* i. 154. V. Hoo.

HONEST, *adj.* Honourable, becoming.

Oure lord the Kingis eldest sone,
Suete, and wertuous, yong and fair,—
Honest, habil, and avenand,—
Yauld his saule til his Creatoure.
Wyntown, ix. 23. 15. V. Clauchan.

Hence, as Mr Macpherson observes, S. "*honest-like*, decent, respectable; and *thief-like*, ugly, unseemly." *Honest-like* is indeed applied, 1. To the appearance of a man, as denoting that he looks well, both in face and person, that he is neither hard-visaged nor puny. 2. To the appearance, as respecting dress. One is said to *lpok very honest-like*, when dressed in a decent and proper manner. 3. To what has the appearance of liberality, as opposed to what indicates parsimony. *An honest-like bit* is such a portion of any kind of food as implies the good will of the giver. It also often includes the idea of plenty. *Every thing in the house was honest-like*, i. e. There was no appearance either of poverty, or of parsimony. V. the *s.*

Honesty, *s.* 1. Respectability, honour.

He sawfyd ill kyngis honesté,
Swa to sclandyre a kynryk fre.
Wyntown, viii. 3. 141.

"Beggarly pride is devil's *honesty*, and blusheth to be in Christ's common." Rutherford's Lett. P. I. ep. 50.

2. Kindness, liberality, S. It is commonly said by one who has received a favour or gift from another; *I'll hide nae man's honesty*.

"Why should I smother my husband's *honesty*, or sin against his love, or be a niggard in giving out to others what I get for nothing?" Rutherford's Lett. P. I. ep. 86.

3. Decency, what becomes one's station, S. *Honesty is no pride*, S. Prov. "spoken to them that go too careless in their dress; intimating, that it is no sign of pride to go decently." Kelly, p. 148.

Lat. *honestus* signifies both *kind*, and *decent*; Fr. *honneste*, *honnête*, gentle, courteous; seemly, handsome.

HOO, *s.* Delay, stop.

Scho tuk him wp with owtyn wordis mo,—
Atour the watir led him with gret woo,

Till hyr awn houss with outyn ony *hoo*.
Wallace, ii. 264. MS. V. Hove, How, *v.*

Hoo is used in the sense of truce, Berner's Froyssart, II. 153. "There is no *hoo* between them as longe as speares, swords, axes, or daggers will endure, but lay on eche upon other." V. Scott's Lay of the Last Minstrel, Note, p. 304.

HOO, *s.* Cap. V. How.

HOODED CROW, the Pewit Gull, Orkn.

"The Pewit Gull (*Larus ridibundus*, Lin. Syst.) here called the *hooded crow*, is frequently seen in Spring, and sometimes in Summer." Barry's Orkney, p. 303.

It has evidently received this name from its black head. Hence it is also called *Black cap*, E.

To HOOL, *v. a.* To conceal, S. B.

I wadna care, but ye maun *hool* frae a',
Whate'er I tell you now atwish us twa.
Shirrefs' Poems, p. 140.

This is radically the same with *Heild*, *Heal*, q. v. But it more nearly resembles Su.G. *hoel-ja*, velare, operire; MoesG. *hul-jan*, id. Alem. *hul-en*, Germ. *hull-en*, tegere. Isl. *hel-a* has in the imperf. *hulde*, part. pa. *hulen* tectus. Hence *hull*, the husk or covering of any seed.

HOOLIE, *adj.* Slow; also, slowly, softly. V. Huly.

To HOP, Hap, *v. n.* To dance.

Hop is used in this sense, according to the account which Walsingham gives of what Wallace said to his troops, when he had drawn them up in order of battle. "Dicens eis patria lingua. *I haif brocht you to the King*, hop *gif you can*."

Lord Hailes, with great probability, renders *King*, *ring*, adding; "The *ring* means the *dance a la ronde*." Doug., he observes, uses *hap* as signifying to dance. It is, however, written *hop*, according to Rudd. edit.

Syne younder mare was schappin in ane feild
The dansand preistis, clepit Salii,
Hoppand and singand wounder merely.
Virgil, 267. 21. V. Annals Scot. I. 259.

Teut. *hopp-en* salire, saltare, Su.G. *hopp-a*, saltitare.

HOP, Hope, *s.* A sloping hollow between two hills, or the hollow that forms two ridges on one hill. The highest part of this is called the *hope-head*, Loth. Tweedd. Dumfr. *Glack*, *slack*, synon.

—Fresche Flora hir floury mantill spreid,
In euery waill, bath *hop*, hycht, hill, and meide.
Wallace, ix. 25. MS.

He has guided them o'er moss and muir,
O'er hill and *hope*, and mony a down.
Minstrelsy Border, i. 188.

Hope occurs in the names of many places in the South of S.

Johns. mentions *hope* as used by Ainsworth; rendering it, "any sloping plain between the ridges of mountains." But he gives no hint as to the etymon. If we can have any confidence in Bullet, *hope* was used in this sense in the language of the ancient Gauls: Petite valleé entre des montagnes.

HOPE, *s.* A small bay.

—Of fors, as wynd thame movyd,
Come in the Fyrth thame behowyd,
And in Saynt Margretis *Hope* be-lyve
Of propyre nede than til arryve.
Wyntown, vi. 20. 109.

It seems to be used in a similar sense, Orkn.

"To the north is St Margaret's *Hope*, a very safe harbour for ships.—Here are several good harbours, as Kirk-*hope*, North-*hope*, Ore-*hope*, and others." Wallace's Orkney, p. 8. 10.

Mr Macpherson observes, that Isl. *hop* signifies a large pond, or small sea. *Hoop*, stagnum majus, mare minus; G. Andr.

HORIE GOOSE, the brent goose, Anas bernicla, Linn. Orkney; sometimes pron., and also written, *horra*.

"The birds of passage are pretty numerous. Among these the swans, the *horie geese*, or as they are called in England the brant geese, which take their departure from Orkney in the spring for the north, to obey the dictates of nature, &c. are the principal." P. Kirkwall, Statist. Acc. vii. 547.

"On the sand and shores of Deerness are seen myriads of plovers, curlews, sea-larks, sea-pies, and a large grey bird with a horse cry, called by the inhabitants *Horra Goose*." P. St Andrew's, Orkn. Statist. Acc. xx. 263.

There is some similarity between the name of this bird and that of the velvet duck, in Norw. *Haforre*, Penn. Zool. p. 583. The *shieldrake* in Norw. is *ur-gaas*. But we are informed, that "they are called in Shetland, *Horra geese*, from being found in that sound;" Encycl. Britann. vo. *Anas*, N° 15.

HORN, *s.* A vessel for holding liquor; figuratively used for its contents. *Tak aff your horn*, S. i. e. take your drink.

Then left about the bumper whirl,
And toom the *horn*.
Ramsay's Poems, ii. 349.

Isl. *horn*, poculum; *hornungr*, potus; L. B. *cornu*, vas quo bibitur; also, vinum cornu contentum.

Among the ancient Norwegians a King or Earl served himself heir to his father, by a remarkable ceremony, illustrative of the phrase mentioned above.

Sturleson, speaking of the ninth century, says; "At this time it was the received custom, that when the funeral feast of a King or Earl was celebrated, [*Parentalia*, Lat.] he who prepared the feast, and who was to succeed to the inheritance, seated himself on the lowest steps of an exalted throne, until the cup called *Braga-beger* was brought in. Then, rising to receive this, and having taken a vow, he emptied the cup. This being done, he was to ascend the throne which his father had filled, and thus become possessor of the whole inheritance." "In this very manner," he adds, "were things transacted on this occasion. For the cup being brought in, Ingiald the king, rising up, grasped in his hand, *einn dyrshorni miklu*, a large or *meikle horn* of a wild ox, which was reached to him; and having made a solemn vow, that he would either increase his paternal dominions at least one half, by new acquisitions, or die, if he failed in the attempt, he, *drack af sithan*

af hornino, then emptied the horn." Heimskr. Ynglinga S. c. 40.

We learn from Pliny, that the ancient Northern nations preferred the horns of the *Urus* or wild ox, for this purpose. Urorum cornibus Barbari Septentrionales, urnasque binas capitis unius cornua implent. Hist. Lib. ii. c. 37. This is admitted by Northern writers. V. Ol. Worm. Aur. Cornu, p. 37. Saxo Grammaticus asserts the same thing concerning the ancient inhabitants of Britain. The Saxons used drinking vessels of the same kind. V. Du Cange, ubi sup.

That the custom of drinking out of the horns of animals prevailed among the early Greeks, appears from a variety of evidence. V. Potter's Antiq. ii. 390. Rosin. Antiq. p. 378. V. Bicker and Skul.

Horn, *s.* An excrescence on the foot, a corn, S. B.

Sw. *likthorn*, id. q. a body-horn, from *lik* the body, and *horn*; *likthorner*, a corn-cutter.

Horn, *s.* *To put to the horn*, to denounce as a rebel; to outlaw a person for not appearing in the court to which he is summoned; a forensic phrase, much used in our courts, S.

"Incontinent Makbeth entrit & slew Makduffis wyfe & hir barnis, with all other personis that he fand in it, syne confiscat Makduffis guddis, & *put* him *to the horn*." Bellend. Cron. B. xii. c. 6. Reipublicae declaravit hostem, Boeth.

The phrase originates from the manner in which a person is denounced an outlaw. A king's messenger, legally empowered for this purpose, after other formalities, must give three blasts with a *horn*, by which the person is understood to be proclaimed rebel to the king, for contempt of his authority, and his moveables to be escheated to the King's use. V. Erskine's Instit. B. ii. Tit. 5. Sect. 55, 56.

It appears that horns were used for trumpets, before those of metal were known. Propertius informs us, that the ancient Romans were summoned to their assemblies, by the sounding of the cornet or *horn*.

Buccina cogebat priscos ad verba Quirites.

In the same manner was the alarm sounded. Classicum appellatur, quod Buccinatores per cornu dicant. Veget. Lib. ii. c. 22.

Jam nunc minaci murmure cornuum
Perstringis aures, jam litui sonant.
Hor. Carm. Lib. ii. O. 1.

The Israelites blew horns or cornets at their new moons, and at other solemnities; Num. x. 10. Psa. xcviii. 6. Horns were used as trumpets by the ancient Northern nations; as Wormius shews, Aur. Cornu, p. 27.

The form used, in denouncing rebels, was most probably introduced into S. from the ancient mode of raising the *hue* and *cry*. In this manner, at least, was the *hue* anciently raised.

"Gif ane man findes ane theif with the fang, doand him skaith; incontinent he sould raise the blast of ane *horne* vpon him; and gif he hes not ane *horne*, he sould raise the shout with his mouth; and say lowdly that his neighbours may heare." Reg. Maj. B. iv. c. 23. § 2.

Du Cange supposes, but it would seem without sufficient authority, that the term *hue* properly denoted the sound of a horn. *Hue* vero videtur esse clamor cum *cornu*; vo. *Huesium*.

That this mode of raising the *hue* was not confined to S., appears from the phrase used by Knyghton, A. 1326. Omnes qui poterant *cornu sufflare*, vel vocem *Hutesii* emittere, &c. Du Cange also gives the phrase, Cum *cornu* clamorem levare; and quotes a passage from a charter dated A. 1262, in which the person, in whose favour it is made, is freed ab— *Cornu*, *crito*, &c. adding, that *crito* is equivalent to clamor, from Fr. *cri*. V. vo. *Cornu*, 2.

Our mode of denunciation is mentioned so early as the reign of William the Lion.

"And gif he vnjustlie withdrawis him from the attachment: the officers sall raise the *kings horn* vpon him, for that deforcement, vntill the king's castell." Stat. Will. c. 4. § 2. Debet *levare cornu* super illum, Lat.

That the *king's Maire* or *Serjand* may be always in readiness for this part of his work, he is obliged, under pain of being fined severely, still to carry his *horn* with him when he goes into the country; and the *Baroune Serjand*, when he enters into the Barony. V. Acts Ja. I. 1426. c. 99.

Horning, *s.* Or, *Letter of Horning*, a letter issued from his Majesty's Signet, and directed to a Messenger, who is required to charge a debtor to pay the debt for which he is prosecuted, or perform the obligation within a limited time, under the pain of rebellion, S.

"The Lords of Council and Session ordaine the relict and representatives of the said John Ramsay, to give up and deliver to the said George Robertson, all the registers of *hornings* and inhibitions, which were in her husband's possession the time of his decease." Act Sederl. 4 March 1672.

If the debtor disobey the charge, the Messenger publishes the letters at the market-cross of the head borough of the shire where the debtor dwells, or of a regality or stewartry, if he resides in a separate jurisdiction. There the messenger must, before witnesses, first make three several *Oyesses* with an audible voice. Next, he must read the letters, also with an audible voice; and afterwards blow with his horn, as mentioned, vo. *Horn*, 3. V. Ersk. Instit. ubi sup.

Horne, *s.* A name given, by our ancestors, to one of the constellations: but to which of them is uncertain, as there is no corresponding term in Virg.

Of euery sterne the twynkling notis he,
That in the stil heuin moue cours we se,
Arthurys hufe, and Hyades betaiknyng rane,
Syne Watling strete, *the Horne* and the Charle wane. *Doug. Virgil*, 85, 43. V. also 239, b. 3.

Horn-daft, *adj.* Outrageous, quite mad; perhaps in allusion to an animal that is raised to fury, and pushes with the *horn*, S. B.

HORRA GOOSE. V. Horie.

HORRING, *s.* Abhorrence.

"I am now passand to my fascheous purpois. Ye gar me dissemble sa far that I haif *horring* thairat; and ye caus me do almaist the office of a traitores." Lett. Buchan. Det. Q. Mary. G. 8. a. b.

Lat. *horr-eo.*

HORSE, *s.* A faucet, a wooden instrument for drawing off liquors, S. B.

HORSE-COUPER, *s.* A horse-dealer, one who buys and sells horses, S.

Some turn'd *horse-coopers*, some pedlers.
Colvil's Mock Poem, p. 37.

Instead of this, Ihre by mistake uses the term *horsecoser*, Gloss. vo. *Kyta.* V. COUPER, and COUP, 1.

HORSE-GANG, *s.*

"As the farms are very small, it is common for four people to keep a plough between them, each furnishing a horse, and this is called a *horse gang.*" Pennant's Tour in S. 1769, p. 105.

As this is in fact the description of a *plough gang* or plough-gate, I apprehend that a *horse-gang* rather denotes the fourth of this, or the possession of one of the four persons referred to.

HORSEGOUK, *s.* The name given, in the Shetland Islands, to the Green Sand-piper, *Tringa ochropus*, Linn.

Dan. *horse gioeg*, Isl. *hrossa-gaukr*, Norw. *roes jouke*, Brunnich, 183. Pennant's Zool. 468. q. the *horse-cuckow.*

HORSE-KNOT, *s.* "Common Black Knapweed, Ang.; Centaurea nigra, S. The *Horse-Knot*, Scotis Austr." Lightfoot, p. 498.

HORSE-MUSCLE, *s.* The pearl oyster, found in rivers, S.

"In deep still pools *are* found a large bivalvular shell-fish, known here by the name of the *horse-muscle.* They are not used as food, but in some of them are found small pearls." P. Hamilton, Lanarks. Statits. Acc. ii. 179.

"The rivers in this parish produce also a number of *horse* or pearl *mussels.*—There is now in the custody of the Hon. Mrs Drummond of Perth, a pearl necklace, which has been in the possession of the ladies of that noble family for several generations, the pearls of which were found here in the Tay, and for size and shape, are not to be equalled by any of the kind in Britain." P. Cargill, Perths. Statist. Acc. xiii. 532.

HOSE-FISH, *s.* The Cuttle-fish, S. Sepia Loligo, Linn. *O-fish*, Loth.

Loligo Nostratibus, (a theca, in quam se recipit) *Hose-fish* dicitur. Sibb. Scot. p. 26.

O-fish seems merely q. *Hoe-fish*; the singular of *hose* being often used, S.

HOSE-NET, *s.* 1. A small net, affixed to a pole, resembling a stocking, used in rivulets, S. 2. The term is also used metaph., S.

"Sa bee youn awin words, yee haue drawne your selfes in a *hose-net*, & crucified your messe." Bruce's Serm. on the Sacr. M. 4, b. V. HERRY-WATER.

To HOST, HOIST, *v. a.* 1. To cough, S. A. Bor.

His ene wes how, his voce wes hers *hostand.*
Henrysone, Bannatyne Poems, p. 131.

He's always compleenin frae morning to e'enin,
He *hosts* and he hirples the weary day lang.
Ritson's S. Songs, ii. 250.

2. Metaph. and actively, to belch up, to bring forth, applied to the effusions of grief or displeasure.

——The Latine pepill hale on raw
Ane felloun murnyng maid and woful bere,
And gan *deuode* and *hoistit* out ful clere
Depe from thare breistis the hard sorowis smert. *Doug. Virgil*, 453. 28.

Host up, is said sarcastically in this sense to a child who is crying, and who from anger brings on a fit of coughing, S.

3. To hem, S.

A.S. *hweost-an*, Su.G. *host-a*, Isl. *hoost-a*, Belg. *hoest-en*, id. G. Andr. observes, that Isl. *hoost* denotes the breast towards the lungs; referring to Gr. ὄσα, vox elata; Lex. p. 120. But he derives *hoost* from *hues* subraucus, hoarse, p. 103.

HOST, HOAST, HOIST, *s.* 1. A cough, a single act of coughing, S. A. Bor.

And with that wourd he gave ane *hoist* anone.
The gudman heird and speirit, "Quha is yon?"
Dunbar, Maitland Poems, p. 75.

2. A settled cough, S.

Heidwerk, *Hoist*, and Perlasy, maid grit pay.
King Hart, ii. 57.

"From the thirteenth of November,— he [J. Knox,] became so feeble with a *hoast*, that he could not continue his ordinar task of reading the Scriptures, which he had every day." Calderwood's Hist. p. 60.

3. A hem, a vulgar mode of calling upon one to stop, S.

4. Used metaph. to express a thing that is attended with no difficulty; or which either in itself, or in one's apprehension, requires no consideration. *It did na cost him a host*, he made no hesitation about it, S.

"He that can swallow a camel in the matters of God without an *hoast*; will straine a gnat in the circumstances of his own affaires, as though they were all substance. Course of Conformitie, p. 117.

But, or *without a host*, id.

Accordingly the lads were wiled and sent,
The taiken shewn, that *but a host* was kent;
And all the beasts in course of time came hame.
Ross's Helenore, p. 124.

A.S. *hweost*, Isl. *hoost*, Su.G. *host-a*, Belg. *hoest*, Germ. *huste.*

HOSTA, *interj.* Used as an expression of surprise, and perhaps of some degree of hesitation, Ang. *Husta, husta*, Aberd. expl. "See here, see to it," Shirr. Gl. p. 20.

—And belly-flaught, o'er the bed lap she,
And claught Hab wi' might and wi' main;
"Hech! *husto!*" quo' Habbie, "I chaps ye;
"I thought whare your tantrums wad en'."
Jamieson's Popul. Ball. i. 299.

"*(Haves thou)* There! take that!" Gl.

This is considered as a very old word, and may perhaps be equivalent to *hear! hear!* a mode of expressing eagerness of attention well known in our supreme council; MoesG. *haus-jan* audire; *hausei*, audi, hear, listen. Junius derives this *v.* from *auso* the ear.

To HOSTAY, *v. a.* To besiege, Wyntown.

Fr. *hostoy-er*, id., mentioned by Skinner, as obsolete, under *Hostey*. He derives it from *host*, exercitus.

HOSTELER, HOSTELLAR, *s.* An inn-keeper.

The blyth *hosteler* bad thaim gud ayle and breid.——

The *hostellar* son apon a hasty wyss,
Hynt fyr in hand, and till a gret houss yeid.
Wallace, ix. 1441. 1445. MS.

Upon complaint by *Hostillares* to Ja. I. a very singular law was made, prohibiting all travellers to lodge with their friends, and their friends to receive them, within boroughs or thoroughfairs, under the penalty of forty shillings to the King; that thus they might be under the necessity of lodging in the inns. A. 1425. c. 61. Edit. 1566. c. 56. Murray.

Fr. *hostelier*, *hôtelier*, id. This word, like many others, has greatly sunk in its sense; being transferred from the landlord to the stable-servant, who is now called *hostler*.

HOSTILLAR, HOSTILLARIE, *s.* An inn.

"The King—forbiddis, that ony leigeman of his realme, trawelland throw the countrie on hors or on fute, fra tyme that the commoun *hostillaris* be maid, herbrie or luge thame in ony vther place, bot in the *hostillaris* foirsaid." Acts Ja. I. ut sup. More properly, *Hostillaries*, Skene, Murray.

Fr. *hostelerie*, id. V. HOSTELER.

To HOTCH, *v. n.* To move the body by sudden jerks. *Hotchin and lauchin*, laughing with such violence as to agitate the whole body, S.

Teut. *huts-en*, Belg. *hots-en*, to jog, to joult; whence probably Fr. *hoch-er*, id. Perhaps we may add Isl. *hagg-a* commovere, quassare; *hik* or *hwik*, parva commotio. V. HOCKIT.

HOTCH-POTCH, *s.* A dish of broth, made with mutton or lamb, cut into small pieces, together with green peas, carrots, turnips, and sometimes parsley or celery, served up with the meat in it, S.

Teut. *huts-pot*, Fr. *hochepot*. Kilian derives the word from *huts-en*, to shake. Johns. conjectures concerning the Fr. word, that it is *hachis en pot*.

O. E. *hotche-potte*, expl. haricot; also tripotaige; Palsgrave.

To HOTTER, *v. a.* To crowd together, conveying the idea of individual motion, S. O.

'Twas a muir-hen, an' monie a pout,
Was rinnin, *hotterin* round about.
Rev. J. Nichol's Poems, ii. 102.

Perhaps a dimin. from Teut. *hott-en*, coalescere, concrescere. This however, is especially used with respect to curdling.

HOU, *s.* A rooftree; Gl. Rams. V. How, *s.* 4.

To HOUD, *v. n.* 1. To wriggle; to move from side to side, whether walking or sitting, S.

2. To move by succussation, Loth. synon. *botch*.

Belg. *houtt-en* signifies to halt, and Sw. *wed-ja* to wriggle. But it is doubtful if it has any affinity to either. V. HODDIN.

HOUD, *s.* The motion of the body from side to side; the act of wriggling, S. B. V. the *v.*

To HOVE, HOW, HUFE, HUFF, *v. n.* To lodge, to remain.

——Men, that rycht weill horsyt wer
And armyt, a gret cumpany,
Behind the bataillis priuely
He gert *howe*, to bid thair cummyng.
Barbour, xix. 345. MS.

A round place wallit have I found,
In myddis quhare eftsone I have spide
Fortune, the goddesse, *hufing* on the ground.
King's Quair, v. 8.

2. To halt, to stay, to tarry; in the same sense in which *hover* is now used.

Eneas *hovit* stil the schot to byde,
Hym schroudand vnder hys armour and his scheild. *Doug. Virgil*, 427. 39.

Eftir thay had al circulit in ane ring,—
All reddy *huffand* thare cursouris for to tak,
Epytides on fer ane sing can mak—
Than ran thay samyn in paris with ane quhidder. *Doug. Virgil*, 146. 55.

It is used in O. E. as signifying to remain.

Morond, erl of Glouecstre, myd ys ost by syde,
In ane valleye *houede*, the endyne vorto abyde.
R. Glouc. p. 218.

Gloss. "*hoved*, hovered, lay.

Before Pilate and other people, in the place he *houed*. *P. Ploughman*, Fol. 98. a.

This knight, which *houed* and abod
Embuisshed vpon horsbake,
All sodenlyche vpon hym brake.
Gower's Conf. Am. Fol. 44, a.

This word, which conveys the general idea of remaining or abiding, is probably from Germ. *hof-en*, domo et hospitio excipere; and may have been primarily used to denote residence in a house; from *hof* domus, or *hufe*, fundus rusticus. I scarcely think that *hove* is allied to Isl. *hey-a* moror, commoror, tempus fallo; G. Andr. p. 108.

To HOVE, *v. n.* 1. To swell, S. A. Bor.

2. To rise, to ascend.

Some saidled a shee ape, all grathed into green,
Some hobland on a hemp stalk, *hovand* to the hight.
Polwart, Watson's Coll. iii. p. 12.

"*Hove*, swoln as cheeses;" Rural Econ. Gloucest. Gl.

"Mr J. Hog says, that the whole body is *hoved* and swelled like a loaf."—Prize Essays Highl. Soc. iii. 368.

Dan. *hov-er*, Sw. *foerhoef-a*, id. from *haefw-a*, elevare. Alem. *hob-on*, levare.

HOVE. ARTHURY'S HOVE. V. HOIF.

HOUFF, *s.* A haunt. V. HOIF.

To HOUFF, *v. n.* To take shelter; to go to some haunt; often used merely to denote a short stay in a house. "*Where did you gae?*" "*I was houff'd*, S. V. HOIF.

HOUFFIT, K. Hart, i. 22. V. BLONKS.

HOUGH, *adj.* This seems to signify, having a hollow sound, as being the same with *how*.

"The black man's voice was *hough* and goustie." Confess. Scotch Witches, Glanville's Sadduc. p. 393.

On this Glanville observes; "Several words I profess I understand not, as for example concerning the black man's voice, that it was *hough* and *goustie*. But if the voice of this black man be like that of his who appeared to the Witches whom Mr Hunt examined, they may signify a *big* and *low* voice. Ibid. p. 396.

But as we still speak of one having *a how voice*, when it resembles the sound proceeding from an empty barrel; *goustie* is nearly synon. V. the word.

HOUGH, *adj.* (gutt.) Low, mean; pron. *hogh*.

Now when thou tells how I was bred
But *hough* enough to a mean trade;
To ballance that, pray let them ken
My saul to higher pitch cou'd sten.
Ramsay's Poems, xi. 581.

"Very indifferently," N. The phrase *hough enough*, is often used to denote that one is in a poor state of health, S.

The sense in which it is used in the following passage, is uncertain.

It's said he call'd one oft a side,
To ask of beatten buttons prices,
Of silver work or strange divises:
Tho' she be somewhat old and teugh,
She's a Scots woman *hough* enough.
Clelund's Poems, p. 14.

It may have been originally applied to the mind; Su.G. *hog-a*, to be anxious, from *hog*, animus; A.S. id.

To HOUK, *v. a.* "Expl. to heap;" Gl. Sibb.

HOUK, *s.* A hulk, a large ship.

The meikle *houk* hym bare, was Triton callit.
Doug. Virgil, 321. 55.

Junius derives this from A.S. *hulc*, tugurium, q. domus seu casa marina. But *hulc* in Gl. Aelfr. is rendered liburna, a light and swift ship, a galley. Alem. *holech*, Su.G. *holk* navis oneraria, Belg. *hulcke*, Ital. *hulca*, Fr. *hulque*, L. B. *hulcum*, *hulca*. The origin is probably Su.G. *holk-a* to excavate, because the first vessels, known to barbarous nations, were mere canoes, dug out of trunks of trees.

HOURIS, *s. pl.* 1. Matins, morning prayers.

"In the tyme of King Malcolme was ane generall counsal haldyn at Clairmont, in the quhilk Urbane the secound of that name institut the *houris* & *matynis* of the blissit virgyne Mary to be said dayly in hir louing." Bellend. Cron. B. xii. c. 12.

2. Metaph. applied to the chanting of birds.

—Lusty May, that muddir is of flouris,
Had maid the birdis to begyn thair *houris*
Amang the tendir odouris reid and quhyt.
Dunbar, Bannatyne Poems, p. 1. st. 1.

This poet, making the same allusion, calls them *Venus chapell-clarks*, Ibid. p. 8. st. 3.

Fr. *heures*, L. B. *horae*, a book of prayers appropriated to certain hours in the morning.

HOURS. *Ten hours*, ten o' clock. *What hours*, what o'clock, S.

"That na lipper folk,—enter na cum in a burgh of the realme, bot thryse in the oulk,—fra *ten houres* to twa efter nune." Acts Ja. I. 1427. c. 118. Edit. 1566: c. 105. Murray.

If he at Dover through them glance,
He sees *what hours it is* in France.
Colvil's Mock Poem, p. 32.

Fr. *qu'elle heure est il?* what is it o'clock?

In S. they tell what it is o' clock by using the *s. pl.* with the numeral preceding; a Fr. idiom.

Retire, while noisy *ten-hours* drum
Gars a' your trades gae dandring hame.
Fergusson's Poems, xi. 96.

HOUSS, *s.* A castle, a fortified place.

Off *houssis* part that is our heretage,
Owt off this pees in playn I mak thaim knawin,
Thaim for to wyn, sen that thai ar our awin;
Roxburch, Berweik, at ouris lang tym has beyn,
In to the handis of you fals Sothrone keyn.
Wallace, viii. 1509, MS.

This seems the sense of *houss*, Ibid. ix. 1748. MS.

Gif that the Sotheroun wald
Houss to persew, or turn to Lochmaban.

This use of *hus* I have not met with in A.S. It occurs, however, in Su.G., as rendered by Ihre, castellum, arx. *Att hun ej lati uthfoddan man hwsom aeller landom radha*; Ne rex sinat exteros arces aut provincias in potestate habere; Leg. Christoph. ap. Ihre, vo. *Hus*. He adds, that in the Dalic law *Husabyman* signifies the Governor of a castle; and that in the Alemanic laws, *hus* is often used in this sense; as in the following passage: *Ob si fur ain huse uarent*; Si castellum aliquod obsideant; c. 250.

HOW, *adj.* Hollow. V. HOLL.

How, *s.* 1. Any hollow place, S.

He taks the gate and travels, as he dow,
Hamewith, thro' mony a toilsome height and *how*.
Ross's Helenore, p. 44.

2. A plain, or tract of flat ground, S.

"It is—placed at the south extremity of an extensive plain, generally known by the *How*, or hollow lands, of the Mearns." P. Mary-kirk, Kincard. Statist. Acc. xviii. 609.

3. The hold of a ship.

The hate fyre consumes fast the *how*,
Ouer al the schip discendis the perrellus low.
Doug. Virgil, 150. 41.

Not *hull*, as Rudd. renders it.

Our caruellis *howis* ladnis and prymys he.
Ibid. 83. 46. V. HOLL.

4. *Dung in the howes*, overturned; metaph.

"Thomas Goodwin, and his brethren, as their custom is to oppose all things that are good, carried it so, that all was *dung in the howes*, and that matter clean laid by." Baillie's Lett. ii. 59. q. driven into the *hollows*.

Su.G. *holl* caverna.

HOW, *s.* A mound, a tumulus, a knoll, Orkn.

"Close by the above mentioned circle of stones, are several tumuli evidently artificial, some of them

raised pretty high, of a conical form, and somewhat hollow on the top. About half a mile from the semicircular range of stones, is another beautiful tumulus, considerably larger than the former, around which has been a large ditch. This last is distinguished by the name of *Mesow*, or *Mese-how*."

"In this country, *how* is of the same import with knoll, or know, in *other* parts of Scotland, and is applied to elevated hillocks, whether artificial or natural." P. Firth, Orkn. Statist. Acc. xiv. 135.

How is used in the very same sense, A. Bor. "a round hillock, artificial or natural; a tumulus;" Grose.

How is certainly no other than Isl. *haug*, Su.G. *hoeg*, the name given to those sepulchral mounds, which, in the time of heathenism, were erected in memory, and in honour, of the dead. Hence *heigust* signifies, to be interred according to the customs of heathenism; and those who had not been initiated into a profession of the Christian faith, were called *hoegemaen*. Hence also, after the introduction of Christianity, it became customary to call an ancient village, i. e. one built during heathenism, *hoegubyr*. A mound, from which the kings distributed justice to their subjects, was denominated *Tingshoeg*, i. e. the mound or tumulus of convention; such as those in the neighbourhood of Upsal, exactly corresponding to our *Moothill* of Scone. V. Ihre, vo. *Hoeg*. In many places of Sweden there are *Tinghoegs*, surrounded with stones set on end, at which the judge and jury of the Hundred used to meet. In Isl. the name *haug-buar* was given to the spirits of the dead, or spectres, supposed to inhabit these *tumuli*, from *haug* and *bua* to inhabit. The *ignes fatui*, sometimes seen about the mansions of the dead, were also called *haug-eldar*, i. e. the fires of the tumulus. Verel. Ind.

Dr Barry, I find, forms the same idea with respect to the proper meaning of the term.

"He was buried in Ronaldsay, under a tumulus; which was then known by the name of *Haugagerdium*; and is perhaps the same with what we now call the *How* of Hoogsay; Ihre, *Hoeg*, Cumulus." Hist. of Orkney, p. 115, 116.

The learned Ihre derives the word from *hoeg*, high; and mentions O. E. *ho*, *how*, L. B. *hoga*, as synon. Spelman, vo. *Hoga*, observes that *ho*, *how*, signifies mons, collis. But from the examples which he gives, it seems doubtful if this be radically the same with the Northern terms. It must at any rate have been changed in its application. For it is used to denote a *rocky* hill, quendam—*hogum* petrosum. It seems more allied to S. *Heuch*, a crag, q. v. For a further account of the use of Isl. *haug*, V. Bayle-Fyre.

HOW, *s.* 1. A coif, hood, or nightcap, Rudd.

It is still used in the latter sense, S. B. pron. *hoo*.

To brek my hede, and syne put on a *how*,—
It may wele ryme, bot it accordis nought.
Ball. Edin. 1508. *Pink. S. P. R.* iii. 124.

To the same purpose is the S. Prov. "Break my head, and draw on my *hoo*;" Kelly, p. 61.

Chauc. *howve*, id. Tyrwh. derives it from Teut. *hoofd*, caput, Note, v. 3909. But Rudd. properly refers to Belg. *huyve*, a coif, and *huyv-en*, to cover the head. We may add Su.G. *hufwa*, *hwif*, Dan. *hue*, Germ. *haube*, C. B. *hwf*, tegmen capitis muliebre. The Fr. changing *h* into *c*, have made *coife*, whence E. *coif*. Ihre supposes that MoesG. *vaif*, a fillet or headband, from *vaib-an* to bind, to surround, is the radical term. Mr Tooke derives the term from *hof*, the part. pa. of A. S. *heaf-an*, to heave or lift up.

2. A garland, a chaplet.

Thare haris al war towkit vp on thare croun,
That bayth with *how* and helme was thristit doun. *Doug. Virgil*, 146. 18.

This seems the only sense in which A. S. *hufe* occurs; cidaris, tiara, *Biscopes hufe*, episcopi tiara, mitra. Teut. *huyve* is also rendered, vitta.

3. *Sely how*, also *happy how*, a membrane on the head, with which some children are born; pron. *hoo*, S. B.

"In Scotland the women call *a haly* or *sely how* (i. e. *holy* or *fortunate cap* or *hood*) a film or membrane stretched over the heads of children new born, which is nothing else, but a part of that which covers the foetus in the womb; and they give out that children so born will be very fortunate." Rudd.

This superstition has extended to E. where, it would seem, the use of this *coif* was more particularly known.

"That natural couer wherewith some children are borne, and is called by our women *the sillie how*, Midwiues were wont to sell to Aduocates and Lawyers, as an especiall meanes to furnish them with eloquence and persuasive speech (Lamprid. in Antonin. Diadum.) and to stoppe the mouthes of all, who should make any opposition against them: for which cause one Protus was accused by the Clergie of Constantinople to have offended in this matter (Balsamon. Comment. ad Concil. Constantinop. in Trullo); and Chrysostome often accuseth midwiues for reserving the same to magical vses." Roberts' Treatise of Witchcraft, Lond. 1616. p. 66.

Johns., mentioning the word as used by Brown, in his *Vulgar Errors*, rightly derives *silly* from A. S. *selig* happy; but *how* improperly from *heoft* head.

This superstition also prevails in Sweden. Hence this has received the name of *segerhufwa*, literally, the *how* or *coif* of victory; "because," says Ihre, "from the simplicity of former times, it was believed, that this membrane had in it something of a happy omen, and especially that it portended *victory* to those who were born with it;" vo. *Seger*. Here we observe the characteristic spirit of the Goths. They had no idea of happiness paramount to that of success in war. In Dan. it is *sejerskiorte*, "a hood or coif," Wolff; literally, a skirt of victory.

From the quotation given above, it is evident that this, like many other superstitions, originated in the darkness of heathenism. Lampridius refers to this circumstance as the reason of the name given to Antoninus the son of Macrinus; and mentions the supposed efficacy of this membrane with *advocates*; although he had so much good sense as to laugh at the idea. Solent deinde pueri pileo insigniri naturali quod ob-

stetrices rapiunt, et *advocatis credulis* vendunt, siquidem causidici hoc juvari dicuntur: ut iste puer pileum non habuit, sed *diadema*, sed ita forte ut rumpi non potuerit, venis intercedentibus specie nervi sagittarii. Ferunt denique *Diadematum* puerum appellatum, &c. Histor. August. p. 98.

Casaubon, in his Notes on this passage, refers to a Fr. Prov. which shews that the same superstition had existed in that country. Dicimus enim de eo quem appellavit satyricus, gallinae albae filium, *Natus est pileatus.* Not. p. 141. *Il le né tout coiffé*; "Born riche, honourable, fortunate; borne with his mother's kercher about his head;" Cotgr.

HOW, Hou, Hoo, *s.* A piece of wood, which joins the *couple-wings* together at the top, on which rests the roof-tree of a thatched house, S.

—Unlockt the barn, clam up the mow,
Where was an opening near the *hou*,
Throw which he saw a glent of light.
Ramsay's Poems, ii. 523.

Su.G. *huf*, summitas tecti. *Aer helt bade hus oc heller*; si integrum fuit tam tectum quam fundamentum. Westm. L. ap. Ihre. This may be only an oblique sense of *hufwa*, a coif or covering for the head; which Ihre also writes *huv*, (operculum, tegmen), vo. *Haell*, p. 808. But I have given this distinctly, as he distinguishes *huf* from *hufwa*.

HOW, *s.* A hoe, an instrument for tearing up the surface of the ground, S. Fr. *houe*, id.

Pikkys, *howis*, and with staf slyng
To ilk lord, and his batail,
Wes ordanyt, quhar he suld assaill.
Barbour, xvii. 344. MS.

HOW, Hou, *s.* 1. A term used to denote the sound made by the owl.

Scho soundis so with mony hiss and *how*;
And in his scheild can with hyr wyngis smyte.
Doug. Virgil, 444. 22.

Isl. *hoo*, the voice of shepherds, driving their flocks; or Fr. *huer*, to hoot, to shout.

2. A sea cheer.

—Thare feris exhortyng with mony heys and *how*.
Doug. Virgil, 71. 39. V. Heys.

"Than ane of the marynalis begun to hail and to cry, and al the marynalis ansuert of that samyn *hou, hou*." Compl. S. p. 62.

It seems to be the same cry which is still used by mariners in this country.

To HOWD, *v. a.* To act the part of a midwife, to deliver a woman in labour, S.

Isl. *iod*, childbirth, also offspring, foetus, proles; *iod sott*, the pangs of childbirth, *iodsiuk quinna*, a woman in labour. Ihre has observed, that Su.G. *iordgumma*, a midwife, is properly *iodgumma*, from *iod* childbirth, and *gumma* woman; as the vulgar in this country often express the name, *houdy-wife*. Alem. *odau* signifies pariendus. V. next word.

HOWDY, *s.* A midwife, S. A. Bor.

When Mungo's mare stood still and swat wi' fright,
When he brought east the *howdy* under night;
You, Lucky, gat the wyte of a' fell out.
Ramsay's Poems, ii. 98.

The Ir. and Gael. designation *cuidigh*, *chuidigh*, might seem allied to the Goth. terms mentioned under the *v.*, were it not evidently formed from *cuidigham* to help, to assist. It is not improbable, that the Goth. and Gael. terms have had a common fountain, as they scarcely differ, except in the aspiration. Braud, with less judgment than he usually displays, when ridiculing those who derive *Howdy* from *How do ye*, views it as a diminutive from *How*, (the *scly how*) because of the superstition of old women as to this natural coif. Popular Antiq. p. 367. 368. N.

To HOWDER, *v. n.* To move by succussation, S. *to botch*, synon.

Menyies o' moths an' flaes are shook,
An' in the floor they *howder*.
Fergusson's Poems, ii. 60.

To HOWDER, *v. a.* To hide, to conceal, Loth.

Howder'd wi' hills a crystal burnie ran,
Where twa young shepherds fand the good auld man.
Ramsay's Poems, ii. 8. Hence,

HOWDRAND, *part. pa.*

Off all great kindes [kindnes] may ye claim,
The cruke backs, and the cripple, lame,
Ay *howdrand* faults with your suplie;
Tailyiors and Soutars blest be ye.
Dunbar, Evergreen, i. 255. st. 8. V. Howder, *v.*

Perhaps a deriv. from S. B. *hode* to hide; or, alied to Teut. *hoeder* receptaculum, retinaculum; Kilian. Wachter views MoesG. *hethio*, a closet, Mat. vi. 6. as the origin of Germ. *hut-en* to hide.

HOWE, *interj.* A call, S. and E. *ho.*

To thaym he callis; Stand, ying men, *Howe!*
Doug. Virgil, 244. 10.

Dan. *hoi*, *hoo*, Fr. *ho*. Lat. *eho*, id.

HOWIE, Castle-howie, *s.* The name given, in Orkney, to such of the Picts' houses as still appear like large tumuli or hillocks.

This is evidently a dimin. from How, a tumulus, q. v.

HOWYN, *part. pa.* "Baptised," Gl. Wynt.

Than at the fyrst of that cas
The Kyng of Brettane *howyn* was;
And all the barnage of his land
Than baptyst wes, and welle trowand.
Wyntown, v. 8. 26. See also v. 46.

HOWLLIS HALD, "a ruin; an owl's habitation," Pink.

Schir, lat it nein in towne be tald,
That I sould be ane *howllis hald*.
Dunbar; Maitland Poems, p. 112.

I see no other sense the phrase can bear. V. Hald.

HOWPHYN, *s.* This seems to have been a term of endearment used by a mother towards her infant, equivalent to E. *darling*.

—My new spaind *howphyn* frae the souk,
And all the blythnes of my bouk.—
Evergreen, ii. 19.

C. B. *hoffdyn*, a friend, one who is beloved; from *hoff* dear, beloved, *hoffi* to love: *hoyw*, beautiful, corresponding to the Fr. term of endearment, *mignon*.

HOW SA, *adv.* Although.

Bot, *how sa* quhoyne deyt thar,
Rebutyt foulily thai war;
And raid thair gait, with weill mar schame
Be full fer than thai come fra hame.
Barbour, xii. 83. MS.

Howsoever is used by Shakesp. in the same sense. V. Johns. Dict., although I have not observed any similar phraseology in A. S.

HOWTOWDY, *s.* A young hen, one that has never laid, S.

This is evidently Fr. *hestaudeau*, *hustaudeau*, *hutaudeau*, "a great cock chick; and sometimes any big or well-grown pullet;" Cotgr.

HUBBILSCHOW, Hobbleshow, *s.* A hubbub, a tumult, a confused noise. It suggests the idea of a multitude running and crowding together in a tumultuous manner, (without necessarily implying that there is any broil,) as, to see any object that excites curiosity; *hubbleshue*, S.

Hiry, hary, *hubbilschow*,
Sé ye not quha is cum now,
Bot yit wait I nevir how,
With the quhirle-wind?
A sargeand out of Soudoun land,
A gyane strang for to stand.
Bannatyne Poems, p. 173. st. 1.

That gars me think this *hobleshew*, that's past,
Will end in naithing but a joke at last.
Ramsay's Poems, ii. 172.

Yon *hobbleshow* is like some stour to raise;
What think ye o't? for, as we use to say,
The web seems now all to be made of wae.
Ross's Helenore, p. 89.

Teut. *hobbel-en*, inglomerare; *hobbelen tobbelen*, tumultuare; *hobbel-tobbel*, *hobbel-sobbel*, tumultuariè, permistè, acervatim; Kilian. The last syllable may be Teut. *schowe* spectaculum, or from *schouwen* videre; q. a crowd assembled to see something that excites attention. *Schouw-en* also signifies to fly, whence E. *eschew*.

To HUCK, *v. n.* Perhaps, to grudge, to hesitate as in a bargain, q. to play the *huckster*.

"O great Jehovah, who neuer *hucketh* to giue mercie,——let him finde more and more that thy bowels, ouerflowing with mercie, are readie to receiue him." Z. Boyd's Last Battell, p. 1172.

Perhaps allied to Isl. *hwecke*, decipio; celeriter subtraho; or to *hwik* inconstantia.

HUCKIE-BUCKIE. V. Hunkers.

HUD, *s.* A term used by masons, for denoting the trough employed for carrying their mortar, Loth. *mare*, synon.

HUDDERIN, Huderon, *part. adj.* 1. Slovenly. It is generally applied to a woman who is lusty and flabby in her person, or wears her clothes loosely and aukwardly. Ang. pron. *hutherin*.

"A morning-sleep is worth a fold-ful of sheep, to a *huderan*, duderon Daw;" S. Prov. Kelly, p. 14. "a dirty, lazy drab," N.

2. Ugly, hideous, Aberd.

"My side happen'd to be newmost, an' the great *hudderen* carlen was riding hockerty-cockerty upo' my shoulders—" Journal from London, p. 3.

3. Empty, ill-filled, Orkney.

In the first sense, which seems the proper one, it may be allied to Teut. *huyder-en*, to swell in the udder, to have the udder distended, as a cow near calving. But perhaps it is merely a part. from the *v. n. Howder*, q. v. V. Hutherin.

Huddroun, *s.* *Belly-huddroun.*

Mony sweir bumbard *belly-huddroun*,
Mony slute daw, and slepy duddroun,
Him servit ay with sounyie.
Dunbar, *Bannatyne Poems*, p. 29. st. 7.

"The word *huddroun* is still used for a slovenly disorderly person;" Lord Hailes, Note, p. 237.

HUDDY CRAW, Hoddie, *s.* The carrion crow, S. B. *hoddy craw*, S. A. *huddit crau*, Compl. S. Corvus corone, Linn. i. e. the *hooded* crow.

"The *huddit crauis* cryit, varrok, varrok." P. 60.

"There are also carrion crows (*hoddies*, as they are called here), and hawks, but not very numerous." P. Longforgan, Perths. Statist. Acc. xix. 498.

HUDDS, *s.*

"There is a species of clay, which the smiths use for fixing their bellows in their furnaces, and of which the country people make what they call, *Hudds*, to set in their chimnies behind their fires, which they say, does not calcine, or split with the heat; and which, after it has stood the fire for years, and become hard as a stone, upon being exposed to the common air for some time, it turns soft, and may be wrought and fashioned with the hand as before." P. Moffat, Statist. Acc. ii. 289. 290.

HUDDUM, Huddone, *s.* A kind of whale.

Bot hir hynd partis ar als grete wele nere
As bene the hidduous *huddum*, or ane quhale.
Doug. Virgil, 82. 25.

—The remanent straucht like ane fyschis tale,
In similitude of *huddone* or ane quhale.
Ibid. 322. 9.

Pistrix, Virg. also, *pistris*; said to be a whale of great length, which cuts the water as he goes.

The Danes call a *whitish*-coloured whale, *hwid fisk*. But perhaps *huddone* may rather be the same kind of whale which Verel. calls *hyding-ur*, which, he says, is twenty yards long. He mentions another, called *hross-valur*, cetus praelongus, saevus et ferox; literally, the horse of the deep. Ind. p. 124. For the origin, assigned by some writers to the term *whale*, deserves to be mentioned. As in Germ. it is called *walfische*, it has been supposed that the meaning is, the fish of the abyss; A. S. *wael*, Alem. *wala*, Germ. *wal*, signifying, abyssus. Hence S. *wall* a wave, *weal*, *wallee*, a whirlpool.

HUDGE-MUDGE, *adj.* In a clandestine way; applied to those who whisper together, or seem to do any thing secretly, S. B.

Bat fat use will they be to him,
Wha in *hudge mudge* wi' wiles,
Without a gully in his hand;
The smeerless fac beguiles?
Poems in the Buchan Dialect, p. 11.

This is radically the same with E. *hugger-mugger*, secrecy; concerning which Dr Johns. after giving

several etymons, none of which are satisfactory, confesses that he cannot determine the origin.

The basis of this compound term is certainly Su.G. *miugg*, secretly, which Ihre inclines to deduce from Germ. *muck-en* to mutter, to speak low. The first syllable may be allied to *hog-a*, *hug-a*, to meditate, to apply the mind to any object, from *hog*, *hug*, mens; to which O. Teut. *huggh-en*, observare, considerare, corresponds. *Hudge-mudge* may thus denote a secret deliberation or observation. Teut. *huggher* signifies observator, explorator. *Hugger-mugger* might therefore originally denote *a secret spy* of the actions of others.

Ihre views E. *smuggle* as probably derived from Su.G. *miugg*, *s* being prefixed, which is common in Goth. Hence perhaps primarily Su.G. *smyg-a*, Isl. *smiug-a*, reptando se insinuare.

HUD-PYKE, *s.* A miser.

—Catyvis, wrechis, and ockeraris,
Hud-pykis, hurdars, and garderaris.
Dunbar, Bannatyne Poems, p. 28.

Hud-pykis are here conjoined with penurious wretches, hoarders, and usurers. This may be Su.G. *pick-hogad*, qui avide aliquid desiderat, inverted and contr.; from *pick-a*, which, according to Ihre, primarily signifies to beat with sharp strokes; but metaph. denotes that palpitation of the heart which is expressive of ardent desire; and *hogad*, *hugad*, studiosus, from *hog-a* meditari, q. to desire with palpitation. Or, from Teut. *huyd*, the hide, and *pick-en*, q. one who from covetousness would peck at the skin of another.

To HUFE; and HUFING. V. HOVE.

HUFUD, *s.* A stroke on the head, a box on the ear, S. B. evidently from A. S. Su.G. *hufwud*, A. S. *heafod*, the head.

HUGGRIE-MUGGRIE, *adv.* Hugger-mugger, Fife. V. HUDGE-MUDGE.

HUICK, *s.* A small rick of corn, Banffs.

To HUIK, *v. a.* To take care of, to consider, to regard.

The only author, as far as I have observed, who uses this term, is Montgomerie; although cognates occur in all the Northern dialects.

Fule haist ay, almaist ay,
Owre-sails the sicht of sum,
Quha *huiks* not, nor luiks not
Quhat afterward may come.
Cherrie and Slae, st. 30.

——Dum non *curant* quid sera reportet
Vespera—— Lat. Vers.
Promitting, unwitting,
Your hechts you nevir *huiked*.
Ibid. st. 81.

i. e. "you never regarded your promises."

It also occurs in his MS.

How sho suld hurt or help, sho nevir *huiks*,
Luk as it lyks, sho laughis and nevir luiks,
Bot wavers lyk the weddercok in wind.
Chron. S. P. iii. 499.

Teut. *huggh-en*, observare, considerare; Su.G. *hug-a*, *hog-a*, in animo habere, meditari; Alem. *hug-en*, id. A. S. *hog-an*, curare. Su.G. *hog*, *hug*, the mind, is evidently the root.

HUKEBANE, *s.* The huckle-bone, S. B.

Thy hanches hurklis with *hukebanes* harsh and haw.
Dunbar, Evergreen, ii. 57. st. 17.

Perhaps from Su.G. Isl. *huk-a*, inclinare se.

To HUKE. V. BOLYN.

HULGIE-BACK, *s.* "Hump back," Gl. Ross.

An odder hag cou'd not come in his way;—
An ugly *hulgie-backed* cankered-wasp,
And like to die for breath at ilka gasp.
Ross's Helenore, p. 35.

Su.G. *hulkig*, convexus, *hulka ut*, excavare, *holk-vas* convexum. The phrase used in E., although not mentioned by Johns., seems synon. *A hulch in the back*. V. Seren. in vo.

HULY, HOOLIE, *adj.* Slow, moderate, S. *heelie*, Aberd.

Nane vthir wyse Turnus, at sic ane nede,
Steppis abak with *huly* pays ful stil.
Doug. Virgil, 307. 6.

The same word is used adverbially in conjunction with *fare* fair, or *fairly*.

Huly and fare vnto the coist I swam.
Ibid. 175. 51. Paulatim, Virg.

"*Hooly and fairly* men ride far journies;" Ferguson's S. Prov. p. 13.

Yet love is kittle and unruly,
And shou'd move tentily and *hooly*.
Ramsay's Poems, ii. 387.

The most probable etymon mentioned by Rudd. is *hove* to stay, to delay. *Ho*, delay, referred to by Sibb., is virtually the same.

But it is doubtful, if *hooly* primarily signifies *slow*. It seems more closely to correspond to soft, moderate, as *hooly* signifies, tenderly, Northumb.; and may be allied to Isl. *hoglifr* tranquil, *hoglifi* tranquillity, Verel.; or Su.G. *hoflig* moderate, *hofligen* moderately, from *hof* modus, decentia. *Hofs madur*, vir moderatus. Seren. gives *Ho* as an obsolete E. word, corresponding to Sw. *hof*, measure, moderation. The Swedes have a Prov. phrase, nearly resembling our *hooly and fairly*; *Folig och toglig man trifs*, Fair and softly goes far; Seren. I may add, that as Su.G. *il-a* signifies to delay, Ihre supposes that it is originally the same with *hwil-a* to rest; old Goth. words being found either with, or without, the aspirate.

HULLION, *s.* A sloven, Fife. *Hullen* is used in Dumfr. as a contemptuous designation, most probably in the same sense.

HULLCOCK, *s.* The Smooth hound, a fish; Squalus galeus, Orkney.

HULTER CORN. V. SHILLING.

HUM, *s.* A sham, a foolish trick; often applied to a story told in jest, S.

Su.G. *hum*, an uncertain rumour, the origin of which is unknown; also, a slight suspicion.

To HUM, *v. n.* To feed, as birds do their young by billing. Thus a nurse is said to *hum* to her child, when she gives it food from her mouth; a custom, neither consistent with cleanliness, nor, it is most probable, with the health of the child.

HUMANITY, *s.* A term, in the academical phraseology of S., appropriated to the study of the Latin language. The class in Universities, in which this is taught, is called *the Humanity Class*, and the teacher, *the Professor of Humanity*.

"In the year 1637, it appears, that a master or professor *humaniorum literarum*, commonly called *professor of humanity*, had been founded." Univers. Glasgow, Statist. Acc. xxi. 25.

The Lat. designation is as above, *Literae humaniores*, from which the Fr. has been borrowed, although used with greater latitude than ours. Au collége, on appelle les *lettres humaines*, *litterae humaniores*, l'etude des langues Grecque et Latine, la Grammaire, la Rhetorique, la Poesie, et l'intelligence de Poëtes, Orateurs et Historiens. Dict. Trev.

HUMDRUM, *s.* Dejection, S. B.

Ralph does his bidden, and out Lindy comes;
His father says, Lay by, man, thir *humdrums*,
And look na mair like Watty to the worm.
Ross's Helenore, p. 91.

The *adj.* is used in E. Johns. derives it from *hum* and *drone*. Seren., with more propriety, from *hum*, Isl. *imia*, vocem edere querulam; and Goth. *droma*, tarde et lente gradi.

HUMEST, *adj.* Uppermost.

Wallace gert tak in haist thar *humest* weid,
And sic lik men thai waillyt weill gud speid.
Wallace, ix. 705. MS.

Perth edit. *himest*. V. UMAST.

HUMLY, *adj.* Humble.

"Aruiragus, seand na refuge, comperit in his *humly* maner." Bellend. Cron. Fol. 34. a.

HUMLOIK, *s.* Hemlock, S. Conium maculatum, Linn.

Reid heir your life at large, baith mair and min,
With hypocritis, ay slyding as the sand,
As *humloik* how, of wit and vertew thin.
Charteris Adhort. Lyndsay's Warkis, 1592. A. 6. b.

Here the S. deviates from the original pron. A. S. *hemleac*, *hemlic*. The last syllable resembles Belg. *look* a leak.

HUMMEL, *s.* A drone; or perhaps what is called the *humble-bee*.

Stuffets, strokours, and stasische strummels,
Vyld haschbalds, haggarbalds and *hummels*.
Dunbar, Maitland Poems, p. 109.

Teut. *hommel*, Germ. *hummel*, fucus, from *hummen*, bombilare, to hum, to buzz. Su.G. *humla*, apis silvestris, Germ. *imme* apis, which Seren. derives from Isl. *ym-a* gemere, susurrare. E. *humble-bee*, the name given to the wild buzzing bee, although distinguished by an improper orthography, has evidently the same origin.

To HUMMEL, *v. a.* *To hummil bear*, to separate the grain of barley from the beards, S. B. Hence,

HUMMEL-CORN, *s.* That kind of grain which wants a beard, as pease, beans, &c. S. B.

It is used, however, in a sense directly the reverse, in the following passage, in which there is probably some mistake.

"The farmer's servants, who have families, and engage by the year, are called hinds, and receive 10 bolls oats, 2 bolls barley, and 1 boll peas, which two last articles are called *hummel corn*." P. Dunse, Berwicks. Statist. Acc. iv. 386.

Su.G. *himmelskorn* is the name given to that kind of barley which wants the hard skin that covers some other species of this grain.

Ihre thinks that this is more properly *himlost korn*, from *himi*, or *himin*, the hull or covering, and *loes* laxus. V. HIMMEL. But perhaps it is rather q. *hamlakorn*, from *hamla*, to mutilate. V. HOMYLL.

HUMMEL, *adj.* Wanting horns. V. HOMYLL.

HUMSTRUM, *s.* "A pet," Gl. Shirr. S. B.

This term may be from *hum*, as in *hum-drum*, and S. *strum*, a pettish humour. V. STRUE.

HUND, *s.* 1. Used as a generic name for a dog, S.

I haitit him lyk ane *hund*, thoch I it hid previe.
Dunbar, Maitland Poems, p. 54.

It would appear that *hound* had the same latitude of signification in O. E.

"It is not good to take the breed of children and gyve it to *houndis*;" Wiclif, Mark vii.

MoesG. *hunds* canis, vox antiquiss., says Seren., ac propterea multis linguis et dialect. communis. A. S. *hund* is used in the same general sense; as also Su.G. Isl. Germ. *hund*, Belg. *hond*, Alem. *hunt*. Gr. κυων, which is viewed as a cognate, is called by Plato (in Cratylo) a Phrygian word. For he confesses that they received this, and many other terms, from the Barbarians. Although *hund* is originally a generic name, barbarous nations being much addicted to the chace, and scarcely knowing any other use of dogs; the A. S. have thence formed *hunt-ian* venari.

2. A designation given in contempt to an avaricious person, as being eager to seize every thing as his prey, S.

Teut. *hond*, homo sordidus, avarus, Kilian; Germ. *hund*, homo vilis, mancipium. In Isl. it is also used metaph. *Thu hinn illi hundr*, Apage pessime canis; Verel. Ind. Su.G. *hundheden*, canis ethnicus; like the compliment paid by Mussulmen, *Christian dog*.

HUNE, *s.* Delay.

The gudman sayd unto his madin sone,
Go pray thame bayth cum doun withoutin *hune*.
Dunbar, Maitland Poems, p. 76. V. HONE.

To HUNE, *v. n.* To emit a querulous sound, as children do when in a pettish humour, Ang.

There can be no doubt that this is radically the same with E. *whine*; MoesG. *quain-on*, Isl. *quein-a*, Su.G. *hwin-a*, lugere.

HUNGRY GROUND. A curious superstition prevails in some parts of the West of S. Some tracts of country are believed to be so much under the power of enchantment, that he, who passes over any one of them, would infallibly faint, if he did not use something for the support of nature. It is therefore customary to carry a piece of bread in one's pocket, to be eaten when one comes to what is called the *hungry ground*.

To HUNKER, *v. n.* "*To hounker down*, to squat down," S. Gl. Shirr. V. the *s.*

It occurs as a *v. a.*

He *hunkert* him down like a clockin hen,
An' flyret at me as I wad hae him.
Jamieson's Popular Ball. i. 348.

HUNKERS, *s. pl.* *To sit on one's hunkers,* to sit with the hips hanging downwards, and the weight of the body depending on the knees, S.

The Isl. *v.* is defined exactly according to the sense in which both *v.* and *s.* are used with us. *Huk-a,* incurvare se modo cacantis; Verel. Ind. He refers to *hauk-ur* incurvus. Avium more semiscdens haereo,—vulgo pro *reclinare se ad necessaria;* G. Andr. He thus illustrates the term; *Ut haukr,* accipiter, stat et sedet simul; Lex. p. 126. In p. 108, he expressly derives *huka* from *haukr,* a hawk. Su.G. *huk-a,* Teut. *huck-en,* desidere, in terram se submittere; Kilian. Belg. id. to stoop down; Sewel. Children in Loth. have a play, in which they slide down a hill, sitting on their *hunkers.* This is called *Huckie-buckie down the brae.* The first part of this alliterative term retains the radical form of the *s.* as used in Isl. and Teut.

HUPES *(of a mill) s. pl.* The circular wooden frame, which surrounds the millstones, and preserves the meal from being lost, Loth.

This may be q. *hoops.* But the term is differently pron. from the latter, as applied to the iron *hoops* of the mill.

To HUR, *v. n.* To snarl, to growl.

Let poetaster parasites who feign,
Who fawn and crouch, and couch and creep for gain,
And, where no hope of gain is, huffe and *hur,*
And bark against the moon, as doth a cur;—
Wish thee disgrac'd——
Muses Threnodie, p. 72.

Lat. *hirr-ire,* Su.G. *knorr-a, knurr-a,* id.

HURBLE, *s.* A term used to denote a lean or meagre object; *A puir hurble,* S. B.

HURCHAM. *Hurcham skin* may signify a skin like a hedgehog. V. *Hurcheon.* Ed. 1508 *hurtheon.*

With hard *hurcham skin* sa heclis he my chekis,
[That even lyk] ane glemand gleid glowis my chaftis.
Dunbar, Maitland Poems, p. 48.

HURCHEON, *s.* A hedgehog, S. *urchin,* E. from Fr. *herisson.*

HURD, HURDE, *s.* A hoard, a treasure, S.

It seems to be merely the same word, used in a peculiar sense, which is used by Wyntown.

Than all the lawe in that ryot,
That thai in-to schyppys fand,
Thai lat rycht nane than pas to land:
Na thai of thame made na hurde,
Bot in the se kest thame our the burde.
Cron. vii. 9. 103.

i. e. "They did not spare or save them;" as men do what they treasure up. *Hurd* is still the S. pronunciation. The root seems to be Isl. *hird-a* custodire.

HURDIES, *s. pl.* The hips, the buttocks, S.

This term seems to occur in the following passage.

Of hir *hurdes* sche had na hauld,
Quhill sche had teimd hir monyfawld.
Lyndsay, S. P. R. ii. 88.

The sense of the passage corresponds. Perhaps the word was written *hurdeis.* Mr Chalmers gives *hurdies,* referring to A. S. *hurdel,* plectrum. But I do not perceive the connexion between this part of the body, and a *hurdle* or wattle.

Nae Dane, nor Dutch, wi' breeks three pair,
Enough to make ane's *hurdies* sair,
Can with our Highland dress compare.
R. Galloway's Poems, p. 25.

HURDYS, *s. pl.* Hurdles.

Wrightis welterand doune treis, wit ye but weir,
Ordanit *hurdys* full hie in holtis sa haire;
For to greif thair gomys gramest that wer.
Gawan and Gol. ii. 13.

Germ. *hurd,* Belg. *horde,* Fr. *hourde,* an hurdle.

To HURDLE, *v. n.* "To crouch or bow together like a cat, hedgehog, or hare;" Shirr. Gl.

If not an error of the press, for *hurkle,* it appears nearly allied. V. HURKILL.

HURE, HORE, *s.* A whore, S.

It occurs in this form, in one of these Ballads, which were printed at the Reformation, and meant to lash the conduct of the Popish clergy; although often in language not of the most delicate kind.

The Parson wald nocht haue an *hure,*
But twa and they were bony.
Spec. Godly Sangs, p. 37.

A. S. *hure,* Teut. *hur,* Belg. *hoere,* Dan. *hore,* Su.G. *hora,* Isl. *hoora,* id. A. S. *horcwena,* Su.G. *horkona,* meretrix. *Hurequeyn* is common in the same sense, S. B. Verel. observes, that Isl. *hora* anciently signified a handmaid, ancilla; and changed its sense like *kona,* a woman, olim uxor, hodie E. *queane,* meretrix. Hervarar S. p. 119.

HUREDOME, HOREDOME, *s.* Whoredom.

Their *huredome* haited hee right sair.
Godly Sangs, p. 11.

Thi fader thi moder gan hide,
In *horedom* he hir band.
Sir Tristrem, p. 48. st. 79.

To HURKILL, HURKLE, *v. n.* 1. To crouch, to draw the body together, as a lion brooding over his prey, S.

Joyfull he bradis tharon dispituusly,
With gapeand goule, and vprysis in hy
The lokkeris lyand in his nek rouch,
And al the beistis bowellis thrymlis throuch,
Hurkilland thareon, quhare he remanit and stude.
Doug. Virgil, 345. 30.

2. To be in a rickety or decrepit state.

Thy rig-bane rattles, and thy ribs on raw,
The hanches *hurklis* with hukebanes harsh and haw.
—With *hurkland* banes, ay howkand throu thy hyde.
Dunbar, Evergreen, ii. 57. st. 17. 18.

3. To be contracted into folds.

Do ye not see Rob, Jock, and Hab,
As they are girded gallantly,
While I sit *hurklen* in the ase;

I'll have a new cloak about me.
Ritson's S. Songs, i. 221.

One is said to be *hurkle-backit*, who is crook-backed, S.

Of Agarens what tongue can tell the tryne,
With *hurklit* hude ouer a weill nourisht necke?
Spec. Godly Ball. p. 2.

Here, however, it may merely refer to the hood as extending downwards from the head over the neck.

This word is also used in O. E. "A hare is said to sit and not to ly, because she always *hurclys*." Jul. Barns. V. Skinner.

Sibb. derives it from Sw. *huk-a*, inclinatis clunibus humi incubare. But although this is considerably allied in sense, yet, as *hunker* and *hurkle* are used quite distinctly, they seem radically different, being connected with terms distinguished from each other in various Northen dialects: Teut. *hurck-en*, inclinare se; Belg. *hurk-en*, to squat, to sit stooping. Fris. *horck-en*, contrahere membra ut calefiant. Isl. *hruka* corrugatio, coarctatio, junctio genu calcibus sedentes; *At sitia eirne hruku*, attractus popliti pedibus junctim sedere; *hrok*, corrugor, coarctor; G. Andr. A. Bor. *ruck*, "to squat or shrink down," (Grose) seems to claim the same origin.

HURL, *s.* The act of scolding; sometimes expressed, *a hurl of a flyte*, S.

Either the E. word metaph. used, or from the same origin; Isl. *hwirl-ar*, turbine versatur; *hwerf-a* circumagi, Su.G. *hurr-a*, cum impetu circumagi.

HURLE BEHIND, a ludicrous designation for the diarrhoea.

Thou skyland skarth, thou has the *hurle behind*.
Dunbar, Evergreen, ii. 57. st. 19.

This phrase is formed from the E. *v.* used in this sense, in the same manner as the Sw. use the term *durch-lopp*, id. from *durch* per, and *loppa* currere.

HURLEBARROW, *s.* A wheelbarrow, S.

Then I knew no way how to fen,
My guts rumbled like a *hurle barrow*.
I din'd with Saints and Noble-men,
Even sweet Saint Giles and Earl of Murray.
Banish. Poverty, Watson's Coll. i. 13.

"It is kittle for the cheeks, when the *hurlbarrow* gaes o'er the brig of the nose;" Ramsay's S. Prov. p. 46.

HURLY, *s.* Expl. the "last."

An' sall this sleeth come farrer ben?
He scarce wou'd gae a fit frae hame,
An' to us a' was *hurly*.
Poems in the Buchan Dialect, p. 5.

If I was *hurly*, there was cause,
Believe me as ye like. *Ibid.* p. 30.

HURLIE-HACKET, *s.* "Sliding down a precipice, a kind of childish sport," Sibb.

Better go revell at the rackat.
Or ellis go to the *hurly-hackat*.

This it appears was a royal diversion.

Ilk man efter thair qualitie,
Thay did solist his Maiestie.
Sum gart him rauell at the racket,
Sum hurlit him to the *hurlie-hakket*.
Lyndsay's Warkis, 1592, p. 265.

The use of this diversion might be the reason of the name given to an eminence mentioned as in the vicinity of Stirling.

"It is highly probable that *Hurly Haaky* was the mote hill of the castle of Stirling." Nimmo's Stirlingshire, p. 255.

The name would seem of Scandinavian origin; Su.G. *hurr-a*, whence E. *hurl*, and *halk-a* to slide, per lubrica ferri; Ihre. A similar diversion, that of the ice-mountains, is well known in Russia. V. Coxe's Travels.

HURLOCH, URLOCH, *adj.* Expl. "cloudy, Gael. *obberlach*."

And mony a cald *hurloch* eenin,
Through weet and throw snaw had he gane.
Jamieson's Popul. Ball. i. 295.

HURRY-SCURRY, *s.* A tumult, an uproar, Ang.

Su.G. *hurra* cum impetu circumagi; *skorra* sonum stridulum edere, or *skura* increpare, objurgare. I know not if Isl. *orra*, Martis impetus, be allied to *hurra*.

HURSTIS, Sir Gawan and Sir Gal. i. 5. V. HIRST.

HURTHY.

Than ilka foull of his flicht a fether has tane,
And let the Houlat in haste, *hurthy* but hone.
Houlate, iii. 20.

Leg. *hurtly*, as in MS., i. e. promptly, with alacrity; as further expressed by the addition, *but hone*: Germ. *hurtig*, expeditus, promptus, agilis; *hurt*, impetus. This, both Junius and Wachter derive from C. B. *hwrdd*, impetus; citus. *Let* is here used as signifying *left*. V. LET.

HUSBAND, *s.* A farmer. The term is also used in E., although more commonly *husbandman*.

In the contré thar wonnyt ane
That *husband* wes, and with his fe
Offtsyss hay to the peile led he.
Barbour, x. 151. MS.

——Ane, on the wall that lay,
Besid him till his fere gan say,
"This man thinkis to mak gud cher,"
(And nemmyt ane *husband* tharby ner)
"That has left all his oxyn owt."
Ibid. ver. 387.

Thai gadryt in to full gret hy
Archeris, burges, and yhumanry,
Preystis, clerkys, monkis, and freris,
Husbandis, and men of all maneris.
Ibid. xvii. 542.

This does not generally occur in its compound form in other dialects; but either as formed by the first or last syllable. Teut. *huys-man*, agricola, colonus. Su.G. *bonde*, an inhabitant of the country, as opposed to one who lives in town; also, one who farms his own land. A. S. *husbonda*, and Isl. *husbondi*, both signify paterfamilias, herus; the master of a family; hence the A. S. word has been transferred to a husband, in the modern sense of the term, maritus. L. B. *husbandus*, *husbanda*, paterfamilias agriculturam exercens; oeconomus, Gallis,

Mesnager; Du Cange. Spelman says, that *husbanda* is used for agricola, in the Laws of Ina, c. 19. But I have not observed the term in any of his laws.

Mr Pinkerton renders the word, as used by Barbour, by *villani*, men *bound* to a certain house and farm, and assignable at the will of their lords.—"Such," he adds, "existed in England, even to the reign of Elizabeth." N. Barbour, xvii. 542.

Ane husbandman, in our old Laws, is opposed to *ane frie man*. If a person accused decline singular combat, it is required that he purge himself "be the judgement of God, that is, be hote iron, gif he be ane frie man; or be water, gif he be ane *husbandman*, conforme to the condition and estate of the men." Reg. Maj. B. iv. c. 3. *Liber homo* and *rusticus*, are the terms used in the original.

Sibb. has justly observed, that "to this day, a farmer's cottar or cottager, who, instead of paying rent, engages to be a reaper in harvest, is said to be *bund* or *bound* for his house." This may be considered as a remnant of the old system. Service of this kind, as well as that which some farmers themselves are bound by their leases to give to their landlords, is still called *bondage*, S.

When any freeman wished to renounce his liberty, and become a bond-servant to a great man, in order to have his protection, he made delivery of himself, in his court, by giving the other a grip of the hair of his forehead. If he attempted to regain his liberty, by running away, his master had a right to draw him back again to his service *by the nose*. Hence it is still accounted so great a disgrace, when one lays hold of another in this quarter. Or, as Skene expresses it, "Fra the quhilk the Scottish saying cummis, quhen ane boastis and menacis to *take ane vther be the Nose*." Skene, Verb. Sign. vo. *Bondagium*. V. Tappie-Tousie.

It must be observed, however, that the term *bonde*, as used by the Goths, did not originally imply the idea of inferiority. It was indeed a designation expressive of the respectable rank of the person to whom it was applied.

It has been generally understood from the language of our laws, that *husbands*, or what we now call *farmers*, were formerly all bond-men; and of consequence, that *husbandi* and *rustici* are synon. with *nativi*, or *adscripti glebae*.

But there seems to be considerable ground of hesitation on this head. The subject, at any rate, merits a more minute investigation. From my very slender acquaintance with matters of this kind, I can only pretend to throw out a few hints, which may call the attention of others who are far better qualified for such a discussion.

The passage quoted above, from Reg. Maj., cannot perhaps be viewed as even determining the sense in which the term *rusticus* was understood in Scotland, when these laws were written. Because *rusticus* is opposed to *liber homo*, we must not immediately conclude that the former denoted a villain or bondman. For the phrase, *liber homo*, admitted of different senses. It was commonly opposed to *vassus* or *vassallus;* the former denoting an allodial proprietor, the latter one who held of a superior. V. Robertson's Charles V. Vol. I. 258.

Skene says, that "*Bondi*, *natiui*, and *villani*, signifies ane thing;" vo. *Bondagium*. He accordingly explains *bondagium*, or *villenagium*, as denoting "slaverie, or servitude." But here he is certainly mistaken. For the *nativi* had no property of their own; this, as well as their persons, belonging to their masters. Hence it is said; "Gif the defender failye in the probation of his libertie, and be found ane *bond-man*, he sall be adjudged to the persewer, as his *natiue bond-man*, (tanquam *nativus*), without all recoverie, or remedie, *with all his cattell and gudes quhatsomeuer*." Reg. Maj. B. ii. c. 11. § 14. V. also c. xii. §5. But the *husband* had property of his own; otherwise there would have been no reason for the particular claim of *the best aucht*, by his master at his death. Quon. Attach. c. 23.

In Domesday Book, Bondmen, called *Servi*, are distinguished from *Villani*. V. Cowel, vo. *Bond*.

According to Reg. Maj. B. iv. c. 36. § 3, 4., all who were of a lower rank than the sons of Thanes, were *rustici*.

"The Cro of the son of an Than, is thriescore sax kye. *Item*, all quha are inferiour in parentage, are *husbandmen* (or *yeomen*). And the Cro of ane *husbandman*, is saxtene kye.

The term *rustici* is evidently used in a general sense, as including all who had not some kind of nobility. But it cannot be supposed that all, except nobles, were slaves; or that the *husbandi* were *bondi*, as equivalent to *nativi* and *villani*.

It seems difficult to determine the sense of one passage, in which both *husbandi* and *bondi* occur.

"Of the scheip of the king's *husbandmen*, and of his *bondmen*: the forester sall haue ane pennie, allanerlie." Forrest Lawes, c. 4. § 2. In the Lat. it is Husbondorum *vel* Bondorum Domini Regis. As expl. by Skene, *husbandmen* seem distinguished from *bondmen*. But, from the original, it is doubtful, whether the conjunction be distinctive or expletive.

In A. S. that was called *Bonde-land*, for which a certain rent was paid; although without any idea of servitude on the part of the tenant. For a certain Abbot, named *Beonna*, with the advice of all the monks of the monastery, gave in lease to Cuthbriht a nobleman, *bonde-land* at Swines-heafde, (x tributariorum terram,) with the pastures and meadows, &c., on condition that he should annually pay to the Abbot fifty Pounds, and one night's lodging, or thirty shillings in money; and that the lands should return to the monastery after Cuthbriht's death. V. Chron. Sax. ap. A. 775.

As Dan. *bonde* signifies rusticus, colonus; Pontanus (Chorgoraph. Daniae) renders *fribunder*, liberi coloni. Du Cange, vo. *Bondus*.

It is unquestionable, that some of those employed in agriculture were free men. "These are distinguished by various names among the writers of the middle ages, *Arimanni* [perhaps from *ar-a* to ear, and *man*, q. *tilling men*] *conditionales*, *originarii*, *tributales*, &c. These seem to have been

persons who possessed some small allodial-property of their own, and besides that, cultivated some farm belonging to their more wealthy neighbours, for which they paid a fixed rent; and bound themselves likewise to perform several small services *in prato, vel in messe, in aratura, vel in vinea*, such as ploughing a certain quantity of their landlord's ground, assisting him in harvest and vintage work, &c." Robertson's Cha. V. Vol. I. p. 275, 276.

This obligation, although very different from actual slavery, may account for the continued use of the term *bondage*, as applied to certain services, which some tenants are still engaged to perform, according to the tenor of their leases.

In a charter granted by John of Nevill, *husbands* are distinguished from *bondmen*. Condonetur omnibus tenentibus meis, videlicet *Husbandis, Cotiers* et *Bond;* nec volo quod legacio haec se extendat ad *liberos tenentes* meos aut *ingenuos*, qui habent terras de suo proprio vel aliorum, et tenent aliquid de me. Madox, Formul. Anglican. p. 428. ap. Du Cange, vo. *Bondus*.

Here we might suppose, that we found our farmers or husbandmen, our *cottars*, and also the *nativi* or *villains*. It is probable that the term *husbandi* is here applied to those free men who had landsof their own property, as well as to such as cultivated the lands of others, but who in some respects held of them.

Nativus and *bondus* are used as synon.; Quon. Attach. c. 56. § 7. 2. Stat. Rob. I. c. 34. § c. 1.

There can be no doubt that *nativus* denotes one who was in a state of slavery. V. Quon. Attach. c. 56. § 1. 3. 5. 7. They are distinguished —Robertson's Charters, p. 81. 162. 85. 201. 89. 241. 91. 266. 96. 307.

But I am much inclined to think, that from the resemblance of the term *Husbondus* to *Bondus*, the two have, in later times, been confounded; or that L. B. *bondus*, as formed from the part. pa. of A. S. *bind-an* to bind, has been viewed as entering into the composition of *husband*, i. e. husbandman. Sibb. has evidently fallen into this error.

Somner has supposed that A. S. *bonda*, paterfamilias, is of Dan. origin. And indeed, we receive much light as to the use of this term, by looking into the Northern dialects. It is not easy to determine its original meaning, because in these ancient languages, it admits of different senses. Isl. *buandi* denotes one who has a house and family; qui familiam et domum possidet. *Bonde*, which is certainly the same word, not only bears this sense, but signifies a *husband*, maritus. Su.G. *bonde* denotes the head of a family, as opposed to a servant; a husband, as opposed to a wife; a citizen or private person, as opposed to a prince; an inhabitant of the country, as opposed to those who live in towns; and also one who possesses his own inheritance, as distinguished from those who cultivate the property of others.

Isl. *buandi*, *bondi*, and *bonde*, are merely the part. pr. of *bo*, *bu-a*, to dwell, to inhabit. The term is accordingly sometimes written *boende*, as in Heims Kring. i. 478. Here it exactly retains the form of the participle.

A. S. *buend*, *buenda*, colonus, agricola, is perfectly analogous; being the part. pr. of *bu-an*, colere, and intimately allied to *by-a*, *by-an*, habitare, possidere. They appear, indeed, to have been originally the same *v.* Alem. *bu-en*, *pu-an*, habitare.

It may seem doubtful, whether we should view the *v.* as primarily signifying to cultivate, or to inhabit. The latter has perhaps the prior claim, this being the sense of MoesG. *bau-an*. Corresponding to this idea, is the sense given of A. S. *land-buendas;* coloni, incolae; dwellers or inhabitants of, or on, the land; Somner. Thus as *boende*, *bond*, in its simple form, literally signified, "one inhabiting," the term *hus* seems to have been prefixed, as limiting the sense, and denoting that the person, thus designed, inhabited a house, or was a constant resident in the country, keeping a family there. Hence it would come to signify the master of a family; and, by an easy transition, a husband. In S. it also denotes the steward of a ship. This name is given to the master of a sloop, or smaller vessel. A. S. *land-buenda* seems to have been synon. with *hus-bonda;* although the one designation was borrowed from the dwelling, the other from the land surrounding it.

In Sweden, the term *Bonde*, about the time of the introduction of Christianity, was so honourable an appellation, that those who bore it were admitted into alliance with the royal family; and afterwards none might be elected a Bishop or a *Lagman*, but the son of a *Bonde;* because the children of those who attended on the court were not reckoned worthy of the same confidence. Every *Bonde*, even so late as the reign of Gustavus Adolphus, might be formally admitted into the rank of nobles, if he appeared in full armour at the wapentake. It was only in consequence of the rank of nobility being more coveted in latter times, that the name of *Bonde* sunk in its signification.

The term became gradually less honourable, till at length all who resided in the country, whether they cultivated their own lands or those of others, came to be known by this name; with this limitation only, that they were distinguished according to the description of the lands they possessed. V. Ihre, vo. *Bonde*.

It may be observed, that E. *boor* acknowledges the same origin. It is merely Belg. *bouwer*, contr. *boer*, agricola, (Kilian) from *bouw-en* arare, colere agrum; Germ. *bauer*, indigena, incola civitatis, pagi, villae, vel alterius loci communis; *ge-bauer*, colonus, from *bau-en*, to cultivate, also to inhabit; A. S. *ge-bur*, Alem. *ge-bura*, colonus, paganus, villanus, villicus. V. Udal Lands, ad. fin.

Husband-land, *s.* A division commonly containing twenty-six acres of *soc* and *syith land*, that is, of such land as may be tilled by a plough, or mowed by a scythe.

Sibb. by mistake renders this, "according to Skene, *six* acres." The measurement was various. Hence Skene says; "I finde na certaine rule prescrived anent the quantity or valour of ane *husbandland*." Verb. Sign. in voc.

HUSCHER, *s.* An usher.

The *huscher* he gaf the gold,
It semed to a king.
Sir Tristrem, p. 38. st. 59.

Fr. *huissier*, id. from *huis* a door. Du Cange derives *huis* from Germ. *huys* a house. But it seems rather a corr. of Lat. *ost-ium*, a door.

HUSE, Houlate, i. 24. Leg. *hufe*, as in MS.
Quhen thai consavit had the cas and the credence,
Be the herald in hall, *hufe* thai nocht ellis,
Bot bownis out of Babilon with all obedience.

i. e. They did not *tarry* on any account. V. HOVE, 1.

HUSH, *s.* The Lump, a fish, S. V. BAGATY, and COCK-PADDLE.

To HUSH, *v. n.* To rush. *To hush in*, to rush in, to make one's way with force and haste, Loth.

HUSHEL, *s.* *An auld hushel*, any vessel or machine that is worn out, Ang.

HUSHION, *s.* "A cushion."
But Willie's wife is nae sae trig,
She dights her grunyie wi' a *hushion*.
Burns, iv. 327.

I suspect that Dr Currie has mistaken the sense; and that this is the same word with *Hoeshin*, a stocking without a foot, Ayrs. V. HOESHINS.

HUSSYFSKAP, *s.* Housewifery. V. HISSIE-SKIP.

HUSSILLING, *s.* A rattling or clashing noise.
The *hussilling* of his armour did rebound,
And kest ane terribil or ane fereful sound.
Doug. Virgil, 436. 55.

According to Rudd., vox ex sono ficta. But it seems rather softened from A. S. *hristlung* strepitus, *hristl-an*, strepere; which Seren. derives from Su.G. *hrist-a*, *rist-a*, quatere, as originally used, he says, to denote the noise made by armour when shaken; vo. *Rustle*.

To HUSTLE, *v. n.* To emit such a sound as an infant does, when highly pleased; or a cat, when said to purr, Ang.

Isl. *hwisl-a*, in aurum sussurrare.

HUSTO, HUSTA, *interj.* V. HOSTA.

HUT, *s.* A fat overgrown person; also, one who is indolent and inactive; as, *a lazy hut*, Ang.

It may perhaps have some affinity to Isl. *hautt-a* to go to bed; G. Andr. p. 108.

HUT, *s.* Or *hand-hut*; a small stack built in the field, so low that he who builds it can do all that is necessary, with his *hand*, while standing on the ground, S.

Perhaps from Germ. *hutte*; Su.G. *hydda*, E. *hut*, a cottage, from its resemblance; or from Germ. *hut-en* to cover.

HUT, *s.* A square basket formerly used in Galloway for carrying out dung to the field; of which the bottom opened to let the contents fall out; Gallow.

It might receive this name, as allied to Germ. *haut*, hide, being perhaps originally formed of the skin of an animal, or to *hut-en* servare, custodire.

HUTHER, *s.* A slight shower, or wetting mist, S. B. Hence the phrase,

Its hutherin; used when it does not rain constantly, but slight showers fall at intervals, S. B. synon. *haggerin*.

Su.G. *hot-a*, to threaten?

HUTHERIN, *s.* 1. A beast between the state of a cow and a calf, a young heifer, Ang. Loth.

Perhaps from Teut. *huyder-en*, turgescere uberibus, sive mammis, ut vaccae foetui maturae, Kilian. This is from *huyder*, uber; dicitur tantum de bestiarum mammis. V. HUDDERIN. The term, as applied *adj.* to a person, may have been transferred from the appearance of a brute animal.

2. A stupid fellow, Orkney. V. HUDDERIN, and HUDDROUN.

HUTTIS ILL, some kind of disease.
—Fluxis, hyvis, *huttis ill*.
Roull's Cursing, *Gl. Compl. S.* p. 330.

HUTTIT, *adj.* "Hated, disdained, abominable, hideous, dreadful;" Rudd.
Vnto this *huttit* monstoure, this Cacus,
The god of fyre was fader, Vulcanus.
Doug. Virgil, 247. 47.

Here there is no correspondent term in the original. But in p. 227. 47., where Alecto is called *this huttit goddes*, it is the version of *invisum* numen.

Su.G. *kutta ut en*, cum indignatione et contemtu instar canis ejicere, nec non probris afficere; *hut*, apage.

HUTTOCK, *s.*
Of this natioun I knew also anone,
Greit Kennedie and Dunbare yit undeid,
And Quintine with ane *huttock* on his heid.
Palice of Honour, ii. 17.

This may perhaps signify a cowl, as intimating that he was a monk; A. S. *hod*, C. B. *hotte*. Germ. *hut*, however, denotes a hat; Belg. *hoed*. The latter term also signifies a chaplet or garland. Might this be meant as the emblem of his eminence as a poet?

Or *huttock* may be two Fr. words a little disguised, q. *haute toque*, high cap. Cotgr. describes *toque* as "a bonnet or cap, somewhat like our old courtier's velvet cap." Ellis Spec. E. P. I. 398. V. *Tokie*, which still denotes an antiquated female head-dress.

To HUVE. V. HOVE, 1.

HUVE. V. HOIF.

To HUZZH, *v. a.* To lull a child, S. pron. with so strong a sibillation, that it cannot properly be expressed in writing.

This at first view may appear to be the same with E. *hush* to still, O. E. *huste*. "*I huste*, I styll; Je repayse, je recoyse;" Palsgraue. But I suspect, it is rather allied to Isl. *hoss-a*, which conveys the same idea with the S. word. Molliter manibus jactito, ut nutrices infantes quassant, seu quassitant; Su.G. *hyss-a*, Mod. Sax. *husch-en*; Isl. *hos*, quassatio mollis.

I, J, Y.

It may be proper to observe that J, which as pron. both in E. and S. is a double consonant, is very nearly allied to sh. The former, it has been said, differs from the latter, "by no variation whatever of articulation; but singly by a certain unnoticed and almost imperceptible motion or compression of or near the larynx." Tooke's Div. Purl. i. 93.

Thus, it corresponds to Germ. Belg. *sch*, Su.G. Isl. *sk*. Germ. writers, in giving the pron. of *j*, E. indeed combine *ds* and *sch*; as *dschahd*, *jade*, *dschah*, *jaw*, &c, V. Klausing, Engl. Deutsches Worterbuch. The letter *z* also is nearly allied both to *j* and *s*, being viewed as equivalent to *ts*.

Y, by ancient writers both in S. and E., is as Rudd. observes, prefixed to verbs, participles and verbal nouns. Our writers seem in this respect to have imitated the E., with whom *y* or *i* prefixed is merely the vestige of A. S. *ge*, corresponding to MoesG. *ga*: as *ybaik*, baken, i. e. dried, hardened; *ybe*, be; *yberied*, buried, *ybore*, born, begotten, *ybroken*, broken; *yclois*, closed, shut up; *ydrad*, dreaded, *yfere*, together, in company, &c. V. Rudd. Gl. let. Y.

Ie, as a termination, is much used, in vulgar language, for forming diminutives; as *bairnie*, a little child, an infant, from *bairn; burnie*, from *burn; lammie*, from *lamb*, &c. But such diminutives have scarcely any sanction from our old writers.

It needs not therefore seem surprising, although, in the lapse of ages, *j* should be substituted for those sounds which are admitted as analogous. Of this change we have accordingly, various examples. V. *Jag*, *Jamph*, *Jawpe*, *Jeve*, *Jink*, *Joundie*.

JA, *s.* The jay; a bird, Corvus Glandarius, Linn.

The *ja* him skrippit with a skryke.
And skornit him as it was lyk.
Bannatyne Poems, p. 22. st. 13.

Fr. *geay*, *gay*, *jay*, id.

JABB, *s.* A kind of net used for catching the fry of coal-fish.

"The best and most expeditious way of catching the cuddie, when it is in greater plenty on the coast, is with a sort of creel, called *jabb*. The *jabb* commonly consists of three or four strong rods, from 8 to 10 feet long, laid across each other in the middle, and gently bent upwards, till they are fixed at the ends to a large hoop, from four to six feet diameter, which forms its mouth: on the inside it is all lined with a narrow net, made for the purpose to retain the fish and let out the *water*, tightly tied to its ribs and mouth." P. Portree, Invern. Stat. Acc. xvi. 150.

JABBIT, *adj.* Fatigued, jaded; Shirr. Gl. S. B.

JABBLE, *s.* Soup, Gl. Shirr., Aberd.

—Meg sair'd them first wi' some *jabble*,
To ground their wame.
Shirrefs' Poems, p. 211.

JACINCTYNE, *s.* Hyacinth, a flower.

——Thay laid this Pallas ying,
Ligging tharon, as semely for to se,
As is the fresche flouris schynand bewty,
Newlie pullit up from his stalkis smal,—
Or than the purpoure floure, hate *jacinctyne*.
Doug. Virgil, 362. 21.

Fr. *jacynthe*, from Lat. *hyacinth-us*, id. Hence also L. B. *jacinthin-us*, blue. Jacinthina vestis est aerio colore resplendens; Isidor.

JACKSTIO, *s.* A contemptous name; equivalant perhaps to *Jack-pudding*, *Jack spratt*, &c.

Pedlar, I pity thee a pin'd,
To buckel him that beares the bell.
Jackstio, be better anes engyn'd,
Or I shall flyte against my sell.
Polwart, Watson's Coll. iii. 7.

Su.G. *stoja* signifies tumultuari; Isl. *stygg-r*, insolens.

To JAG, *v. a.* 1. To job, to prick, as with a needle or spur, S.

——He bade her ride,
And with a spur did *jag* her side.
Watson's Coll. i. 39.

2. To pierce; as with a dart or spear.

Some jarris with ane ged staff to *jag* throw
black jakkis. *Doug. Virgil*, 239. a, 1.

Shall we view this as a figurative sense of Germ. *jag-en*, to make haste, to pursue, especially in the chace; as *prick* is used to denote celerity of motion on horseback, from the means employed, of *spurring* on the horse? C. B. *gagau*, is rendered incisura. But I prefer deriving it from Germ. *zack* cuspis, which Wachter derives from Sw. *stick-a*, A. S. *stic-an*, pungere, by the common change of *st* into *z*, that is, *ts*; Germ. *zeichnen*, to prick. *Jag*, however, has been traced to Heb. יגה, *jagah*, dolore affectus est.

JAG, *s.* "*Jack* or hunter fashion of boots; from Teut. *jagh-en* agitare feras." Gl. Sibb.

His boots they were made of the *jag*.
Ritson's S. Songs, i. 271.

JAGGET, *s.* A full sack or pocket, hanging aukwardly, and dangling at every motion, S. B.

To JAIP, Jape, *v. a.* To mock, to deride; to speak or act in jest.

I *jape* not, for that I say weill I knaw.
Doug. Virgil, 41. 34. Chauc. id.

——*Bejaped* with a mowe.

i. e. exposed to derision with a trick. Gower's Conf. Am. Fol. 68, a.

It is strange that Sibb. should view this as a corr. of Teut. *geck-en* deridere, or derive it from Fr. *javiol-er* to gabble or prate. Various terms, both in the Celtic and Gothic languages, have much more affinity; as Arm. *goap* mockery, *goap-at* to mock, *goap-aer*, *goap-aus* a mocker; whence perhaps our *gaapus* a fool, q. an object of mockery or ridicule: Isl. *geip-a*, supervacanea loquor, fatua profero; *geip* fatua verba, *geiplur* prolocutiones jactabundae et frivolae; *gape* fatuus, G. Andr. Germ. *gapen*, illudere, ludificari, decipere, sive dolose, sive per jocum. Wachter has observed, that the ancient Saxons adhere to the former sense, and the Isl. to the latter; A. S. *geap*, fraudulentus; Isl. *gabba*, irridere. This observation, however, is not quite correct; as A. S. *gabb-an* signifies irridere. We may add Su.G. *gabb-a*, *begabb-a*, id., *gabb*, irrisio. It is to be observed, that *g* and *j* are often interchanged. E. *gibe* has undoubtedly a common origin.

JAIP, JAPE, *s.* 1. A mock or jest.

Quhat wenys fulis this sexte buk be bot *japis*,
All full of leis, or auld idolatryis?
Doug. Virgil, Prol. 158. 16.

2. A deception, an imposition.

Hence the Trojan horse is thus designed.

Turnand quhelis thay set in by and by,
Vnder the feit of this ilk bysnyng *jaip*,
About the nek knyt mony bassin raip.
Doug. Virgil, 46. 37.

Iaip occurs in Burel's Pilgrim.

Out come the Quhittret furwith,
Ane litill beist of lim and lith,
And of ane sober schaip;
To haue an hole he had grit hast,
Yit in the wood thair wes nane wast,
To harberie that *iaip*.
Watson's Coll. ii. 22.

This at first view, might seem to signify a fool or object of ridicule. But perhaps it is merely E. *ape* disfigured according to the pron. of the South of S., which often prefixes *y* to words beginning with a vowel. The weasel seems to receive this designation from its puny form. One of a diminutive size is still contemptuously called an *ape*.

JAIPER, JAPER, *s.* A buffoon, a jester, Gl. Sibb. It occurs in O. E.

Harlots, for her harlotrye, maye haue of her goodes,
And *japers* and judgelers, and jangelers of jestes,
And he that hath holy wryte aye in his mouth.
P. Ploughman, Fol. 45, p. 2.

JAY-PYET, *s.* A jay, Ang. Perths.

To JAK, *v. n.* To trifle, to spend one's time idly, S. *jauk*.

The term is probably used in this sense, in the following passage.

They lufit nocht with ladry, nor with lown,
Nor with trumpours to travel throw the town;
Both [bot] with themself quhat they wald tel or crak,
Umquhyle sadlie, umquhyle jangle and *jak*.
Priests Peblis, *Pink. S. P. R.* i. 3.

Mr Pink. renders the phrase *jangle and jak*, "at random." The idea plainly is; They sometimes talked seriously, and sometimes jocularly, or playfully.

The term, as now used, does not imply the idea of absolute idleness, but is often applied to one, who, while engaged at work, is diverted from it by every trifle. Thus *jauking* is opposed to being *ydant*.

Their master's and their mistress's command
The younkers a' are warned to obey;
An' mind their labours wi' an *eydant* hand,
An' ne'er, tho' out of sight, to *jauk* or play.
Burns, iii. 176. V. ITHAND.

It may be allied to Isl. *jack-a*, continuo agitare. Hence,

JAUKIN, *s.* The act of dallying, S.

An' ay she win't, an' ay she swat,
I wat she made nae *jaukin*.
Burns, iii. 130.

JAKMEN, *s. pl.* Men kept as retainers by a landholder, for the purpose of fighting in his quarrels.

The *jakmen* and the laird debaitis,
Dishonourit is thair name.—
—Hunger now gois up and down,
And na gud for the *jakmen*.
Maitland Poems, p. 189.

So denominated from Fr. *jaque*, a short coat of mail worn by them. Germ. *jacke*, Su.G. *jacka*, sagum. It would appear that the term was given to horsemen. For a *jakman* is distinguished from a *footman*. V. BLEAD, *v.*

JAM, *s.* A projection; applied to the aisle of a church.

"It [the church] has a large *jam*, very commodious for dispensing the Sacrament of the Lord's Supper, which, in some of the neighbouring parishes, for want of room in the churches, is dispensed in the fields." P. Applegirth, Dumfr. Statist. viii. 311.

The word is here used improperly; from Fr. *jambe*, a corbel or pier.

To JAMPH, *v. a.* 1. To make game of, to sneer at, to mock, S.

—I was bidding Jean e'en gee's a sang,
That we amang the laeve might mix our mang:
But she but *jamphs* me, telling me I'm fu',
And gin't be sae, Sir, I'se be judg'd be you.
Ross's Helenore, p. 117.

2. To shuffle, to make false pretences, S.

She pleads a promise, and 'tis very true,
But he had naithing but a *jamphing* view;
But she in gnaping earnest taks it a'.
Ross's Helenore, p. 90.

3. To act the part of a male jilt.

—That Nory own afore you a',
That on my side the bargain didna fa'.
For, for my coat, I wadna wish't were said,
That I of *jamphing* maidens made a trade.
Ross's Helenore, p. 115.

4. To trifle, to spend that time idly, which ought to be appropriated to work or business, S.

This word, a little varied, appears in most of the Northern dialects, and in a variety of forms. Su.G. *skymf-a*, *beskimp-a*, to jeer, to scoff, to taunt, to reproach, verbis aliquem dehonestare, Ihre; Belg. *schimp-en*, *beschimp-en*, Germ. *schimpf-en*, *beschimpf-en*, id. *Schimpf und ernst*, jest and earnest. Ihre marks the affinity of Gr. σκοπτ-ω, to scoff, and σκωμμα, a scoff. But this seems merely apparent; as the origin undoubtedly is Isl. *skam*, short.

For as Su.G. *skemt-a*, as well as *skymp-a*, signify to play, to sport, analogous to our term in sense 4., the simple idea is, to *shorten* the time by amusement. Hence the Su.G. phrase, *skaemta tiden*, tempus fallere; and simply, jocari, *skaemt* jocus; Isl. *skaemt-a*, tempus delectamentis fallo, *skemtan* delectatio; *skemtun*, temporis quasi decurtatio; G. Andr. p. 212. (S. *jamphin*): also, *skymp-a*, ludificari, *skympe* ludificatio, *skympinn*, ludificatorius, illusorius, histrio; Ibid. p. 213. V. Observ. on letter *I.*

We have the term, whether in a more primitive form or not seems doubtful, in Isl. *hymp-a*, ludificare, *hymp*, ludibrium; Ibid. p. 113. By the way, might not our *Hempie* be traced to this; as perhaps primarily denoting a wag, one addicted to mischievous sport?

As we have formerly seen that *bourd*, a jest, is radically from *bohord*, *behord*, a tourneament; we find this term, conjoined with that whence *jamph* is formed.

Sidan wart ther skemtan *ok* behord.
Postea lusus erant et torneamenta.
Chron. Rhymthm. p. 37.

S. Syne war ther *jamphing* and *bourds*. V. *Bohord*, Ihre.

I shall add another passage, illustrative of the sense of this word, from a very ancient work.

Nu ber sua til, at laugunautur thinir vilia til skemtunar ganga, edur dryckiu, fra Kongs herbergi,—til skemtanir *gongo, tha skallt thu thessa* skemtan *elska.* "If thy comrades wish that thou shouldest go to sport, go from the King's palace for thy sport; and there thou mayest amuse thyself as much as thou wilt." Spec. Reg. p. 371.

Sham, E. seems radically the same with *jamph*; although Johns. derives it from C. B. *shommi* to cheat. *Gympe*, *s.* used by Doug., and *Gymp*, *v.* to which Rudd. refers, are merely the same radical words in another form. V. Gymp.

Jampher, *s.* A scoffer, one who makes sport at the expence of another, S.

—O'er faes he, and tumbled down the brae.
His neiper leuch, and said it was well wair'd;
Let never *jamphers* yet be better saird.
Ross's Helenore, p. 58.

Teut. *schimper*, *schamper*, contumeliosus, derisor; Isl. *skimpinn*, id. V. the *v.*

To JANGIL, Jangle, *v. n.* To prattle, to tattle.

"The iargolyne of the suallou gart the iay *iangil.*" Compl. S. p. 60.

Jangle and jak. V. Jak. Sibb. expl. it, "to *tattle* and trifle away the time." If this be the meaning, it is from Fr. *jangl-er*, id. Chaucer uses the word in the same sense. But as in the passage referred to, both the *v. tel* and *crak* precede, perhaps this may rather signify, to frolic, to amuse one's self with some kind of tricks; from Fr. *jongl-er*, to juggle; whence *jongleur*, a juggler. Ritson has shewn that this is a corr. orthography, instead of *jougleur* used in all ancient MSS. The origin, as he observes, is certainly Lat. *joculator*. Diss. on Rom. and Minstrelsy, E. M. Rom. I. clix.

JANGEALAR, *s.* A juggler, a sharper. The term is opposed to that of *honest* men.

Sum gevis to thame can ask and plenyie;
Sum gevis to thame can flattir and fenyie;
Sum gevis to men of honestie,
And haldis all *jangealaris* at disdenyie.
Dunbar, Bannatyne Poems, p. 49. st. 9.

Elsewhere *janglours*. V. the *v.*

JANGLOUR, *s.* A prater, a tattler.

Thair ma na *janglour* us espy,
That is to lufe contrair.
Bannatyne Poems, p. 101. st. 13.

Fr. *jangleur*, a saucy prattler, a scurrilous jester. This sense approaches so near to that of *jongleur*, that one would conclude they had been originally the same word. *Janglary*, prating, especially of a malicious kind, Gower's Conf. Fol. 29. a. *Jangeler*, P. Ploughman. V. Jaiper.

To JANK, *v. n.* 1. To trifle, Loth. synon. *jamph*.

Its known he would have interdited,
But he was forc'd with shame to quite it.
Now he's rewarded for such pranks,
When he would pass, it's told he *janks*.
Cleland's Poems, p. 19.

2. *To jank off*, to run off, Loth.

JANKIT, *part. adj.* Fatigued, jaded, Loth.

JANTY, *adj.* Cheerful, Fife.

To gar the lazy hours slide by,
Fell *janty* jokes the shearers try.
A. Douglas's Poems, p. 124.

If not allied to Su.G. *gant-as*, to be sportive like children, perhaps to *skemt-a*. V. Jamph, *v.*

To JAPE, *v. a.* To mock. V. Jaip.

To JARG, *v. n.* 1. To make a sharp shrill noise, as a door that moves harshly on its hinges. *The door jargs*, i. e. it creaks.

And tho at last with horribill soundis thrist
Thay waryit portis *jargand* on the hirst
Warpit vp brade.——
Doug. Virgil, 184. 27.

2. To flinch; a metaph. borrowed from a door moving on its hinges.

"Many such like has he heard, & far more reported in more fearfull form; but for all never *jarged* a jot either from the substance of the cause, or form of proceeding therein."

"—All the councell and courts of the palace were filled with fear, noise, and bruits; Mr Andrew [Melvill] never *jarging* nor dashed a whitt, with magnanimous courage, mighty force of spirit & strength of evidence, of reason & language, plainly told the King & Councill, that they presumed over boldly in a constitute estate of a Christian kirk, the

kingdom of Jesus Christ."—Mr James Mellvill's MS. Mem. p. 45. 97.

Jarg is used, in sense first, Border; *Jirg*, more generally in other parts of S.

Sibb. refers to Su.G. *jerg-a*, semper eadem obgannire, ut solent aniculae iratae. Seren. defines it, eadem oberrare chorda; vo. *Jargon*. This is from Isl. *jarg-r*, avida et fervida contentio.

JARGOLYNE, *s.* Expl. by *jargoning*, another popular word; Gl. Compl., i. e. chattering. V. JANGIL.

The *v.* is still used. It is thus distinguished from *jarg*, Gl. Compl. "*To jarg*, to make a *single* sharp shrill noise; *to jargle*, to produce a repetition of such sounds." V. ARGLE-BARGLE.

To JARR, *v. n.* To make a harsh and grating noise; same as *jarg*.

The brasin duris *iarris* on the marbill hyrst.
Doug. Virgil, 27. 5.

Isl. *gaur*, strepitus, convitia; Teut. *garr-en*, *gherr-en*, vociferari, clamitare.

To JARR, *v. n.* To poke, to stir with a staff in water.

Sum *jarris* with ane ged staff to jag throw blak jakkis. *Doug. Virgil*, 239. a. 1.

Alem. *girr-en*, Germ. *irr-en*, turbare, irritare.

JASP, *s.* A jasper.

This joly *jasp* hes properteis sevin—
The first, of collours it is marvellous.
Henrysone, *Bannatyne Poems*, p. 125. st. 1.

Fr. *jaspe*, Lat. *jasp-is*, id.

JAUDIE, *s.* Expl. "a pudding of oat-meal and hog's lard, with onions and pepper, inclosed in a sow's stomach; formerly used as a supper-dish at entertainments given by the country people on Fastren's Even;" Gl. Sibb. This term seems generally used in Loth. and S. A.; often as equivalent to pudding; as, *a bloody jaudie*, a pudding made of blood.

Arm. *guadegen kig minset*, a haggis. Lhuyd, vo. *Tucetum*.

JAVEL. V. JEVEL.

JAUELLOUR, JEVELLOUR, *s.* A jailor.

"The *jauellouris* (quhilkis kepit the presoun quhare he was) to put hym haistely to deith be auyce of his sonne, pressit down ane heuy burd on his wambe." Bellend. Cron. B. xiv. c. 15.

The fo is chasit, the battell is done ceis,
The presone brokin, the *jevellours* fleit and flemit.
Dunbar, *Bannatyne Poems*, p. 86.

Hisp. *jaula*, Fr. *jaule*, Belg. *gioole*, C. B. *geol*, a jail.

To JAUK, *v. n.* To trifle, to dally. V. JAK.

JAW, JAWE, *s.* 1. A wave or billow, S.

Hie as ane hill the *jaw* of the watter brak,
And in ane hepe come on them with an swak.
Doug. Virgil, 16. 27.

2. A quantity of water thrown out with a jerk, a flash of water. Thus one is said *to throw a jaw of water* on another, whether from accident or design, S.

3. Coarse raillery; or petulant language, S.

For Paddie Burke, like ony Turk,
Nae mercy had at a', man;
An' Charlie Fox threw by the box,
An' lows'd his tinkler *jaw*, man.
Burns, iii. 269.

4. Used also in a general sense, in vulgar language, for loquacity, S.

Sibb. says; "Perhaps from Swed. *hauf*, mare." But there is no apparent affinity. Arm. *guager*, signifies a wave. But *Jaw* seems to have a common origin with *Jawpe*, q. v.

To JAW, *v. n.* 1. To dash, as a wave on a rock or on the shore, S. *Jawyn*, part. pa. dashed, tossed.

—She saw the stately tow'r,
Shining sae clear and bright,
Whilk stood aboon the *jawing* wave,
Built on a rock of height.
Minstrelsy Border, ii. 60.

Doug. uses this word in a curious comparison of his work with that of Caxtoun, in which he plays on the *rebus* of his name.

His febill prois bene mank and mutulate;
Bot my propyne come fra the pres fute hate,
Unforlatit, not *jawyn* fra tun to tun,
In fresche sapoure new from the bery run.
Virgil, Prol. 126. 8.

2. *v. a.* To spirt, to throw out in a jet; as, *to jaw water*, S.

Tempests may cease to *jaw* the rowan flood,
Corbies and tods to grien for lambkins blood;
But I, opprest with never-ending grief,
Maun ay despair of lighting on relief.
Ramsay's Poems, ii. 65.

3. *To jaw one*, to assault one with coarse raillery, to mock or rally, S.

She *jaw'd* them, misca'd them.——
A. Douglas's Poems, p. 125.

To JAWNER, *v. n.* To talk foolishly, Clydes.

You teaze me *jawnering* ay o' faith!—
Falls of Clyde, p. 133.

This poem, although there are several beautiful passages in it, exhibits an unjust picture of the creed of the Scottish peasantry, and charges them with such ignorance as has never been examplified in any age since the Reformation.

JAWP, JAUP, JALP, *s.* 1. That portion of water which is separated from a wave, when it is broken by its own weight, or by dashing against a rock, ship, or any other body that resists its force, and causes part of it to fly off, a flash, S.

Rudd. justly observes, that *Jawpe* differs from *Jaw*, as the former denotes the rebounding of water "from a rock or otherwise."

Wele fer from thens standis ane roche in the se,
Forgane the fomy schore and coistis hie,
Quhilk sum tyme with boldynand wallis quhite
Is by the *jawpe* of fludis couerit quite.
Doug. Virgil, 131. 40. V. also 157. 27.

It is also applied to the action of the waters of a river on its banks.

I am god Tybris, wattry hewit and haw,
Quhilk, as thou seis, with mony *lawp* and iaw
Bettis thir brayis, chawing the bankis doun.
Ibid. 241. 49.

2. A spot of mud or dirty water; properly, that which is thrown on one's clothes, by the motion of the feet, or of a horse or carriage, when the road is wet or miry, S.

3. The dregs of any thing, S. A.

Come! whurl the drumlie dregs o't rown;—
But wi' that fortune gif ye quarrel,
Gie then the *jaups* anither twirl.
Rev. J. Nicol's Poems, ii. 60. 61.

It is pron. *jalp*, both in the North and South of S.; in the West *jawpe*.

The learned Rudd. has a very whimsical conjecture concerning this word. He thinks that it may be derived from Fr. *japp-er*, to bark or bawl as a dog; "like the rocks of Scylla, which were feigned by poets to have been metamorphosed into dogs, because of the *barking* noise made by the repercussion of the waves on these rocks." But our ancestors did not dip so deep into poetical allegory.

Sibb. refers to *Jaw* as the origin, which he conjecturally deduces from Sw. *hauf*, the sea.

We have the same word, in a more primitive form, in Isl. *gialf-ur*, a hissing or roaring wave, the boiling of the sea; Verel. Ind. *Gialver*, levior maris unda; Olai Lex. Run. The learned Jonaeus, Gl. Orkneyinga S., observes concerning Isl. *giaelf-r*, that it is now confined to the noise made by waves bröken by the rocks. Hodie vox haec, de sono tantum adhibetur quem allisae rupibus undae maris edunt. The word assumes a different form in other dialects; Teut. *swalp*, fluctus, unda, fluctuatio, Belg. *zwalp*, a flash of water, (Sewel.) Sw. *watn-swalp*, (Seren.) Germ. *ein schwall wasser*, id. Su.G. *sqwalp-a*, agitare humida, ita ut effundantur vel turbentur, Ihre; to dash, *Vatnet sqwalpar oefwer*, the water dashes over, Wideg.; Mod. Sax. *schulp-en*, Isl. *skolp-a*, id. Teut. *swalp-en*, fluctuare, jactari fluctibus; Belg. *zwalp-en*, *scholp-en*, to flash as water.

To Jawp, *v. n.* To dash and rebound as water, S. V. the *s.*

——Unmonyt as ane roik of the se,
Quham with grete brute of wattir smyte we se,
Hymself sustenis by his huge wecht,
Fra wallis fel in al thare bir and swecht
Jawpyng about his skyrtis with many ane bray.
Doug. Virgil, 228. 28.

To Jawp, Jaap, Jalp, *v. a.* To bespatter with mud, S. "*To jape*, Fr. *japper*, to bespatter." Sir J. Sinclair's Observ. p. 87.

"Ride fair and *jaap* nane;" S. Prov. "Taken from riding through a puddle: but applied to too home jesting." Kelly, p. 283.

JAWTHERS, *s. pl.* Idle, frivolous discourse, indicating a weak mind, S.

If not derived from *jaw*, perhaps allied to Isl. *gialfra*, incondita loqui.

YBET, *part. pa.* Supplied.

Quhill vapours hote richt fresche and weill *ybet*,
Dulce of odour, of fluour maist fragrant,
The silver droppis on dasels distillant, &c.
Palice of Honour, *Prol.* st. 2. Edit. 1579.

A. S. *gebette*, emendatus. V. Bete, *v.*

ICHONE, Ychone, each one, every one.

Ye Musis now, sueit godessis *ichone*,
Opin and vnschet your mont of Helicone.
Doug. Virgil, 230. 50.

ICHIE nor OCHIE. V. Eeghie.

YCORN, *part. pa.*

Swete Ysonde hath sworn
Hir clene, that miri may;
To hir thai had *ycorn*
Hot yren, Y say.
Sir Tristrem, p. 126. st. 106.

"Prepared; literally, carried out;" Gl. But it certainly signifies chosen, selected. They had fixed on the ordeal by fire, or chosen the ploughshares, that there might be no imposition. A. S. *gecoren*, electus, selectus; from *ge-cur-an*, *cur-an*, Su.G. *kor-a*, Isl. *kior-a*, Germ. *kur-en*, Teut. *kier-en*, *keur-en*, Mod. Sax. *kor-en*, eligere. Somner mentions A. S. *cyre-ath*, jusjurandum electum; referring to his Gl. to the Decem Scriptores Angliae.

ICKER, *s.* An ear of corn. V. Echer.

ICTERICK, *adj.* Of or belonging to jaundice.

"He dyed the 53 year of his age in the moneth of June an. 1575, in an *icterick* fever." Mr James Mellvill's MS. Mem. p. 8.

Fr. *icterique*, sick of the yellow jaundice.

YDANT, *adj.* Diligent. V. Ithand.

YDY, *s.* An eddy, a pool.

The Bard, smaddit lyke a smaik smokit in a smiddie,
Ran fast to the dur, and gaif a gret raire;
Socht watter to wesch him thairout in ane *ydy*.
Houlate, iii. 15. *Bannatyne MS.*

Isl. *ida*, vortex vel gurges aquae, synon. with Sw. *wattnhwirfwel*, a whirlpool; *id-a*, more fluentis aquae citus feror, vel circumcursito; Verel. G. Andr. This *v.* seems to be the same with Su.G. *id-a*, agitare, from *id* opus.

IDLESET, *s.* The state of being idle, S.

"When they [the affectiouns] appeare to be most quiet, yea, wholly rooted out and extinguished, the stumpes of them sticke in the soule, and ane verie slight object or short *idleset* will enkindle them." Bruce's Eleven Serm. p. 1591. Sign. Y. 8. a.

Q. *set* or *placed idle*, A. S. *ydel*, Su.G. *idel*, vacuus, vanus, and *sett-an*, *sactt-a*, collocare. Junius deduces the *adj.* from Gr. ἰθλος, nugae, nugacitas. It would be far more natural to view it as compounded of two Su.G. words, *id* opus, and *il-a* morari, q. to delay or trifle at work, to *while* away one's time, for *il-a* and *while* have the same origin. Thus *idle* is the very reverse of *ydant*. V. Ithand.

YDILTETH, *s.* Idleness.

Bot sen that tyme is sic a precious thing,
I wald we sould bestow it into that
Quhilk were maist plesour to our heavenly King.
Flee *ydilteth*, quhilk is the greatest lat.
K. James VI. Chron. S. P. iii. 489.

"And first of all hee sheweth us, that wee maun be warkmen, not idle, for the ministerie is a worke and no *idleteth*." Bruce's Eleven Serm. Sign. A a. 7. b. also, 8. a.

I hesitate as to the termination; perhaps from

A. S. *idel tid*, tempus vacuum, otiosum, as the phrase, *spare time*, is used.

YDRAW, *part. pa.* Literally, drawn; but metaph. used as signifying, advanced.

Eftir this at last Latyne thy fader in law,
Wery of hys lyfe, and fer in age *ydraw*,
Doun to the goistis in campe Elysee
Sall wend.——

Doug. Virgil, 478. 6.

To JEALOUSE, *v. a.* To suspect, to have a jealousy of, S.

"The brethren and ministers, who in their sentiments could not approve of the Publick Resolutions, did very much fear and *jealouse* Mr James Sharp, now at London, by the allowance, and at the desire, of a good many of the brethren for the Resolutions." Wodrow, I. 7.

JEBAT, *s.* A gibbet.

"Becaus thay contempnit his offyciaris efter that thay war summond to compere to his justice, thay war all tane be his gard, and hyngit on *jebatis*." Bellend. Cron. B. xv. c. 1.

Fr. *gibet*. Seren. derives the E. word from Sw. *gippa*, sursum et raptim elevari.

JEDDART JUSTICE, a legal trial after the infliction of punishment, S.

"Numbers of Border riders were executed without even the formality of a trial; and it is even said, that in mockery of justice, assizes were held upon them after that they had suffered." This refers to the period succeeding the union of the crowns.—"The memory of Dunbar's legal proceedings at Jedburgh, is preserved in the proverbial phrase, *Jeddart justice*, which signifies trial after execution." Minstrelsy Border, Pref. LVI.

JEDBURGH STAFF, apparently a kind of spear, for making which the artificers of Jedburgh were formerly celebrated.

Rudd. (vo. *Ged*,) has observed that "*Jedburgh staves* are thus described by Jo. Major, F. 48. Ferrum chalybeum 4 pedibus longum in robusti ligui extremo Jeduardienses artifices ponunt."

They were used so late as the time of the civil wars.

"That the footmen be armed with musket and sword, or pikes and sword, and where these cannot be had, that they be furnished with halberts, Lochaber axes, or *Jedburgh staves* and swords." Spalding's Troubles, II. 101.

JEDGE, *s.* A gauge or standard.

"—That the Provest and Baillies of Linlithgow who are keepers of the said Measure should produce before them the said Measure which hath been given out by them to the Burrowes & all others his Majesties Lieges these fiftie or threescore yeares bygone, with their *jedges* and warrands which they have for the same. Who—produced—their said Measure & Firlot with the *Jedge* which is their warrand thereof. And the same Measure and Firlot being found agreable with the said *Jedge*, &c." Acts Ja. VI. 28th June 1617. Murray.

To JEE, *v. n.* 1. To move, to stir, to alter one's position; *He wad na jee*. Also, as *v. a. to jee the body*, &c. S.

With furious haste he soon skipt o'er the hight,
She never *jec'd*, till he was out o' sight.

Ross's Helenore, p. 60.

Our fancies *jee* between you twa.—

Ramsay's Poems, ii. 225.

2. To move to one side. In this sense it is used with respect to horses or cattle in draught, S. *Gee*, E. a term used by waggoners to their horses, when they wish them to go faster, is probably from the same origin.

Seren. gives Sw. *gaa*, as signifying both to *budge*, and to *turn round*.

To JEEG, *v. n.* To creak. *The door jeegs*, it creaks on the hinges.

"Lick your loof, and lay't to mine, dry leather *jeegs* ay;" Ramsay's S. Prov. p. 50. Kelly writes it *gigs*, p. 239.

A weaver, in vulgar phraseology, is said to *jeeg awa at his loom*, in reference to the sound made by the loom, S.

Isl. *jag-a*, *jaga a sama*, eadem oberrare chorda, idem saepius iterare; G. Andr. p. 128. But whatever be the origin, it is the same with GEIG, q. v.

JEEGLER, *s.* An unfledged bird, Loth. perhaps from the sound of its cry, as allied to *Jeeg*, *v.*

JEFWEL. V. JEVEL.

JELLY, *adj.* 1. Upright, honest, worthy; *a jelly man*, a man of integrity and honour, S. B.

A *jelly* sum to carry on
A fishery's design'd.

Ramsay's Poems, ii. 354.

But tell me, man, how matters were agreed,
Or by wha's interest ye gat Simon free'd.
B. Ane's, wha well cud, the Provost o' the town,
A *jelly* man, well worthy of a crown.

Shirrefs' Poems, p. 33.

2. Good, excellent, in its kind, Moray.

And he's doen him to a *jelly* hunt's ha',
Was far frae ony town.

Jamieson's Popular Ball. ii. 194.

As this term has no connexion in signification, it seems to have as little in origin, with E. *jolly*. Being a North-country word, it is most probably of Scandinavian extract. It seems allied to Su.G. *gill*, *gild*, which primarily signifies, able, powerful; and in a secondary sense, respects the moral qualities. Thus, *ord-gild man*, vir fidus, cujus verba et promissa valida sunt; Ihre. *Gill* is also used in this sense, without composition. *Jag haaller honom for gill i den saken;* I think he may be depended upon in that affair; Widcg. The root is *gell-a* valere. It seems to have been originally used to express the character of one who was both able and willing to pay his debts, in the same sense in which it is now said of one, that he is a *good* man.

JELLILY, *adv.* Merrily, Moray, *jollily*, E.

And *jellily* dance the damsels,
Blythe-blinkin in your ee.

Jamieson's Popular Ball. i. 189.

JILLET, *s.* A giddy girl, S. probably corr. from E. *jilt*.

A *jillet* brak his heart at last.

Burns, iii. 216.

JEMMIES, *s. pl.* A species of woollen cloth, Aberd. V. SKAFTS.

JENEPERE, *s.* Juniper, King's Quair. V. HERBERE. This is still the pron. S.

IEOPERD, *s.* A battle, an engagement.

"Thir Danis that fled to thair schippis gaif gret sowmes of gold to Makbeth to suffer thair freindis (that war slane at his *ieoperd)* to be buryit in Sanct Colmes Inche." Bellend. Cron. B. xii. c. 2. *Pugna*, Boeth. V. JUPARTY.

JEOPARTY TROT, *s.* 1. A quick motion between running and walking, when one from the influence of fear or weakness is not able to run at full speed, Dumfr.

The term seems to have had its origin from the flight of those, who, living in a country subject to many inroads and depredations, were often obliged to escape from their enemies; while, in consequence of hot pursuit, their lives were in *jeopardy* every moment.

2. It is also used as a contemptuous designation for a person, Dumfr. perhaps as equivalent to *coward, poltroon.*

IER-OE, *s.* A great grandchild, S. O.

May health and peace, with mutual rays,
Shine on the ev'ning o' his days;
Till his wee curlie John's *ier-oe*,—
The last, sad, mournful rites bestow.
Burns, iii. 226.

Heir-oye was formerly used in the same sense.

"There was also one Laurentius in the parish of Waes, whose *heir-oyes* do yet live there, who arrived at a great age." Brand's Descr. Shet. p. 71.

Perhaps, as *oye* is Celt., from Ir. *iar* after, and *ua* a grandchild, q. one who succeeds a grandchild.

JEROFFLERIS, GERAFLOURIS, *s. pl.* Gilliflowers.

This fair bird rycht in hir bill gan hold
Of red *jeroffleris*, with thair stalkis grene,
A fair branche.——
King's Quair, vi. 6.

And thou *gerafloure*, mot I thankit be,
All other flouris for the love of thé.
Ibid. st. 18.

Teut. *gheroffel*, Fr. *giroflée*, Ital. *garofolo;* all from Gr. καρυοφυλλον, Lat. *caryophylla*, id. V. Skinner.

JESP, *s.* V. JISP.

JEVE, *s.* A push or shove with the elbow, S.

This, I apprehend, has the same origin with E. *shove;* Germ. *scheib-en, schieb-en*, Su.G. *skufw-a, skiw-a*, trudere, propellere.

To JEVEL, *v. a.* To joggle, to shake, Ang.

This is a deriv. either from the *s.* or the Germ. *v.* V. JEVE.

To JEVEL, *v. n.* To move obliquely, Loth. Germ. *schief*, Teut. *scheef, scheel*, obliquus.

JEVEL, JEFWELL, JAVELL, *s.* A contemptuous term, the proper meaning of which seems to be now lost.

Let be, quo' Jock, and caw'd him *Jevel*,
And be the tail him tuggit.
Chr. Kirk, st. 7.

Calland, *Javell*, edit. Tytler, and Sibb. *Gavell*, Pink. Maitland Poems, p. 445.

This is one of the hard names used by Dunbar in his Complaint.

—Fowl, jow-jourdane-heded *jevels*,
Cowkins, henseis, and culroun kevels——
Maitland Poems, p. 109.

"Whill that the Quein began to craft a zealous and a bald man, James Chalmeris of Gaithgyrth, said, 'Madame, we knaw that this is the malice and devyce of thai *Jefwellis*, and of that bastard,' meaning the Bischope of Sanct Androis, that standis by yow." Knox's Hist. p. 94.

This word occurs in the conference between the Lieutenant of the Tower, and Sir Thomas More, before his execution. Johns. renders it, "a wandering or dirty fellow."

In Prompt. Parv. it is expl. *joppus, gerro*, a trifler. Maitland Poems, Note, p. 451.

Isl. *gaſning*, homo lascivus, *gaſlskap* lascivia; or, *geiſt-a* blaterare, *geiſla madr*, oblocutor odiosus? But the etymon, like the signification of the term must be left uncertain.

JEVELLOUR. V. JAVELLOUR.

YFERE, YFERIS, *adv.* In company, together. V. FERE.

JIFFIE, *s.* A moment, Loth. perhaps a corr. of *Gliff*, synon. q. v. *Jiffin*, S. A.

"*Weuven*, expl. a moment or instant; also called a *Jiffin;*" Gl. Sibb.

JIMP, *s.* Thin slips of leather, put between the outer and inner soles of a shoe, to give the appearance of thickness, S.

Perhaps from Su.G. Isl. *skam*, brevis, *skaemt-a* brevem reddere, as denoting that sort of leather which is so *short* as to be of no use.

To JIMP, *v. n.* To leap, S. *jump*, E.

I mention this *v.* merely to take notice of a proverbial phrase, used in S. to denote a transport of joy; He was like to *jimp* (or *loup) out of his skin.*

There is a similar Su.G. expression, used precisely in the same sense; *Krypa ur skinnet*, dicitur de iis, qui prae gaudio luxuriante sui quasi impotentes sunt; Ihre, vo. *Krypa.* This phraseology, he adds, is to be traced to the highest antiquity. For the Latins in like manner say, Intra suam se pelliculam continere. V. Erasmi Adagia.

JYMP, *s.* A quirk. V. GYMP, *s.*

JIMP, *adj.* 1. Neat, slender, S.

And wha will lace my middle *jimp*
Wi' a lang linen band?
Minstrelsy Border, ii. 58.

2. Scanty, S. V. GYMP, *adj.*

JIMPS, *s. pl.* A kind of easy stays, open before, worn by nurses, S. *Jumps*, E.

This is probably, as Johns. supposes, a corr. of Fr. *jupe*, a shepherd's frock, *corps de jupe*, stays.

JIMPEY, *s.* Seemingly the same with *Jimps.*

We hae wealth o' yarn in clues,
To mak me a coat and a *jimpey.*
Jamieson's Popular Ball. i. 310.

* IMPERTINENT, *adj.* Uncivil, indiscreet, S.

"When Lorn was relating some circumstances of

this business, he got a reply from the Bishop, which he called a lie.—For myself, I think the Bishop could not be so *impertinent*." Baillie's Lett. i. 3.

JINGLE, *s.* The smooth water at the back of a stone in a river, Ang.

To JINK, *v. n.* 1. To dodge, to elude a person who is trying to lay hold of one, to escape from another by some sudden motion, S. *jenk*, S. B.

It admits this sense most fully in that profane *Address to the Deil*, in which the writer expresses that hope, by which many deceive themselves, that, notwithstanding a wicked life, they may escape in the end.

—He'll turn a corner *jinkin*
An' cheat you yet.
Burns, iii. 75.

The lammie licht *jenkis* and boundis.
Jamieson's Popular Ball. i. 286.

2. The term also signifies to give the slip in whatever way; to cheat, to trick, S.

For Jove did *jink* Arcesius;——
The gentles a' ken roun' about,
He was my lucky-deddy.
Speech of Ulysses, Poems in the Buchan Dial. p. 15.

3. To make a quick turn; applied to the motion of liquids. In this sense it occurs in a Poem, in which the strength of genius is unhappily enlisted in the service of intemperance.

O thou my Muse! guid auld Scotch Drink!
Whether thro' wimpling worms thou *jink*,
Or, richly brown, ream o'er the brink,
In glorious faem,
Inspire me.———
Burns, iii. 13.

4. To escape, to avoid, in a general sense, S.

—There the herds can *jink* the show'rs
'Mang thriving vines an' myrtle bow'rs.
Fergusson's Poems, ii. 107.

5. To spend time idly, S. A.

It seems properly to include the idea of secreting one's self from the eye of a superior.

If stowenlins, whan thou was na thinkin,
I'd been wi' bonnie lasses *jinkin*,—
Soon, soon fund out, I had grit cause
To rue I ever brak thy laws.
Rev. J. Nicol's Poems, i. 53.

Perhaps from Fr. *jouch-er*, to gull, to cog, to deceive; also to dally, jest, or toy with; Cotgr. But it rather seems radically the same with Su.G. *swink-a*, subterfugia quaerere, Germ. *schwink-en*, *schwank-en*, celeriter movere, circumagere, motitare. Wachter derives the Germ. word from *schweng-en*, id.; Ihre, the Su.G. *v.* from *wik-a*, cedere, whence *swik-a* decipere.

JINK, *s.* The act of eluding another, S.

Our billie's gi'en us a' a *jink*,
An' owre the sea.
Burns, iii. 214.

JINKER, *s.* 1. "A gay sprightly girl, a wag;" Gl. Burns.

Dwells she with matrimonial thunder,
Where mates, some greedy, some deep drinkers,
Contend with thriftless mates or *jinkers?*
Ramsay's Poems, ii. 489.

2. Applied to a horse quick in its motions.

That day ye was a *jinker* noble,
For heels an' win'.
Burns, iii. 142.

JIRGLE, *s.* Any very small quantity of liquor; what has been left in the bottom of a glass, or has been emptied from one vessel to another, S.

Perhaps changed in form as well as signification from Su.G. *gurgla*, to gurgle.

To JIRGLE, *v. n.* To empty any small quantity of liquor from one vessel to another, S. *scuttle*, synon.

To JIRK one's teeth, to rub them one against another, to gnash, S.

This is the same with CHIRK, q. v.

JIRT, *s.* Expl. "jerk."

She's gi'en me mony a *jirt* an' fleg,
Sin I could striddle o'er a rig.
Burns, iii. 244.

JISP, *s.* *There's no a broken jisp in it*, a term used with respect to clothes, as denoting that the article referred to is perfectly whole, or has nothing worn or rent about it, S.

The phrase seems borrowed from the weaving occupation. When, from any inequality in the yarn, there is a sort of gap in the woof, this is called a *jesp*, S.

Isl. *geisp-a*, hisco, oscito; *geispe*, oscitatio, q. a hole, a chink. If I mistake not, the S. word is also applied to implements made of wood.

JIZZEN-BED, GIZZEN, *s.* Child-bed. *To lie in jizzen*, to lie in, to be on the straw, S. B.

Within years less than half a dozen,
She made poor Maggy lie in *gizzen*,
When little Jack broke out of prison
On good Yule-day.
Forbes's Dominie Depos'd, p. 39.

The *jizzen-bed* wi' rantry leaves was sain'd,
And sik like things as the auld grannies kend.
Jean's paps wi' sa't and water washen clean,
Reed that her milk get wrang, fan it was green.
Ross's Helenore, p. 13.

This word occurs in O. E. Jhon Hardyng, speaking of William the Conqueror, says,—with rather more spirit than is usual with him:

He then his lawe and peace alwaie proclaimed
Officers made in euery shire aboute,
And so held on to London unreclaimed,
Where his justice he set the land throughout.
The kyng of France thus scorned him out of doubt,
That Kyng William *in gesine* had lien long,
And tyme hym war been kyrked, with good song.
When he this hard, to Fraunce he went anone,
There to be kirked, he offred his candell bright;
A thousand townes he brent, as he did gone,
At them he praied the king of Fraunce to light
His candle then, if that he goodly might,
Whiche, at his kirkhale and purificacion,
To Mars he thought the time to make his oblacion. *Chron.* Fol. 129, b. V. KIRK, *v.*

This story is differently told by Ranulph Higden,

but so as to determine the sense of the term used by Hardyng.

"This Kynge William laye a bedde at Roen (Rothomage) in the last end of his lyfe. The kynge of Fraunce scorned hym in this maner. Kyng Wyllyam of Englonde lieth now as wymmen done *a chyldbedd*, and takyth hym to slouth. He bourded so. For the kynge hadd slaked his grete wombe wyth a drynke that he hadde dronke. The kynge was dyspleysed wyth this scorn; and sayd, I shall offer hym a thousande candels, whan I shal goo to chyrche of chylde," &c. Polycron. Fol. 267, b.

Hardyng uses the same word elsewhere, when giving the character of Maude, Henry I.'s Queen, the worthy daughter of an excellent mother, Margaret Queen to Malcolm Canmore.

The prisoners also, and women eke with childe
And *in gesone* lyuyng ay where aboute,
Clothes and mete, and beddyng new unfiled,
Wyne also and ale, she gaue without doubt.
Chron. Fol. 133, b.

O. Fr. *gesine*, a lying in childbed; *en gesine*, en couche, Dict. Trev. *ges-ir*, to be in childbed; *gesante*, a woman in childbed; L. B. *gesina*, puerperium. Promisit ut faceret concedere uxori suae, cum a sua *gesina* levaret. Inventar. Eccles. Noviom. A. 1419, ap. Du Cange.

Before observing that Fr. *gesir* simply signifies, to lie, I was inclined to trace the term to a Goth. origin, Isl. *jod*, foetus, offspring, whether son or daughter; whence *jodsott*, the pangs of childbirth, *jodsiuk quinna*, a woman in labour. But the origin, I suspect, is merely Lat. *jac-er-e*, to lie.

IK, IC, *pron.* I.

The gud lord of Dowglas alsua
Brought with him men, *Ik* wndrèta,
That weile war wsyt in fechting.
Barbour, xi. 221. MS.

The Scottis men chassyt fast, *Ic* hycht,
And in the chass has mony tane.
Ibid. xviii. 482. MS.

A. S. *ic*, MoesG. *ik*, Alem. *ich*, *ih*, Teut. *ich*, *ick*, Belg. *ik*, Dan. *jeg*, Sw. *jag*, Isl. *eg*, *ig*, *jag*, Gr. ἐγώ, Lat. *ego*.

IK, *conj.* Also.

The King saw that he sa wes failyt,
And that he *ik* wes fortrawaillyt.
Barbour, iii. 326, MS.

This is the same with *eke*; from A. S. *ic-an*, which, as well as *ec-an*, signifies to add.

ILD, *v. imp.*

The grettast Lordis of oure land
Til hym he gert thame be bowand:
Ild thai, wald thai, all gert he
Bowsum til hys byddyng be.
Wyntown, viii. 13. 121.

Supposing *ild* to be the proper reading, Mr Macpherson refers to A. S. *yld-an*, Sw. *ild-a*, to delay. He asks however, if this be not erroneously for *Nild* would not. But the phrase S. B. is similar, *Ill they, will they*. The term may be rather allied to Su.G. *ill-a* molestum esse, litem alicui movere; Isl. *ill-a* controvertere; Verel.

ILK, Ilka, *adj. pron.* Each, every; *ilkane*, every one, S.

He set ledaris till *ilk* bataile,
That knawin war of gud gouernaile.
Barbour, xi. 160. MS.

Bot the gud Lord Dowglas, that ay
Had spyis out on *ilka* sid,
Had gud wittering that thai wald rid.
Barbour, xvi. 367. MS.

On *ilka* nycht thai spoilyeid besylé.
Wallace, iv. 500. MS. V. also ver. 534.

Ilka is also used, O. E.

The Englis kynges turned, thei mot do nomore,
Bot soiourned tham a while in rest a Bangore,
That *ilk a* kyng of reame suld mak him alle redie.
R. Brunne, 3, 4.

The dikes were full wide,
That closed the castle about;
And deep on *ilka* side
With bankis high without.
Ibid. Ellis, Spec. E. P. i. 119. 120.

Bot suddanly away they wisk *ilkane*
Furth of our sicht.—— *Doug. Virgil*, 75. 50.

A. S. *aelc*, *elc*, omnis, singulus, unisquisque.

ILK, Ilke, *adj.* The same.

——Thare men mycht the se,
Invictand yenemous schaftis the *ilk* tide.
Doug. Virgil, 318. 36.

Thylke and *that ylke* are very often used by Gower.

So harde me was *that ylke* throwe
That oft sythes ouerthrowe
To grounde I was withoute brethe.
Conf. Am. Fol. 8, a.

A. S. *ylc*, *ylca*, id.

Of that ilk or *ylk*, of the same; A. S. *thaet ylca*. This phrase is used to denote that the title of any one, to whom it is applied, is the same with his surname; as, *Grant of that ilk*, i. e. *Grant of Grant*, *Dundas of that ilk*, &c., S.

"In this battell war slane— Alexander Elphinstoun *of that ylk* with 11 c. gentylmen and commonis of Scotland." Bellend. Cron. B. xvii. c. 7.

"This," as Rudd. observes, "is commonly reckoned a sign of the antiquity of the family, and that the person is chief of the family, though sometimes it is otherwise." This title, indeed, has in various instances been assumed by one who was not the chief; in consequence of the family seat coming into his possession; or because the eldest branch had fallen into decay, and become unable to support the rank supposed to be necessary, or had lost the documents requisite for establishing the claim of superiority, or was unwilling to enter into contention with one who was more powerful.

Some have supposed, that where any family has this title, the family surname has originally been imposed on the estate. Camden clearly shews, that the reverse has been the case in England; that families of this description have had their surnames from their lands. This he proves incontestably from the existence of the names of such places, before any surnames were used in England; as well as from the signification, structure, and termination of some of these names. Remains; *Surnames*, p. 154, 155.

It is highly probable that the same observation is, in most instances, also applicable to S. Such de-

signations as *MacFarlane of MacFarlane*, *MacNab of MacNab*, and many others of the same kind, plainly declare that the lands have been denominated from the surnames of the families; because these are patronymics, and could not originally belong to possessions. This title, indeed, as used in the Highlands, seems more generally to signify, that he to whom it belongs, is chief of the *name*, or *clan* distinguished by this name, than to respect the *lands* possessed by him. But there are others, which afford the highest degree of probable evidence, that the surname has been borrowed from the place; as *Ralston of Ralston*. This certainly signifies, *Ralf's* or *Ralph's town*. *Fullerton of that ilk*, is another of the same kind. This name has undoubtedly originated from a place. Had it been English, we might have rendered it, *the Fuller's town*. But as the term *Waulker* is used in this sense in S., it may have been *the Fowler's town*. Many similar examples might be mentioned; as *Spottiswod of Spottiswod*, &c.

This corresponds to the accounts given by our historians, as to the introduction of surnames in this country. According to Boece, Malcolm Canmore, in a Parliament held at Forfar, rewarded the nobles who adhered to him, ordaining that, after the custom of other nations, they should take their surnames from their lands, which had not been the case in former times; *ut quod antea non fuerat, aliarum more gentium, a praediis suis cognomina caperent.* Hist. Lib. xii. c. 9. At this time, he adds, many new surnames were given to Scottish families, as Calder, Locart, Gordon, Setoun, &c., and many other names of possessions, from which those brave men, who had received them from the king as the reward of their valour, derived their names. This account is confirmed by Buchanan, from the extract he had received from the records of Icolmkill. V. Hume's Hist. of Doug. p. 11.

ILKADAY, *s.* An ordinary day of the week, what is commonly called a lawful day, as distinguished from that which is appropriated to Christian worship, S. from *ilk* every, and *day*.

Twa hours wi' pleasure I wad gi'e to heaven,
On *ilka days*, on Sundays sax or seven.
Falls of Clyde, p. 34.

Ilkadays claise, the clothes worn on ordinary days, by the working classes, as distinguished from those reserved for Sabbath, S.

Ilk dayis ger, is used by Blind Harry, most probably as opposed to warlike accoutrements.

Wallace than said, We will nocht soiorne her,
Nor change no weid, but our *ilk dayis ger*.
Wallace, iii. 80. MS.

Ger, gear, was anciently used in a very general sense. Some editor, wishing to make the language more plain, has obscured it, by substituting a phrase never used in this country. In edit. 1648, it is;

Nor change no weed, but our *each dayes gear*.

The Swedes have a phrase, which is perfectly analogous; *Hwardags klader*, every days clothes; from *hwardag*, a working day, *hwar* every, and *dag* day; *hwardags kost*, common fare. Su.G. *yrkildag* also signifies a working day, from *yrka* to work; pron. *ykildag*.

ILL, *s.* 1. The *evil*, or fatal effects ascribed to the influence of witchcraft. *He's gotten ill*, he has been fascinated; S.

Isl. *illbragd*, *illbrygde*, maleficium, from *ill* malum, and *bragd* factum.

2. Disease, malady.

And quhen the lordis, that thar war,
Saw that the *ill* ay mar and mar
Trawaillyt the King, thaim thoucht in hy
It war nocht spedfull thar to ly.
Barbour, ix. 54. MS.

The E. *adj.* and *adv.* are used in a similar sense, but not the *s.* A. S. *yfel* has merely the general signification of calamity; *adl* being the term which denotes disease, whence E. *ail*, *ailment*. Teut. *ebel*, however, sometimes occurs in composition, in this sense; as, *vallende evel*, the falling sickness, *lanck evel*, an iliac passion. It appears to me, that this Gothic term has been primarily used in a moral sense; Moes.G. *ubils* occurring in no other.

ILL-BEST,

—"Let Hobbes, and such wicked men, be put from about him, and the *ill-best* there be taken into his service." Baillie's Lett. ii. 230.

ILL-DEEDIE, *adj.* Mischievous, S.

——"The little one who is making the felonious attempt on the cat's tail, is the most striking likeness of an *ill-deedie*,—— wee, rumble-gairie, urchin of mine, whom, from that propensity to witty wickedness and manfu' mischief, which even at twa days auld I foresaw would form the striking features of his disposition, I named Willie Nicol."—Burns, iv. 235.

Then Cupid, that *ill-deedy* geat,
With a' his pith rapt at my yeat.
Ramsay's Poems, i. 145. V. EUILL-DEDY.

ILL-EASED, *adj.* Reduced to a state of inconvenience, put to trouble, S. corresponding to Fr. *mal-aise*, id.

ILL-GAISHON'D, *adj.* Mischievous. V. GAISHON.

ILL-GAITED, *adj.* Having bad habits; perverse, froward, S.

From *ill*, and *gate*, *gait*, a way. Hence *ill-gaitedness*, frowardness, perverseness, S. B.

To ILL-HEAR, *v. a.* *To ill-bear* one, to chide, to reprove, to scold one, S. B. q. to make one *hear* what is *painful* to the feelings.

ILL-LESS, *adj.* Harmless, inoffensive, S. This seems to be the signification, in the following passage.

"However his majesty, as a most gracious *ill-less* prince, having no mind of such plots, addresses himself to keep the Scottish parliament continued to the 15th of July." Spalding's Troubles, i. 317.

ILL-MUGGENT, *adj.* Evil-disposed, having bad propensities, S. B.

Nor do I fear his ill chaft taak,
Nor his *ill-muggent* tricks;
There's nae a gentle o' you a'
But he taks o'er the pricks.
Poems in the Buchan Dialect, p. 30.

Su.G. *mogande* signifies adult. It might therefore be rendered q. *ill-trained, ill-educated.* But I prefer Germ. *mogen, moogen,* to incline, to have a mind to; sensus a potentia ad cupiditatem translatus; Wachter.

ILL-PRATTIE, *adj.* Roguish, waggish, addicted to tricks rather of a mischievous kind, S. B. V. PRATT.

ILL-SAR'D, *adj.* Ill-savoured. V. SAUR, *v.*

ILL-SCRAPIT, *adj.* Rude. *An ill-scrapit tongue;* a tongue that utters rude language, S. V. SHAMBLE, *v.*

ILL-WILLIE, ILL-WILLIT, *adj.* 1. Ill-natured, envious, spiteful, S.

"An *ill-willy* cow should have short horns." S. Prov. Kelly, p. 11.

2. Not generous, niggardly, S.

"Little wats the *ill-willy* wife what a dinner may had in;" Ferguson's S. Prov. p. 23.

3. Backward, averse, S. B.

We canna want plenty o' gear,
Then Maggie, bena sae *ill-willy.*
Jamieson's Popul. Ball. i. 310.

A. S. *yfel will-an,* pravum velle; Su.G. *illwilja,* Isl. *illvilie,* malevolentia.

YMAGE, *s.* Homage.

King Eduuard past and Corspatrik to Scwne,
And thar he gat *ymage* of Scotland swne;
For nane was left the realme to defend.
Wallace, i. 116. MS.

YMAGERIS, *s. pl.* Images.

"Finaly be generall decreit was statute that the *ymageris* of sanctis (as the kirk of Rome vsis) sall be honorit & had in reuerence in al partis, not as ony deuinité war hid in thame, bot to represent the figoure of God and his sanctis." Bellend. Cron. B. x. c. 5.

Fr. *imager, -ere,* of or belonging to images.

IMBASSET, *s.* Leg. *inbasset.* An embassadour.

Pardoun me than, for I wend ye had beyne
An *inbasset* to bryng ane uncouth queyne.
Wallace, vi. 134. MS.

Fr. *embassade,* an embassy, a message.

IMMER GOOSE, The Greater Ducker of Gesner, Orkn. Ember Goose, Sibb. Scot. p. 21.

"The *Immer* (colymbus *immer,* Lin. Syst.) which is the *ember,* or immer goose of this country, is a species which may be seen in single birds, or at most two or three together, in many of our bays and sounds at all seasons." Barry's Orkn. p. 304.

Immer seems to be the common name in the Northern languages. V. EMBER.

IMMICK, *s.* An ant, S. This seems corrupted from E. *emmet.*

IMMIS, *adj.* Variable. V. EMMIS.

To YMP, *v. a.* To ingraff, to insert.

Fals titlaris now growis up full rank,
Nocht *ympit* in the stok of cheritie.
Howping at thair lord to get grit thank;
Thay haif no drede on thair nybouris to lie.
Henrysone, Bannatyne Poems, p. 136.

A. S. Alem. *imp-an, imp-ian,* Germ. *impf-en,* Su.G. *ymp-a,* id. E. *imp,* id., although not mentioned by Johns. in this sense.

To IMPESCHE, *v. a.* To hinder, to prevent.

"Se not hir quhais fenyeit teiris suld not be sa mekle praisit nor estemit, as the trew and faithfull trauellis quhilk I sustene for to merite hir place. For obteining of the quhilk aganis my naturall, I betrayis thame that may *impesche* me." Lett. Detect. Q. Mary, K. ii. a. Ego eos prodo—— qui *impedimento esse* possent, Lat. Vers.

Fr. *empescher,* id. Lat. *imped-ire.*

To IMPYRE, *v. n.* To bear sway, to exercise sovereign power.

——I find ane King,
Quhilk intill Europe dois ring:
That is the potent Pope of Rome,
Impyrand ouir all Christindome.
Lyndsay's Warkis, 1592. p. 122.

Lat. *imper-are.*

To IMPLEMENT, *v. a.* To fulfil or perform any engagement, S.; a forensic term.

"This was an obligation incumbent upon *him,* which the petitioners were entitled to insist that he should *implement,* but which, with great submission, they were certainly not bound to assist him in *implementing.*" Petit. T. Gillies of Balmakewan, &c. 1806, p. 23.

YMPNE, *s.* A hymn.

And lo, ane vthir sorte ful blyth and glad
On athir haud behaldis Eneas,—
Ympnis of pryce, tryumphe and victory,
And singand glad togiddir in fallouschip.
Doug. Virgil, 188. 7.

In the dark ages, it was customary in MSS., as Rudd. observes, to omit the initial *h,* as *ympnus, yems, ortus,* for *hymnus, hyems, hortus,* and to insert *p* betwixt *m* and *n.*

"Whenne the *ympne* was seide thei wenten out into the mount of Olyveto." Wiclif, Mat. 26.

To IMPONE, *v. a.* To impose.

Adam did craftelie *impone*
Ane speciall name to euerie one.
Lyndsay's Warkis, p. 20. 1592.

To IMPRIEVE, *v. a.* To disprove; also to disallow, to impeach; a forensic term.

"Quhair ony person— taks on hand to *impreive* the execution of the precept, or ony vther title, or evident producit, it sall be noidfull," &c. Acts Sed. 15th June, 1564.

Improve is used in the same sense, not only in S., but commonly by those who wrote in E. two centuries ago.

"Where as he hath spoken it by his own mouth, that it is not good for man to be alone, they have *improved* that doctrine, and taught the contrary." Bale's Acts Eng. Votaries. V. Tooke's Div. Purl. I. 165.

Lat. *improb-are,* to disallow.

IMPRESTABLE, *adj.* What cannot be performed.

"We have long and patiently groned under the intolerable yoke of oppression—through a tract of several years bypast, particularly in the year 1678, by sending against us an armed host of barbarous

savages upon free quarter, contrary to all law and humanity, for inforcing of a most unnatural bond, wholly illegal in itself, and *imprestable* by us." Wodrow's Hist. ii. 60.

From Lat. *in* neg. and *praest-are*, to perform.

IN, *prep.* Into.

Than Wallace said, he wald go to the toun;
Arayit him weill intill a preist lik gown.
In Sanct Jhonstoun disgysyt can he fair.
Wallace, iv. 703. MS.

"So he came hastily *in* Scotland, and landed the tenth day of May, in the year One thousand five hundred and fifteen years." Pitscottie, p. 121.

Pitscottie, as well as Bellenden, generally uses *in* for *into*. This indeed is common with all our old writers.

MoesG. *in* has the same signification: *In gaian-nan*, into hell, Mat. xxv. 22. 29, 30. *In karkara*, into prison, Mat. v, 25. Sw. *in*, id. *Jag gick in i staden*, I went into the town. A. S. *in* occurs in the same sense.

IN, a termination denoting the feminine gender.

Ihre, vo. *Kaering*, *Kaerling*, seems at a loss to account for the termination, as he calls the word merely a dimin. from *karl*. But *in* is used in this sense in Germ., "Annexed to substantives," says Wachter, "it forms a feminine from the masculine; as from *mann*, *mannin* virago, from *koenig*, a king, *koenigin* a queen." Proleg. § 6. Although overlooked by the learned Ihre, it seems to be used in the same manner in the Scandinavian dialects. For Sw. *stotbraakin* denotes the female *brake*; Isl. *karlinna*, a woman, from *karl*. Thus *kaerling* may have been originally *kaerlin*; like S. *carlin*. V. Brachen.

IN, Innys, *s.* 1. A dwelling, a habitation of any kind.

Than said he lowd upone loft, the lord of that *in*,
To al the beirnys about, of gre that wes grete.
Gawan and Gol. iv. 13.

The Bruys went till his *innys* swyth;
Bot wyt ye weile he wes full blyth,
That he had gottyn that respyt.
Barbour, ii. 1. MS.

Inns is used, in vulgar language, S. for a house of entertainment. *Innys*, I apprehend, is merely the *pl.* of *in*, according to the first declension of the *s.* in A. S. used in the same manner with the modern term *lodgings*.

2. The tents of an army on the field of battle.

Than till thair *innys* went thai sone,
And ordanyt thaim for the fechting.
Barbour, xii. 330. MS.

The sense, in which the word *inn* is now used, is comparatively modern.

A. S. Germ. *inne*, domus, domicilium; Su.G. id. *Kongs inne*, domus regia, the king's house, Isl. *inne*, domus; from *in*, in, within, or *inn-en* to enter.

IN ANE, *adv.* 1. Together, at the same time.

The detestabyl weris euer *in ane*
Agane the fatis all thay cry and rane.
Doug. Virgil, 228. 16.

2. Uniformly, without cessation or interruption, always.

On sic wyse is he quhelmyt and confoundit,
That euer *in ane* his bos helme rang and soundit.
Ibid. 307. 27.

Rudd. in both places renders it *anon*; but improperly.

In an is used in a similar sense in Sir Tristrem.

To conseil he calleth neighe,
Rohand trewe so stan;
And euer he dede as the sleighe,
And held his hert *in an*,
That wise. P. 21.

An, own.—"Kept his mind to himself." Gl. But it seems rather to signify, "kept to his mind steadily." *In ane* still bears this sense in the vulgar language of S. I have not observed that *an* ever signifies *own*.

3. Anon, quickly.

Nyrar that noyris in nest I nycht *in ane*,
I saw a Houlat in haist, under ane holyng.
Houlate, i. 4.

Here, as Rudd. observes, "we discover the true origin of E. *anon*, q. *in* or *on one*, S. *ane*, i. e. *uno fere eodemque* supple *momento*, preferable to Skinner's various conjectures;" he might have added, to those of Junius also.

A. S. *on an* is used in all these senses; in unum, simul, jugiter, continuo; "allwayes, continually, together, at once;" Somner. It is surprising, that Skinner and Junius should have been so puzzled with the word *anon*, as Teut. *aeneen*, simul, unà, conjunctim, bears such resemblance.

INAMITIE, *s.* Enmity.

"This *inamitie* wes jugit mortall, and without all hope of reconciliatioun." Knox's Hist. p. 51.

From *in* neg. and Fr. *amitié*, friendship.

INBEARING, *part. adj.* Officious, prone to embrace every opportunity of ingratiating one's self, especially by intermeddling in the affairs of others, S.

Belg. *inbooring*, intrusive.

INBY, *adv.* 1. Towards, nearer to any object, S.

Near to some dwelling she began to draw;—
That gate she halds, and as she weer *inby*,
She does a lass among the trees espy.
Ross's Helenore, p. 66.

2. In the inner part of a house. *To gae inby*, is to go from the door towards the fire, S.

A. S. *in* and *bi*, near; Teut. *by*, id. S. *outby* signifies, at some distance from any object; also, out of doors.

To INBRING, *v. a.* To import.

—"That na kynde of man nor woman,——be na maner of way, sould by, na *inbring* na kynde of poysoun in the realme, for ony maner of vse vnder the pane of tresoun." Acts Ja. II. 1450. c. 32. Edit. 1566.

To INCALL, *v. a.* To invoke, to call upon, in the exercise of prayer.

"Now, as to the maner of the kyithing of this miracle, it is said in the 2 Kings, 20. that it was procured be the Prophet's praier: It is said there that the Prophete *incalled*, that the sun should be brought bak." Bruce's Eleven Serm. 1591. F. 4. b.

"None can *incall on* him in whome they trust not." Ibid. I. 7.

This *v.* is formed like Lat. *in-vocare*, id.

INCH, Inche, *s.* An island, generally one of a small size, S.

"Thir Danis that fled to thair schippis gaif gret sowmes of gold to Makbeth to suffer thair freindis—to be buryit in Sanct Colmes *Inche*." Bellend. Cron. B. xii. c. 2.

"After passing the ferry of Craig Ward, the river becomes narrower; and there are some beautiful islands, which are called *Inches*." P. Alloa, Stat. Acc. viii. 597.

C. B. *ynis*, Corn. *ennis*, Arm. *enezen*, Ir. *innshe*, Gael. *insh*, id.

INCOME, *s.* A term used with respect to any bodily infirmity, not apparently proceeding from an external cause, S.

"How did he lose the power of his leg?" "It was by an *income*." The meaning plainly is, that the affection as it were *came in*, as not being caused by a sprain, a contusion, a fall, or any thing of this nature.

INCOMIN, *part. pr.* Ensuing, succeeding; as *the incomin ook*, the next week, S.

INCONTINENT, *adv.* Forthwith, without delay, Fr. id., also O. E.

INCOUNTREY, *s.* The interior part of a country.

"In the Isles and Highlands were likewise great troubles; nor was the *incountrey* more quiet."—Spotswood's Hist. p. 411.

IND, used for *in* prep. *To come ind*, to come short, to alter one's method in the way of diminution.

Preif nevir thy pith so far in play,
That thow forthink that thow *come ind*,
And murn quhen thow no mendis may.
Bannatyne Poems, p. 187. st. 5.

i. e "Regret that thou art deficient."

To come in, is still used in this sense, S.

INDILLING, Dunbar. V. Eldnyng.

INDING, *adj.* Unworthy.

——I was in service with the King,—
Clerk of his compts, althocht I was *inding*.
Bellenden, Evergreen, i. 33. st. 4.

Fr. *indigne*, Lat. *indign-us*.

INDRAUGHT, *s.* A strong current, a sort of vortex.

"The other part [of the flood tide] slips down by Sandwick shore, till it get in to the *indraught* of Hoy Sound, where it becomes very strong." P. Birsay, Orkney, Statist. Acc. xiv. 315.

Su.G. *indrag-a*, to draw in.

INDULT, *s.* A papal indulgence, Fr. id.

"At this tyme mony *indultis* & priuilegis war granted be the Paip, for the liberte of haly kirk in Scotland." Bellend. Cron. B. xiii. c. 8.

INEFFECTIONAT, *adj.* Candid, impartial.

"Now wyl I appele the conscience of the *ineffectionat* & godlie redare diligentlie to consider: quhilk of thir twa biggis maist trewlye and maist godlye conforme to Goddis worde on this fundament? quhair neuir twa of thir seditius men aggreis togidder, nor yit ane of thaim with hym self." Kennedy of Crosraguell, p. 94.

From *in* neg. and *affectionate*, q. without particular attachment. L. B. *inaffectio*, affectionis defectus.

INFAL, *s.* An attack made in a hostile manner.

"It is informed the rebels were at Drumclog the first of June being Sunday, upon Munday at the *infal* upon Glasgow, and at night they came to Hamiltoun." Memorand. ap. Wodrow's Hist. ii. 54.

Teut. *in-val*, illapsus, ingressus, us; *in-vaell-en*, incidere, irruere, illabi; Kilian.

INFANGTHEFE, *s.* 1. A thief apprehended, by any baronial proprietor, within the limits of his own domain.

"*Infangthefe* dicitur latro captus de hominibus suis propriis, saisitus de latrocinio: and *out-fangthief* is ane forain thiefe, quha cumis fra an vther mans lande or jurisdiction, and is taken and apprehended within the lands perteinand to him quha is infeft with the like liberty." Skene, Sign. in vo.

These terms have been borrowed by us from the O. E. laws, in which they are commonly used. The former occurs in the Sax. Chron. A. 963, where it is *infangenthef*. It is expl. by Lye, as both signifying the thief, and the right of judging him. It literally signifies, *a thief taken within*, i. e. within a man's jurisdiction; *infangen* being the part. pa. of *fang-en*, capere, to take, to apprehend, comp. with the prep. *in*; as *outfangen* literally signifies, *taken without* one's bounds.

2. Used, in a secondary sense, to denote the privilege conferred on a landholder, of trying and pursuing a thief taken within his territories. *Outfangthefe* had a similar secondary signification.

It bore this sense, not only in the time of Edw. the Confessor, (V. Leg. c. 26.) but even before his time; as appears from the passage already referred to in the Sax. Chron., where it is mentioned as a privilege, in the same manner as *Saca and Socne, Toll and Team*; Lambard. Hence in the laws of the Confessor it is thus expressed; *Justitia* cognoscentis latronis sua est, de homine suo si captus fuerit super terram suam. Wheloc. p. 144.

Whether it was indispensably requisite, that the thief should be, in all cases, the proprietor's liege man, does not certainly appear.

From what Skene observes, it would seem that some have supposed, that the phrase, used in our law, *taken with the fang*, i. e. with the stolen goods, had some relation to the terms under consideration. But they have no affinity, save that which arises from a common origin, both being from the same A. S. *v.* V. Fang.

INFAR, Infare, *s.* 1. An entertainment given to friends, upon newly entering a house.

This word, as it occurs in *The Bruce*, in relation to Douglas, Mr Pink. has rendered *inroad*. But the passage will not admit of this sense.

He gert set wrychtis that war sleye,
And in the halche of Lyntalé
He gert thaim mák a fayr maner.

And quhen the houssis biggit wer,
He gert *purway* him rycht weill thar;
For he thoucht to mak an *infar*,
And to mak gud *cher* till his men.
In Rychmound wes wonnand then
The Erle that men callit Schyr Thomas.
He had inwy at the Dowglas.——
He herd how Dowglas thoucht to be
At Lyntailey, and *fest* to ma.
Barbour, xvi. 340. MS.

2. The entertainment made for the reception of a bride in the bridegroom's house, S., as that given, before she leaves her father's, or her own, is called the *forthgeng*, S. B.

"The Lord Gordon, &c. convoyed thir parties, with many other friends and townsmen to their wedding. They got good cheer, and upon the 25th of October he brought over his wife to his own house in the Oldtown, where there was a goodly *infare*." Spalding's Troubles, ii. 54.

A. S. *infare*, *infaere*, entrance, ingress; *infaran*, to enter; Belg. *invaar-en*, id.

INFIELD, *adj.* *Infield land*, arable land which receives manure, and, according to the old mode of farming, is kept still under crop, S. It is distinguished from *Outfield*. Both these terms are also used subst. *Infield corne*, that which grows on *infield land*.

"The ancient division of the land was into *infield*, outfield, and fauchs. The *infield* was dunged every three years, for bear; and the two crops that followed bear were oats invariably. The outfield was kept five years in natural grass; and, after being tathed by the farmer's cattle, who [which] were folded or penned in it, during the summer, it bore five successive crops of oats." P. Keith-hall, Aberd. Statist. Acc. ii. 533.

"Since the introduction of turnips, the farmers make it a general rule, not to take more than one, and never more than two crops of oats in succession, in their *infield* grounds." Ibid.

—"In all teynding of cornes, that the same be teynded at three severall tymes everie yeare, if the owners of the cornes shall think it expedient: To wit, the croft *infield* corne at ane tyme, the beere at ane uther tyme, and the *outfield* corne at the thrid tyme." Acts Ja. VI. 1606. c. 8. Murray.

INFORTUNE, *s.* Misfortune, calamity.

What was the caus God did destroy
All creature in the time of Noy?
Quod he, I trembill for to tell
That *infortune*, how it befell.
Lyndsay's Warkis, p. 33. 1592. Fr. id.

INGAN, *s.* Onion, S.

And if frae hame,
My pouch produc'd an *ingan* head,
To please my wame.
Ramsay's Poems, i. 305.

INGER'S POCK, a quantity of all kinds of grain, as oats, barley, pease, &c. dried in a pot, and ground into meal, Loth.

Inger is understood as signifying a gleaner; perhaps allied to Teut. *inghe*, *enghe*, angustus, Su.G. *aeng-a*, premere; whence O. Teut. *ingher*, *engher*, exactio; as denoting one in necessitous circumstances; or, one who procured his sustenance by exaction, q. the *Sorner's* pock.

INGYNE, ENGYNE, ENGENIE, *s.* 1. Ingenuity, genius. *A fine ingyne*, a good genius, S.

Maist reuerend Virgil, of Latine poetis prince,
Gem of *ingyne*, and flude of eloquence.
Doug. Virgil, Pref. 3. 7.

"Some monuments of his *engenie* he [Gawan Douglas] left in Scottish meeter, which are greatly esteemed, especially his translation of Virgil his books of Aeneids." Spotswood's Hist. p. 101.

2. Disposition, habitual temper of mind.

"This he did, not so much to please James Douglas, as he did rejoice to foster mischief, cruelty and wikkitness, to which he was given allenarly, through the impiety of his own *ingyne*." Pitscottie, p. 55.

3. Mind in general.

"The infinite favour of God, which hath been ever ready to the just, has caused the victory to inclyne to us by [i. e. beside, or beyond] the expectation of man's *ingyne*." Pitscottie, p. 30.

4. Scientific knowledge.

——— I the behecht
All manere thing with solist diligence,—
Sa fer as fyre and wynd and *hie engyne*
Into our art may compas or deuyne.
Doug. Virgil, 256. 27.

Fr. *engin*, esprit, Gl. Romm. Rose. Teut. *engien*, Kilian, Append. Lat. *ingen-ium*.

To INGYRE, INGIRE, *v. a.* To ingratiate one's self into the favour of another, or to introduce one's self into any situation, by artful methods.

Quhat maner man, or quhilk of goddis, lat se,
To moue batale constrenit has Enee?
Or to *ingire* himself to Latyne King,
As mortale fo, wythin his propir ring?
Doug. Virgil, 315. 13.

Rudd. and Sibb. derive it from Fr. *ingez-er*, to thrust in, to intrude, to insinuate. I am doubtful, if it be not rather from Lat. *in* and *gyr-o*, to turn round, q. to wind one's self into favour.

INGLE, INGIL, *s.* Fire, S. A. Bor. *Beet the ingle*, mend the fire, Perths.

Sum vtheris brocht the fontanis wattir fare,
And sum the haly *ingil* with thame bare.
Doug. Virgil, 410. 55.

"The word *Ingle*,—to this day, is very often used for a fire by the common people all over this country." P. Kirkpatrick-Irongray, Kirkcudb. Statist. Acc. iv. 532.

Some silly superstition is connected with the use of this term in relation to a kiln. For the fire kindled in it is always called *the ingle*, in the southern parts of S. at least. The miller is offended, if it be called *the fire*. This resembles that of brewers as to the term *burn*, used for water.

A. Bor. *ingle*, "fire or flame;" Grose. Hence it has been observed, that "*Engle* or *Ingle-wood* signifies wood for firing." Ritson's Anc. Popul. Poet. Introd. to *Adam Bel*.

Thy reason savours of reek, and nothing else,
Then sentences of suit sa sweetly smels;
Thou sat so near the chimney-nuik that made 'em,
Fast by the *ingle*, amang the oyster shells.
Polwart, Watson's Coll. iii. 27.

"The derivation of the word is unknown, if it be not from Lat. *ignis*, which seems rather improbable;" Gl. Sibb. But Gael. *aingeal* is rendered fire; Shaw.

INGLE-NOOK, *s.* The corner of the fireside, S.

The *ingle-nook* supplies the simmer fields,
An' aft as mony gleefu' maments yields.
Fergusson's Poems, ii. 6.

To INHABLE, *v. a.* To render unfit.

"I speake not of they common faults quhilk are common to all: but of sik faults as *inhables* the person of the giuer, to be a distributer of the sacrament, & taks the office fra him." Bruce's Serm. on the Sacr. E. 2. b.

Fr. *inhabile*, L. B. *inhabil-is*, id. *inhabil-itare*, inhabilem et incapacem declarare; Gall. declarer inhabile; Du Cange.

INHADDIN, *s.* Frugality, S. B. q. *holding in.* V. HALD.

That kind of fuel is called *inhaddin eldin*, S. B. which must be constantly *held in* to the fire, because so quickly consumed; as furze, thorns, &c.

INIQUE, *adj.* Unjust, Fr.

"I could not either be so *inique* to the honourable fame of the godlie author: either so ingrate to the louing propiners."—Vautrollier. H. Balnaues's Conf. Ep. Ded. A. 4, a.

INKIRLIE. V. EKKERLY.

To INLAKE, *v. a.* To want.

"We *inlake* nothing but hardiment and courage; chance, and fortune, which we think to essay, will supply the rest." Pitscottie, p. 5.

To INLAKE, *v. n.* To be deficient in whatever way; as in measure, weight, or number, S.

Ye, that sumtym hes beue weil stakit,
Thoch of your geir sum be *inlakit*,——
Of this fals world tak never thocht.
Maitland Poems, p. 310.

From *in* and Teut. *laeck-en*, diminuere; also, diminui, deficere.

2. To die. *He inlakit this morning*, S.

"I was fley'd that she had taen the wytenon-fa, an' *inlakit* afore supper." Journal from London, p. 7.

Ihre informs us that Su.G. *acndalykt* is used in this very sense. He derives the term from *ande*, *anda*, breath. Whether our word has the same origin, or is merely referable to Teut. *laeck-en*, I leave the reader to determine for himself.

INLAK, INLAIKE, INLACK, INLACKING, *s.* 1. Want, deficiency, of whatever kind, S. "*A peck of inlak*, a peck deficient;" Gl. Sibb.

"The absence or *inlaik* of the justitiar annullis the perambulation." Stat. Dav. II. c. 20. § 5. *Defectus* is the only word used in the Lat.

"Because the king was not sufficient to govern the realm for *inlake* of age, the nobles made a convention, to advise whom they thought most able, both for manhood and wit, to take in hand the administration of the common wealth." Pitscottie, p. 1.

"Extreme *inlack* of money for all occasions, which yet daily are many and great." Baillie's Lett. ii. 10.

—"So great an *inlacking* was in the ministers to come out with the regiments." Ibid. i. 448.

2. Death, S. V. the *v.*

"That all persones, feweris or heritabill tennents of sik Frioures and Nunnes places, and their aires after the decease, decay or *inlaik* of their said superiours, hald, and sall hald their fewes, &c. of our Soveraine Lorde." Acts Ja. VI. 1571. c. 38.

INLYING, *s.* Childbearing, S.

INMEATS, *s. pl.* Those parts of the intestines of an animal, which are used for food, as sweatbreads, kidneys, &c. S.

Sw. *inmaete*, intestines; Wideg. Seren.

To INN, *v. a.* To bring in; especially applied to corn brought from the field into the barnyard, S.

This is also O. E. "*I inne*, I put in to the berne;" Palsgraue.

Teut. *inn-en*, colligere, recipere; from *in*, in, intus.

INNYS, *s.* V. IN.

INOBEDIENT, *adj.* Disobedient.

Richt sa of Nabuchodonosor king,
God maid of him ane furious instrument
Jerusalem and the Jowis to doun thring:
Quhen thay to God wer *inobedient*.
Lyndsay's Warkis, 1592. p. 120.

Fr. id. Lat. *inobediens*.

INOBEDIENT, *s.* A disobedient or rebellious person.

Behald how God ay sen the warld began,
Hes maid of tyrane kingis instrumentis,
To scurge pepill, and to kill mony ane man,
Quhilkis to his law wer *inobedientis*.
Lyndsay's Warkis, 1592. p. 119.

INOBEDIENCE, *s.* Disobedience.

——He wrocht on him vengence,
And leit him fall throw *inobedience*.
Lyndsay's Warkis, 1592. p. 120.

Fr. id. Lat. *inobedient-ia*.

INNOUTH, *adv.* Within. V. INWITH.

YNOM, *pret.* Took.

The seymen than walkand full besyly,
Ankyrs wand in wysly on athir syd,
Thair lynys kest and waytyt weyll the tyd;
Leyt salys fall, and has thar courss *ynom*:
A gud gay wynd out off the rycht art com.
Wallace, ix. 53. MS.

In edit. 1648, altered to,

Let sailes fall and took thar course *anane*.

A. S. *ge-nim-an*, capere; *genom*, I took, *genam*, he took. *Ynome*, taken, R. Glouc.

INORE, *s.*

Bright birdes, and bolde,
Had *inore* to beholde
Of that frely to folde,

And on the hende knight.
Sir Gawan and Sir Gal. ii. 3.

The only idea I can form of this word is, that it is from Arm. *enour*, *enor*, *henor*, honour, adoration. Bullet imagines that it is originally a Celt. term, and that Lat. *honor* is derived from it, its root *hen*, old, being Celt., and because in early times *age* received the greatest respect.

INORME, *adj.* Atrocious, heinous; from the same origin with E. *enormous*. V. Feck.

To INPUT, *v. a.* To put in.

"They meddle with the Cinque Ports, *in put* and out put governors at their pleasure." Spalding's Troubles, II. 4.

INPUT, *s.* 1. Share or quota, when different persons contribute for any purpose, S.

2. Balance, in change of money, S.

3. Aid, contribution in the way of assistance, metaph.

Gin that unhappy lad wad be so wise,
As but ly to, and tak your gueed advice!
Quo' he, Ye canna better do, than try,
Ye's hae my *input*, to gar him comply.
Ross's Helenore, p. 91.

To IN-RIN, *v. a.* To incur.

"—All charge that they may *in-rin*," &c. Acts Ja. II.

Formed from *in* and *rin* to run, like Lat. *incurro*; Germ. *hinein rennen*, id.

INSCALES, *s. pl.* "The hecks or racks at the lower end of the cruive box," S. Petit. T. Gillies, Balmakewan, &c. 1806, p. 3.

"The Court—found—that the Saturday's slap, viz. an ell wide of a sluice in each cruive, from six o'clock on Saturday evening, till Monday at sun rising, was and ought to be observed, and that during that space the *inscales*,—in all— the cruives, ought to be taken out, and laid aside." Ibid.

INSICHT, *s.* 1. The furniture of a house.

"Gif ane burges man or woman deceis,——his heire sall haue to his house this vtensell or *insicht (plennissing)* that is, the best burde," &c. Burrow Lawes, c. 125. § 1.

Sometimes the redundant phrase, *insight plenishing*, is used.

"Dr Guild, principal, violently breaks down the *insight plenishing* within the bishop's house." Spalding's Troubles, II. 26.

2. It seems to denote all the implements of husbandry on a farm.

"Thir spyis returnit with diligence and schew how the Romanis war cummyng baith in Mers and Berwyk, with mair awfull ordinance than euer was sene afore in Albioun; the bestyail dreuyn away, the cornis and *insycht* brynt." Bellend. Cron. Fol. 43. b. Vastata sata, rem omnem pecuarium occupatum; Boeth.

"They began—to rob and spulyie the earl's tenants who laboured their possessions, of their haill goods, gear, *insight plenishing*," &c. Spald. T. I 4.

One sense given of *insight plenishing*, Gl. Spald. is, "implements or utensils of husbandry *kept within doors*."

3. Substance, means of subsistence in general.

"Sindry othir infinite pepill come with hym on thair auenturis; specially thay that had bot small *insycht* at hame; traisting to purches be his conques and victorie landis and riches sufficient to sustain thair estait in tymes cumyng." Bellend. Cron. xiv. c. 10. Quorum tenuis atque exigua domi *res* erat.

This might be derived from A. S. Su.G. *in*, and *saett-an*, *saett-a*, to place, q. the furniture placed within the house. But it is perhaps preferable to deduce the last syllable from the *v.* to *see*, not in the obvious sense indeed, as if it signified what is *seen* within doors; but as Belg. *zi-en*, to see, compounded with *ver*, signifies to furnish, to provide. Sw. *foerese* is used in the same sense; whence *foeresedd*, furnished; Germ. *verseh-en*, id. But the term, corresponding to *insicht*, in Su.G. is *inreda*; *inred-a*, opere intestino domum instruere; from *in*, *innan*, intus, and *rede* instrumentum. This is exactly analogous to S. *geir*; and as this is from Isl. *gior-a* instruere, A. S. *gear-wian*, parare, *rede* is from Su.G. *red-a*, Isl. *reid-a*, parare. Tuet. *reed-haave*, *huys-raed*, id.

To INSYLE, *v. a.* To surround, to infold.

—Al the bewty of the fructuous feild
Was wyth the erthis vmbrage clene ouerheild:
Bayth man and beist, firth, flude, and woddis wylde
Inuoluit in the schaddois war *insylde*.
Doug. Virgil, 449. 46.

The origin is very doubtful. Rudd. views it q. *incieled*, from Ital. *cielo* heaven; in a secondary sense, any high arch; Lat. *coel-um*. It is favourable to this idea, that Gervase uses the phrase, *Coelum* inferius egregie depictum, in describing the reparations of the Cathedral of Canterbury, &c. Du Cange. V. Syle and Oursyle.

INSPRAICH, *s.* Furniture of a house, Loth. Gl. Sibb. Synon. *insicht*, *spraichrie*. V. Spraichrie.

INSPRENT, *pret. v.* Sprung in. V. Sprent.

INSTRUMENT, *s.* A forensic term, used to denote a written document, given in proof of any deed of a court, or transaction of an individual in that court, S.

This term, in ecclesiastical courts at least, is now generally used in an improper sense. In consequence of a decision, any one who has interest in the court, is said to *take instruments*, either when he means to declare that he claims the benefit of that decision, and views the business as finished, or as confirming a protest entered against its validity. As it is customary, in either of these cases, to throw down a piece of money to the clerk of court, it is generally understood that he *takes instruments*, who *gives* this money. But the contradiction in terms plainly shews that the language is used improperly.

This mode of expression seems, however, to have been occasionally used in the reign of Charles I.

"—If the presbytery refuse them process, that they protest against thir refusers, and thereafter against the election of these members to be commissioners, and thereupon to *take instrument*, and extract the same." Spalding's Troubles, I. 83. 84.

The phrase formerly was, to *ask an instrument*,

or *instruments;* i. e. a legal document from the clerk, by authority of the court, with respect to the deed. The money had been originally meant, either as a fee to the clerk for his trouble, or as an earnest that the party was willing to pay for the expence of extracting. In the trial of Bothwell for the murder of Darnley, we have various proofs that this is the proper use of the phrase.

"Upon the quhilk productioun of the foirsaid letteris execute, indorsit, and dittay, the said aduocate *askit* an act of Court and *Instrumentis*, and desyrit of the Justice proces conform thairto.

——"The said Erle Bothwell *askit* ane note of Court and *Instrument*."

—"Upon the quhilk protestatioun I *require* ane *document*."

—"Upon the productioun of the quhilk wryting and protestatioun, the said Robert askit *actis* and *Instrumentis*." Buchan. Detect. Q. Mary, F. ii. iii. iv.

The terms, *act*, *act of Court*, *acts*, *document*, and *instruments*, are used as synon.

"Rothes also required *acts* of his protestation, in name of the commissioners, that the refusal was just and necessary."——"Of this protestation he required an *act* from the new clerk's hand." Baillie's Lett. i. 100. 104.

"The Commissioners then required *instruments*, in my Lord Register's hands, of his protestation, nce the clerk refused." Ibid. p. 104.

Although the phrase, *take instruments*, is evidently improper, it appears that it was used as early as the reign of Ja. V.

"It is statute and ordained, that all *instrumentes* notes and *actes* be maid and *tane* in the handes of the Scribe, and Notar Ordinar of the Courte, or his deputes." Acts Ja. V. 1540. c. 81. Murray.

But here the phrase is evidently used in a different sense from that affixed to it in our time, as referring to the act of giving extracts. For it follows;

"Gif the Notar and Scribe of courte refusis to giue *instrumentes*, actes, or notes to ony persones desirand the samin, he sall tine his office."

We find L. B. *instrumentum* used, not only to denote a writing of any kind, but as synon. with *documentum*. Quia igitur fortunas et infortunia mea ad aliorum forsitan qualecumque *instrumentum* decrevi contexere, &c. Guibert. Lib. 2. de Vita sua, c. 3. Cum *instrumentis* chartarum, quibus Monasterii possessio firmabatur, regionem Burgundiae adire non distulit. Gregor. Turon. de Miraculis S. Aridii. ap. Du Cange.

To INSWAKK, *v. a.* To throw in.

The blak fyre blesis of reik *inswakkis* he.
Doug. Virgil, 295. 44.

Infert, Virg. V. SWAK.

To INTAKE, *v. a.* To take a fortified place.

"——I never having at once and together 2000 foot, nor above 300 horsemen, before my last disaster at Kilsyth, nor no artillery at all fit for *intaking* any strong house." Baillie's Lett. ii. 265.

INTAK, INTAKE, *s.* 1. The bringing in of the crop, S.

2. A contraction; the place in a seam where the dimensions are narrowed, S.

3. A canal, or that part of a body of running water which is taken off from the principal stream, S.

"That the water for driving the machinery of said new work is taken from the river above, and discharged into it below the cruive-dike; and the *intake* of this water is within the bounds of the cruive-fishing property." State, Leslie of Powis, &c. p. 157.

"These conditions were certain servitudes in favour of the cruive-heritors, particularly a bridge over said canal for the accommodation of the cruive-people;—and a passage across the *intake*, to allow the fishers to go up the side of the river above it." Ibid. p. 158.

4. A fraud, a deception, a swindling trick, S.

5. Used as a personal designation for a swindler, Aberd.

From *in* and *take*. Su.G. *intag-a* is used in a sense somewhat analogous to the two last-mentioned; to captivate; *Hon intog mitt hierta;* she captivated my heart; Wideg.

To INTEND, *v. n.* To go, to direct one's course.

Vp throw the water schortly we *intendit*,
Quhilk inuirounis the eirth withoutin dout,
Sine throw the air schortly we ascendit,
His regiounis throuch, behalding in and out.
Lyndsay's Dreme, *Warkis*, 1592. p. 436.

L. B. *intend-ere*, tendere, ire, proficisci; Du Cange.

To INTEND, *v. a.* To prosecute in a legal manner, to litigate; a forensic term.

"By the same Act their are libertie grantit to all personis quho might be prejudgit be the saidis prescriptioms of fourty yeirs already runn and expirit befoir the dait of the said Act, to *intend* their actiouns within the space of thretten yeirs, efter the dait of the said act." Acts Sederunt, p. 3.

L. B. *intend-ere*, judicio contendere, litigare; *intentio*, controversia, lis; Du Cange.

To INTENT, *v. a.* Used in the same sense as the preceding *v.*

"The saidis Lordis declaris that the samen sal not prejudge ony persone whatsomever of thair lawful defences competent to thame aganis ony actioun to be *intentit* heireftir at his Majesties instance and his successors." Acts Sederunt, p. 6.

"At the same diet of council, a process is *intented* against some very worthy Presbyterian ministers." Wodrow's Hist. II. 250.

L. B. *intent-are* actionem, litem intendere, inferre; Du Cange.

To INTERCOMMUNE, *v. n.* To hold converse in any way whatsoever with one denounced a rebel; used with much greater latitude than E. *Intercommon*.

"These Letters of *Intercommuning* were the utmost our Managers would go upon non-appearance: and by our Scots law every person who harboured, entertained, or conversed with them, was to be habite and repute guilty of their crimes, and prosecute accordingly." Wodrow's Hist. I. 394.

INTERCOMMUNER, INTERCOMMONER, *s.* 1. One

who holds intercourse with one proclaimed a rebel. V. MEAT-GIVER.

2. It also simply signifies one who treats between parties at variance.

"We agreed, on condition, that Haddington, Southesk, and Lorn, the *intercommuners*, should engage their honour, as far as was possible, that in the mean time there should no munition at all, neither any victuals more than for daily use, be put in that house." Baillie's Lett. i. 59.

INTERKAT, *adj.* Intricate.

O man of law! lat be thy sutelté,
With wys jympis, and frawdis *interkat*,
And think that God, of his divinité,
The wrang, the rycht of all thy workis wate.

Henrysone, Bannatyne Poems, p. 120. st. 18.

To INTERMELL, *v. n.* To intermingle. V. MELL.

To INTERPELL, *v. a.* To importune, Lat.

"*Interpell* God continuallie, be importune suiting, & thraw this grace out of him, that it may please him to open our hearts." Bruce's Eleven Serm. N. 5. b.

To INSIST, *v. n.* To continue in a discourse. *He insisted lang*, he gave a long sermon, S.

"The person went out, and he *insisted* (went on), yet he saw him neither come in nor go out." Minstrelsy Border, III. 405.

To INTERTRIK, *v. a.* To censure, to criticise.

Bot laith me war, but vther offences or cryme,
Ane rural body suld *intertrik* my ryme,
Thocht sum wald swere, that I the text haue waryit.

Doug. Virgil, Pref. 11. 54.

Rudd. derives it from Lat. *inter*, and Belg. *trecken*, delineare; or Lat. *intricare*, to intangle. But more probably from Fr. *entre* and *triquer*, to sever, to cull out from the rest; as critics generally *select* the most exceptionable passages of a work. *Triquer* is also used as synon. with *Meler*, Dict. Trev. Thus it may be equivalent to *intermeddle with*.

INSUCKEN, *s.* V. SUCKEN.

INTEST.

I am *deformit*, *quoth* the foul, with faltis full fele,
Be nature *nytherit* ane oule *noyous* in nest;—
(All this tretye hes he tald be times *intest*.)
'It nedis nocht to renew all my unhele,
'Sen it was menit to your mind, and maid manifest.' *Houlate*, i. 20.

The other words in Ital. are here corrected according to the Bann. MS.

"Untold," Pink. But the meaning probably is, troubled, pained, in anguish, O. Fr. *entest-er*, to trouble, literally to make the head heavy, from *en* and *teste*, *tete*, the head. This explanation is confirmed, not only by the whole strain of the passage, which exhibits the Owl as uttering the language of complaint and sorrow, but from the use of the term *unhele* in the following line, i. e. pain, or suffering.

INTHRANG, *pret.* Pressed or thrust into.

With that in haist to the hege so hard I *inthrang*,
That I was heildit with hawthorne, and with heynd leveis.

Dunbar, Maitland Poems, p. 45. V. THRING.

INTILL, *prep.* 1. In. This is the sense in our more ancient writers.

Thai wer *in till* sa gret effray,
That thai left place, ay mar and mar.

Barbour, xiii. 270. MS.

In MS. it is generally written as if forming two words.

2. Used by later writers for *into*, as denoting entrance into a place or state, S.

The modern sense of *in*, and *into*, is indeed a direct inversion of the ancient. V. IN, and TIL.

Into is used in the same sense.

I trow that worthyar then he
Mycht nocht in his tym fundyn be.
Owtakyn his brodyr anerly,
To quham *in to* chewalry
Lyk wes nane, in his day.

Barbour, ix. 665. MS.

"His brother's sacrifice pleased God, because it was offered *into* faith." H. Balnaues's Conf. Faith, S. 6. b.

—Wynis birlis *into* grete plenté.

Doug. Virgil, 247. 6.

To INTROMIT, *v. n.* To intermeddle with the goods that belonged to one deceased, S.

"It was enacted by 1696, c. 20., that the confirmation by an executor-creditor of a particular subject should not protect from a passive title those who might afterwards *intromit* with any part of the deceased's moveables." Erskine's Instit. B. iii. F. 9. c. 52.

L. B. *intromitt-ere; entremettre*, Gallice, quasi in rem *se mittere*, ut de aliquo tractet. Du Cange.

INTROMISSION, *s.* The act of intermeddling with the goods of one who is deceased; a forensic term, S.

While the law admits various kinds of justifiable *intromission*, one kind is called *vitious*.

"*Vitious intromission*—consists in apprehending the possession of, or using any moveable goods belonging to the deceased unwarrantably, or without the order of law." Erskine's Insit. p. 626. § 49.

In relation to this phrase, Lord Hailes, in his unpublished Spec. of a Glossary, tells the following story, as I find it corrected on the margin.

"Charles I. subscribed a large sum of money for the rebuilding of the bridge at Perth. When Oliver Cromwell was in that town, one of the magistrates reminded him of the subscription remaining on hand. 'What is that to me?' answered Cromwell, 'I am not Charles Stuart's *heir*.' 'True,' replied the magistrate, 'but you are ay a *vitious intrometter*.'" P. 17.

INTROMITTER, INTROMETTER, *s.* One who intermeddles with the goods of one who is deceased.

"*An intromitter* incurs no passive title, if one has been, previously to the intromission, confirmed executor to the deceased." Erskine's Instit. p. 627. § 51. V. the *s.*

To INTRUSS, *v. a.* To intrude.

Ha, quoth the Wolf, wald thow *intruss* ressoun,
Quhair wrang and reif suld dwell in properté?
Henrysone, Bannatyne Poems, p. 118. st. 12.
Fr. *intrus, intruse*, intruded.

IN VAIRD, Leg. INVAIRT, *adv.* Inwardly.
It synkis some in all pairt
Off a trew Scottis hairt,
Rewsand us *invairt*
To heir of Dowglas. *Houlate*, ii. 6. MS.
Sw. *inwartes*, inward.

To INVAIRD, INWARD, *v. a.* To put *in ward*, to imprison; Gl. Sibb.

INUASIBIL, *adj.* Invading.
——As quhen about the awful wylde lyoun,
With thare *inuasibil* wappinis schaip and square,
Ane multitude of men belappit war.
Doug. Virgil, 306. 51.

INVICTAND, *part. pa.*
——Thare men mycht the se,
Invictand venemous shaftis the ilk tide.
Doug. Virgil, 318. 36.
Calamos armare veneno. *Virg.*
It is doubtful, whether this signifies, carrying, q. *invectand*, L. B. *invectare*; or *infecting*.

INUNTMENT, *s.* Ointment.
—Pretius *inuntment*, saufe, or fragrant pome.
Doug. Virgil, 401. 41.
Lat. *inungo*.

INWITH, INNOUTH, *adv.* Within, in the inner side, S.
"This priour was ane wise prelat, & decorit this kirk *inwith* with mony riche ornamentis." Bellend. Cron. B. vi. c. 15. *Interioribus* ornamentis, Boeth.
Thomas Dikson——nerrest was
Till thaim that war off the castell,
That war all *innouth* the chancell.
Barbour, v. 348. MS.
A. S. *innothe* denotes the inwards, the heart, what is within the body. The S. term, however, is far more probably allied to Sw. *inuti*, within. *Twaetta kaerlet* inuti *och utanpaa*, to wash the vessel within and without; Wideg. For a full account of the etymon,—V. OUTWITH; also DOUNWITH, HAMEWITH.

INWITH, *adj.* Inclining downwards, having a declivity, S. *dounwith*, synon.
—He the west and the east hand took,
The *inwith* road by favour of the brook.
Ross's Helenore, p. 47.

To INYET, *v. a.* To pour in, to infuse.
Sone as the fyrst infectioun ane lityl we
Of slymy venom *inyet* quently had sche;
Than sche begouth hyr wittis to assale.
Doug. Virgil, 219. 1. V. YET.

JO, JOE, *s.* 1. A sweetheart, whether male or female, S.
He was my *jo* and heart's delight,
My handsome Gilderoy.
Ritson's S. Songs, ii. 25.
Dear Roger, when your *jo* pits on her gloom,
Do ye sae too, and never fash your thumb.
Ramsay's Poems, ii. 71.

2. A compellation meant to express affection, and at the same time some degree of familiarity; even where there is no pretence of love; being often used to a person of the same sex, S.
Quhat wald thow, my deir dochter Jenny?
Jenny my *joe*, quhat dois thy daddy?
Lyndsay, Pink. S. P R. ii. 51.
"He can say *Jo*, and think it no;" S. Prov.
"That is, he can pretend kindness, where he has none." Kelly, p. 144.
It seems to be merely Fr. *joye, joie*, used in the same manner as *mon joie*, as a term of endearment, equivalent to *darling*, my love, &c.
It accordingly was anciently written *joy*; and had been used in S. so early as the reign of James I.
Than spak hir fallowis that hir kend;
Be still, my *joy*, and greit not.
Peblis to the Play, st. 3.
You Carle (quod sho) my *Joy*, dois beinly dwell,
And all prouision hes within him sell.
Scotland's Lament. Fol. 5.
We find this term used by the Q. Regent, when she attempted to sooth the Gentlemen of the West of S. adhering to the Reformation, who were irritated because they had been ordered to repair to the Border.
"Thair was hard nothing of the Queinis parte, but, 'My *Joyis*, my hairtis, what aillis yow? Me menis no evill to yow, nor to your Preicheours: The Bischoppis sall do yow no wrang, ye ar all my luifing subjects.'" Knox's Hist. p. 94. *Joyes*, MS. I.
I need scarcely observe, that the transition to *joe* was easy, the *i* being nearly lost in the Fr. mode of pronouncing *joie*.

JOCKEY-COAT, *s.* A great coat, properly, one made of broad-cloth with wide sleeves, S. corr. to *jouk-coat*; A. Bor., Grose.
Evidently such a coat as *jockeys* were wont to wear; as, for a similar reason, our fathers used to denominate a great coat, of a different form, a *hussar-coat*.

JOCKY-LANDY, *s.* A nursery term, denoting a lighted stick, wisp, or any thing blazing; very improperly given as a plaything to children, S. B.
It seems to be the same with E. *Jack-a-lent*, Fr. *Bouffon de carneval*; and to have its origin from the circumstance of people going about at that season, in a Bacchanalian way, carrying lighted torches or wisps.

JOCKTELEG, *s.* A folding knife, S.; *jocktalegs*, A. Bor.
An' gif the custoc's sweet or sour,
Wi' *jocktelegs* they taste them.
Burns, iii. 127.
Tradition ascribes to Ja. VI. a display of his vernacular language, that, in all its circumstances, is not very credible. After he had gone to England, it is said, he boasted to some of his courtiers, that he would repeat a sentence which none of them could understand. Calling one of his stable-boys, he said to him; "Callan, hae, there's threttie pennies, gae

wa, and buy me a *jockteleg*; and gin ye byde, I'll gang to the bougars of the house, and tak a caber, and reesle your riggin wi't."

"*Jockteleg*, a folding knife. The etymology of this word remained unknown till not many years ago, that an old knife was found, having this inscription, *Jacques de Liege*, the name of the cutler. Thus it is in exact analogy with *Andrea di Ferrara*." Spec. of a Glossary by Lord Hailes.

I can say nothing as to the fact of such a knife being found; but have always heard this inscription given as the reason of the name. "Liege," says Grose, "formerly supplied Scotland with cutlery." Prov. Gl.

To JOGILL, *v. a.* To jog, to shake from one side to another, S.

—The ilk shaft stak in his corps anone;
Pallas it *jogillit*, and furth drew in hye.
Doug. Virgil, 329. 45.

Joggle is sometimes used in the same sense, E. Teut. *schockel-en*, vacillare, from *schock-en* to shake; Sn.G. *skak-a*, id. Some derive *joggle* from Isl. *jack-a*, continuo movere, Sw. *juck-a*, agitari. V. Seren.

JOG-TROT, *s.* 1. A slow motion on horseback, S.; also corr. *dog-trott*.

2. Metaph. used to denote that particular mode of operation to which one pertinaciously adheres. "He'll no be driven aff his ain *jogg-trott*," S.

From *jog*, "to move by succussation;" Johns.

JOHN'S (St.) NUTT.

Among a list of articles necessary for incantation, mention is made of

Sanct Jhone's nutt, and the for'e levit claver.
Legend Bp. St. Androis, Poems 16 Cent. p. 318.

Nutt is most probably by mistake for *wurt*, and the plant meant, that called both in S. and E., St. John's wort, Hypericum perforatum, Linn. Its Sw. name is the same, *Johannis-oert*.

"The superstitious in Scotland carry this plant about them as a charm against the dire effects of witchcraft and enchantment. They also cure, or fancy they cure their ropy milk, which they suppose to be under some malignant influence, by putting this herb into it, and milking afresh upon it." Lightfoot's Flora Scot. p. 417.

JOHNSTON'S (St.) RIBBAND. V. RIBBAND.

IOYALL, *adj.* Pleasant, causing delight.

This muldrie and buldrie
Wes maist magnificall,
Maist royall and ioyall,
Trim and pontificall.
Burel, Watson's Coll. ii. 36.

From Fr. *joie*; or *jovial*, gay.

JOYEUSITY, *s.* Jollity, mirth. Fr. *joyeuseté*.

"Such pastyme to thame is bot *joyeusity*, quhare in our Quene was brocht up." Knox's Hist. p. 304.

JOINT, *s.* *A word out of joint*, a word or expression that is improper in any respect, whether as approaching to profanity or to indelicacy, S.

The origin of this metaph. phrase is obvious.

To JOIS, Joys, Ios, *v. a.* To enjoy, to possess.

——The outworne dait of mony yeris,
Enuys that I sould *jois* or bruke empire.
Doug. Virgil, 260. 46.

—The hellis Goddes *iosing* at her will
Hir promys, quhilk sho hecht for to fulfil.
Doug. Virgil, 226. 40.

Fr. *jou-ir*, id.

JONETTE, *s.* A kind of lily.

——So pleasant to behold;
The plumys eke like to the floure *jonettis*.
And other of schap, like to the floure *jonettis*.
K. Quair, ii. 28.

"Fr. *jaulnettv*, caltha palustris; Teut. *jannette*, *jennette*, narcissus, lychnis silvestris;" Gl. Sibb.

JORDELOO, a cry which servants in the higher stories in Edinburgh give, after ten o'clock at night, when they throw their dirty water, &c. from the windows; hence also used to denote the contents of the vessel.

Fr. *gardez l'eau*, q. save yourselves from the water.

JORNEYE, JORNAY, JOWRNE, *s.* 1. Day's work, or part of work done in one day.

"This is my first *jornay*, I sall end the same *the morne*." Lett. Buchanan's Detect. G. 7.

This Schyre Anton in batale qwyte
Cesare August discumfyte:
And for that *jowrnè* dwne that day
That moneth wes cald August ay.
Wyntown, ix. 12. 55.

2. Battle fought on an appointed day; or battle, fight, in general.

I the beseik, thou mychty Hercules,——
Assist to me, cum in my help in hy,
To performe this excellent first *iorneye*,
That Turnus in the dede thraw may me se.
Doug. Virgil, 333. 23.

3. Single combat.

With the Lord of the Wellis he
Thoucht til have dwne thare a *jowrné*,
For bayth thai ware be certane taylyhè
Oblyst to do thare that deide, sawf faylyhè.
Swa ewyn a-pon the sext day
Of that moneth that we call May,
Thai ilk forsayd Lordis tway,—
On hors ane agane othir ran,
As thare taylyhè had ordanyd than.
Wyntown, ix. 11. 14.

4. Warlike enterprise or expedition.

Lang tyme eftir in Brucis weris he baid,
On Inglissmen moné gud *iorné* maid.
Wallace, iii. 50. MS.

He trettit hym wyth faire prayere,—
That he wald wyth his powere hale,
Wyth hym in that *journè* be.
Wyntown, ix. 27. 279.

It is used in the same sense by O. E. writers.

Adelwolf his fader saued at that ilk *iorne*,
& Ethelbert in the felde his fader lete he se,
How Dardan for his lance doun to the erth went. *R. Brunne*, p. 18.
——Aucht *iornes* he wan. *Ibid.*

Fr. *journée* signifies both a day's work, and a battle, from *jour*, Ital. *giorno*, a day. As Lat. *dies*, id. is the root of these words, whence *diurnus*, softened to *giorn-o*; Rudd. has properly observed, that they are used, like *dies*, for any celebrated battle fought on a particular day.

JOT, *s.* A job, an occasional piece of work, Shirr. Gl., S. B. Isl. *gaat*, cura.

To JOT, *v. a.* To take short notes on any subject, to be extended afterwards, S.

Most probably from E. *jot*, a point, a tittle; MoesG. *jota*, Gr. ιωτα, Heb. *jod*, the name of the smallest letter in the alphabet.

JOTTING, *s.* A memorandum; more generally in pl. *jottings*, short notes, S.

JOUGATTE, JOUCAT, *s.* A measure mentioned in our old Laws. The term is now used as synon. with *gill*, or the fourth part of an E. pint, Loth.

"Decernis and ordanis the Firlot to be augmented;—and to conteine, nine-tene pintes and twa *joucattes*." Acts Ja. VI. 1587. c. 114. Murray.

"Be just calculation and comptrolment, the samin extended to 19. pintes, and a *jucat*." Ibid.

Perhaps allied to E. *jugg*, Dan. *jugge*, urna.

JOUGS. *s. pl.* An instrument of punishment. V. JUGGS.

JOUGS, *s. pl.* Bad liquors, S. B. synon. *Jute*, v.

To JOUK, JOWK, JOOK, *v. n.* 1. To incline the body forwards with a quick motion, in order to avoid a stroke or any injury, S.

Syne hynt Eneas ane perrellus lance in hand,
And it addressis fer furth on the land,
To ane Magus, that subtell was and sle,
And *jowkit* in vnder the spere as he,
The schaft schakand flew furth about his hede.
Doug. Virgil, 336. 11.

2. It is also applied to the bending or bowing of a tree, in consequence of a stroke.

Hercules it smytis with an mychty touk,
Apoun the richt half for to mak it *jouk*,
Inforsing him to welt it ouer the bra.
Doug. Virgil, 249. 24.

3. To bow, to make obeisance.

——Sayand, That we ar heretyckis,
And false loud lying mastis tykes,—
Huirklaud with huidis into our neck,
With Judas mynd to *jouk* and beck,
Seikand Christis pepill to devoir.
Erle of Glencairne's Epistill, Knox's Hist. p. 25.

4. To shift, to act hypocritically or deceitfully, S.

5. To yield to any present evil, by making the best of it, S.

Hence the proverbial phrase borrowed from the situation of one exposed to a rough sea; "*Jouk, und let the jaw gae oer.*" Ramsay's S. Prov. p. 43.

Sae we had better *jook*, until the jaw
Gang o'er our heads, than stand afor't and fa'.
Ross's Helenore, p. 90.

Rudd. has given various etymological conjectures, but has not hit on the origin, which is certainly Germ. *zuck-en*, to shrink or shrug, in order to ward off a blow. Su.G. *duk-a*, deprimere, seems radically allied; as well as Belg. *duyk-en*, to stoop; Teut. *duyck-en*, verticem capitis demittere; submittere se, suggredi, subsidere, abscondere se; Kilian. Perhaps we may add, Su.G. *swig-a*, loco cedere, *swigt-a*, vacillare, ut solent loco cessura; Isl. *sweigia*, incurvare.

It may be observed that this word in Ang. is generally pronounced as if the initial letter were *d*, like *duke* E. V. JOWK.

JOUK, JUIK, *s.* 1. An evasive motion of the body, S.

In cirkillis wide sche draue hym on the bent,
With mony ane cours and *jouk* about, about;
Quharc ever sche fled sche followis him in and out. *Doug. Virgil*, 389. 27.

Gyrus, Virgil.

Germ. *zucken*, a convulsive motion.

2. A bow, a genuflexion, used contemptuously, to denote the mummeries of the church of Rome.

For all your *joukis* and your nods,
Your harts is hard as any stone.
Spec. Godly Ball. p. 25.

3. A kind of slight curtsey, S. B.

To her she hies, and hailst her with a *jouk*,
The lass paid hame her compliment, and buik.
Ross's Helenore, p. 66.

4. *Jouk* also denotes a shelter of any kind, either from storm, or from a blow; as *the jouk of a dike,—of a tree,—of a hedge*, &c., Perths.

JOUKING, JOWKING, *s.* 1. Shifting, change of place, S.

——Ennoyit of this deray,
This irksum trasing, *jowking*, and delay,—
Full mony thingis reuoluit he in thocht;
Syne on that were man ruschit he in tene.
Doug. Virgil, 352. 40.

2. Artful conduct, dissimulation, S.

Hence the phrase, *a jouking lown*, a deceitful fellow; also applied to one who is sycophantish and addicted to dissimulation, S. Germ. *zucker*, one who starts back.

JOUKRY-PAWKRY, *s.* Trick, deception, juggling, S.

—The sin o' Nauplius,
Mair useless na himsell,
His *jouckry-pauckry* finding out,
To weir did him compell.
Poems in the Buchan Dialect, p. 5. V. JOWK.

To JOUNDIE, JUNDIE, *v. a.* To jog with the elbow, S. *junnie*, S. B.

——Your fump'ring waken'd me,
And I you *joundy'd*, that ye might be free.
Ross's Helenore, p. 43. V. HOG-SHOUTHER.

Bailey mentions *shunt* as an E. word, signifying to *shove*. Phillips calls it "a country-word," as thus used. Both seem allied to Isl. *skund-a*, festinus eo praeceps, *med skynde* praecipitanter. Sw. *skynd-a*

(pron. *skunda*) signifies not only to hasten, but to push forward. *Jundie*, indeed, often means, to jog one in consequence of quick motion in passing. It may have primarily denoted celerity of motion. V. letter *J*.

JOUNDIE, JUNDIE, *s.* A push with the elbow, S.

"If a man's gaun down the brae, ilk ane gi'es him a *jundie*;" Ramsay's S. Prov. p. 41.

JOURDAN, JORDAN, *s.* In ludicrous language, a chamber-pot, S.

The word is used by Chaucer, in an address to a medical gentleman.

And eke thyn urinals, and thy *jordanes*,
Thin ypocras, and eke thy galianes.
Pardoner's Prol. v. 12239.

Tyrwhitt has the following Note. "This word is in Walsingham, p. 288. Duae ollae, quas *Jordanes* vocamus, ad ejus collum colligantur. This is part of the punishment of a pretended *Phisicus et astrologus*, who had deceived the people by a false prediction. Hollinshed calls them *two jorden pots*, p. 440."

We find the same word used by Langland as a personal appellation. Describing a gluttonous priest, he says;

I shall iangle to thys *Jurdan* with hys iuste wombe,
To tel me what penaunce is, of which he preched rathe. *P. Ploughman*, F. 65. b.

Both Skinner and Junius render it by *matula*, a chamberpot, deriving it from A. S. *gor*, stercus, fimus, and *den* cubile; q. a receptacle of filth. Langland uses it metaph. as Plautus does *matula*, to denote a silly coxcomb.

Juste cannot be understood in its common signification. For it conveys an idea very different. It is most probably allied to Isl. *istur*, Su.G. *ister-buk*, Dan. *ister-bug*, paunch, fat-guts.

JOURNELLIE, *adv.* Daily, continually, progressively.

All men beginnis for till die,
The day of their natiuitie:
And *journellie* they do proceid,
Till Atropus cut the fatell threid.
Lyndsay's Warkis, 1592. p. 9.

Fr. *journalier*, daily, continual. V. JORNEYE.

To JOW, *v. n.* 1. To move from side to side; *to jow on*, to jog on, to move forward in a slow and rocking way, S.

2. To toll. *The bell jows*, or *is jowin*, the bell tolls, S.; Sibb. writes it also *jowl*.

Now clinkumbell, wi' ratlin tow,
Begins to *jow* and croon.
Burns, iii. 38.

The storm was loud; in Oran-kirk
The bells they *jow'd* and rang.
Jamieson's Popul. Ball. i. 232.

Perhaps from Teut. *schuyv-en*, loco movere, pellere, volvere; as applied to a bell, originally denoting the motion of it. V. *v. a.*

To Jow, *v. a.* To move, S. B.

Sae, hear me, lass, ye mauna think
To *jow* me wi' the sight o' chink.—
Shirrefs' Poems, p. 355.

2. "To ring or toll a large bell by the motion of its tongue;" Gl. Sibb.

It has been said, that the word "includes both the swinging motion and the pealing sound of a large bell." But this is not the general acceptation. In a steeple or belfry, which has become crazy through age, it is said, that they dare not *ring* the bells, lest they should bring down the steeple; they can only *jow* them; i. e. they dare not give them the full swing. Sometimes a bell is said to be *jowed*, when it receives only half the motion, so that the tongue is made to strike only on one side.

—"That all maneir of persouns—have reddy their fensabill geir and waponnis for weir, and compeir thairwith to the said Presidentis, at *jowyng* of the common bell, for the keiping and defenss of the town aganis any that wald invaid the samyn." Extract Council Rec. Edin. A. 1516.

3. To ring; improperly used.

"The said Freir Alexander thane being in Dundie, without delay he returned to St. Androiss, caussit immediatlie to *jow* the bell, and to give signification that he wald preiche." Knox's Hist. p. 17.

Jow, *s.* A single stroke in the tolling of a bell, S.

She had not gaue a mile but twa,
When she heard the deid-bell knellan;
And everye *jow* the deid-bell geid,
Cried, Wae to Barbara Allan.
Sir John Grehme, *Percy's Reliques*, iii. 110.

JOW, *s.* A juggler.

In Scotland than, the narrest way,
He come, his cunning till assay;—
The *Jow* was of a grit engyne,
And generit was of gyans.
Dunbar, *Bannatyne Poems*, p. 19. st. 4.

Lord Hailes is certainly right in viewing the word in this sense; especially as it is said, with respect to his skill in alchemy;

In pottingry he wrocht grit pyne.

"It would also seem, that *Quene of Jowis*, Bann. MS. p. 136., means Queen of magicians," or rather, "of impostors." Kennedy, in his *Flyting*, closely connects *jow* and *jugglour*.

Judas, *Jow*, Jugglour, Lollard lawreat.
St. 35. Edin. edit. 1508.

This seems formed from Fr. *jou-er*, to play; also, to counterfeit the gestures of another. *Jouer de passe-passe*, to juggle. The Fr. word is perhaps radically allied to Teut. *guych*, sanna, irrisio.

JOW-JOWRDANE-HEDED, *adj.*

Bot fowl, *jow-jordane-heded* jevels.———
Dunbar, *Maitland Poems*, p. 109.

Jow seems to refer to the *jowl* or side of the head, S. *jow*. The idea may be, that the persons described had *heads* formed like *pots*. V. JOURDAN.

IOWIS, *s. pl.* Jaws.

His hede couerit, to saif hym fra the dynt,
Was with ane wolfis hidduous gapand *iowis*.
Doug. Virgil, 388. 50.

Fr. *joue*, the cheek; which seems radically the same with A. S. *ceole*, the jowl.

To JOWK, *v. n.* To juggle, to play tricks.

He could wirk windaris, quhat way that he wald;
Mak a gray gus a gold garland,
A lang spere of a bittill for a berne bald,
Nobis of nutschellis, and silver of sand,
Thus *jowkit* with juxters the janglane *Ja.*
Houlate, iii. 12. MS.

Mr Pink. renders the term *joked*, and *juxters*, jokers. But according to the sense of the word *joke* in E., this is not the idea here expressed. *Jowkit* evidently signifies, "played such tricks as are common to jugglers."

The word, as here used, may be radically the same with *Jouk*, q. v. But although there is a very near approximation in sense, I am rather inclined to view it, because of the peculiar signification, as formed from Germ. *gauch*, histrio, ludio, praestigiator. Teut. *guyc*, sanna, irrisio; Belg. *guych*, a wry mouth. For, as Wachter has observed, *gauch-el-en* and *jockl-en* are merely differences of dialects. Kilian, in like manner, gives *jougleur* and *guycheler* as synon. *Juxter* is evidently formed from *jowk*, q. *jowkster*. I hesitate whether *joukry-pawkry* ought not to be immediately referred to this *v.*

To IRK, *v. n.* To tire, to become weary.

The small fute folk began to *irk* ilkane,
And horss of forss, behuffyt for to faill.
Wallace, vii. 764. MS.

——— I wat neuer quhidder
My spous Creusa remanit or we com hidder,
Or by some fate of goddis was reft away,
Or gif sche errit or *irkit* by the way.
Doug. Virgil, 63. 23.

—Erravitne via seu *lassa resedit*
Incertum— Virg.

The E. *v.* is used in an active sense. Johns. derives it from Isl. *yrk*, work, although the terms convey ideas diametrically opposite. V. the *adj.*

IRK, *adj.* Indolent, regardless.

In my yowthheid, allace! I wes full *irk*,
Could not tak tent to gyd and governe me
Ay gude to do, fra evill deids to flé.
Henrysone, Bannatyne Poems, p. 135.

A. S. *earg*, piger. V. ERGH. Or perhaps it has still a stronger meaning here, "bad, wicked," especially as it follows;

Fulfilland evir my sensualitie
In deidly syn, &c.

Germ. *arg*, malus, pravus; Isl. *ergi*, Sw. *argheet*, malitia. This corresponds to Alem. *argun gilusti*, pravi cupiditates; Otfrid. ap. Wacht.

IRNE, YRN, AIRN, *s.* 1. Iron., pron. *ern*, S.

And had not bene at othir his wit was thyn,
Or than the fatis of the goddis war contrary;
He had assayit but ony langare tary
Hid Grekis couert with *yrn* to haue rent out.
Doug. Virgil, 40. 25.

"It is statute—that all Prouestis, Aldermen, Baillies and Officiaris of Burrowis, serche and seik vpone all mercat dayis and vthir tymes necessare, all persounis that can be apprehendit, hauand fals money, or counterfatis the King's *Irnis* of cuinyie." Acts Ja. V. 1540. c. 106. Edit. 1566.

2. In *pl.* fetters; sometimes written *airns*.

Then shoulder high with shout and cry,
We bore him down the ladder lang;
At every stride Red Rowan made,
I wot the Kinmont's *airns* played clang!
Minstrelsy Border, i. 152.

3. *New aff the irnes*, a phrase used with respect to one who has recently finished his studies, S. It had been originally applied to workmanship; as synon. with Teut. *brandnieuw, vierniew*, recens ab officina profectum, Kilian. Its determinate application seems to have been to money newly struck, which retained not only the impression but the lustre.

"—The money new devised—sall bee delinered to them agane, after the same be *past the Irones*, in maner foresaid." Acts Ja. VI. 1581. c. 106.

A. S. *iren, irene;* but more intimately allied to Isl. *iarn*, Su-G. *iern*, id.

IRRESPONSAL, *adj.* Insolvent.

"But they shall prove *irresponsal* debtors: and therefore it is best here, we look ere we leap."—Rutherford's Lett. p. 1. ep. 153.

IRRITANT, *adj.* Rendering null or void; a forensic term.

"The Lordis declaire, that in all tyme cuming, thay will juge and decide upon clausis *irritant*, conteint in contractis, takis, infeftmentis, bandis and obligationis, according to the wordis and meining of the said clausis *irritant*, and efter the forme and tenor thairof." Acts Sedt. 27 Nov. 1592.

L. B. *irritare*, irritum facere; *irritatio*, rescissio, abrogatio; from Lat. *irritus*, void, of no force.

IRUS, IROWS, *adj.* Angry.

For caws that he past til Twlows,
Agayne hym thai ware all *irows*.
Wyntown, vii. 7. 206.

Perhaps immediately from Lat. *ira*; although this would seem radically allied to A. S. *irra*, angry, *irrian* to be angry, *yrsinga*, angrily.

IRUSLY, *adv.* Angrily, with *ire*.

The King, that hard his messynger,
Had dispyt apon gret maner,
That Schyr Aymer spak sa heyly:
Tharfor he ansueryt *irusly*.
Barbour, viii. 144. MS.

IS, *term.* The mark of the genitive sing., as *manis*, of man, *the kingis*, of the king, &c. now written *man's*, *king's*.

It has been pretty generally supposed, that this term is put for *his*. Hence many writers have used this form, "the king *his* power," &c. But there is not the least reason to doubt, that this is the proper term. of the gen., and thus a vestige, among some others, of the ancient declinable form of our language. It corresponds to A. S. *es*, used in the same manner, as *Davides suna*, filius Davidis. V. Lye, vo. *Es*. This is also the most common *term.* of Germ. nouns in gen. sing. The Belg. uses *es* and *s*, Sw. *s*; MoesG. *s*, *ais* and *ins*. There is an evident analogy in the frequent use of ς Gr. and *is* Lat.

To ISCH, ISCHE, *v. n.* To issue, to come out.

And in bataill, in gud aray,
Befor Sanct Jhonystoun com thai,

And bad Schyr Amery *isch* to fycht.
Barbour, ii. 248. MS.

O. Fr. *yss-ir*, id. V. *v. a.*

To ISCHE, *v. a.* To clear, to cause to issue.

"An maisser shall *ische* the council-house." Acts Ja. V. c. 50. i. e. clear it, by putting out all who have no business."

Seren. vo. *Issue*, refers to Isl. *ys-a*, *yt-a*, expellere, trudere; which, he says, are derived from *ut*, foras, abroad, out of doors.

ISCHE', *s.* Issue, liberty and opportunity of going out.

——The schyl riuer hait Ufens
Sekis with narrow passage and discens,
Amyd how valis, his renk and *isché*.
Doug. Virgil, 237, b. 10.

ISE, I shall.

But she but jamphs me telling me I'm fu';
And gin't be sae, Sir, *Ise* be judg'd by you.
Ross's Helenore, p. 117.

ISECHOKILL, *s.* An icicle, S. *iceshogle*, S. A. synon. *tangle*.

Furth of the chyn of this ilk hasard auld
Grete fludis isehis, and styf *iseschokillis* cald
Doune from his sterne and grisly berd hyngis.
Doug. Virgil, 108. 30.

But wi' poortith, hearts, het as a cinder,
Will cald as an *iceshogle* turn!
Rev. J. Nicol's Poems, ii. 158.

A. S. *ice-gicel*, Teut. *yskekel*, Belg. *yskegel*, Isl. *is digull*, id. *jake*, also, *yse jake*, fragmentum glaciei; G. Andr. *Gicel*, *kekel*, and *kegel*, seem to have the same signification with *digull*, as denoting any thing that is hardened by cold, quod gelu concrassata est, from *dyg-r* crassus. The name given to the black hardened knot at a child's nose, S. B. may perhaps be a vestige of the same Isl. term. It is called a *doolie*. G. Andr. makes *digull* the same with *dingull*. V. TANGLE.

ISILLIS, ISELS, *pl.* Embers; ashes. V. EIZEL.

ISK, ISKIE, *interj.* The word used in calling a dog, S.

I cry'd, "*Isk! isk!* poor Ringwood, sairy man;"
He wagg'd his tail, cour'd near, and lick'd my han'.
Ramsay's Poems, ii. 9.

On this term Lambe has a very fanciful idea. "When the shepherds call their dogs, it is usual with them to cry, *isca*, *isca*, which is evidently an abbreviation of *Lycisca*, the name of the Roman shepherd's dog.

——— multum latrante *Lycisca*.
Virg. Ecl. 3."

With far greater verisimilitude it has been said, that this is from Fr. *icy*, hither; the word which Frenchmen use for the same purpose. It may be observed, however, that Teut. *aes*, *aesken*, and Germ. *ess*, signify a dog.

ITHAND, YTHEN, YTHAND, *adj.* 1. Busy, diligent, unremitting at work; S. *eident*. As now used, it generally includes the idea of greater industry than progress. Thus it is said, *He has nae great throw-pit, but he's very eident*.

———Euery rode and went
Wox of thare *ythand* werk hait, quhare they went. *Doug. Virgil*, 114. 4.

"—The soules of the Sanctes departed ar mair *ydant* in this exercise, then when they wer aliue." Bruce's Eleven Serm. O. 3. b.

"I would hae written you lang ere now, but I hae been sae *eident* writing journals that I hae been quite forfoughten wi' them." Journal from London, p. 1.

2. Steady, uniform in adhering to a purpose.

Tharfor he said, that thai that wald
Thair hartis undiscumfyt hald,
Suld ay thynk ententely to bryng
All thair enpress to gud ending.
As quhile did Cesar the worthy,
That traweillyt ay so besyly,
With all his mycht, folowing to mak
To end the purposs that he wald tak.—
Men may se be his *ythen* will,
And it suld als accord to skill,
That quha taiss purpos sekyrly,
And followis it syne ententily,—
Bot he the mar be wnhappy,
He sall eschew it in party.
Barbour, iii. 285. MS.

3. Constant, uninterrupted, continual.

"In the tyme of peace, thay ar so accustomit with thift, that thay can nocht desist, but inuadis the cuntre ——— with *ithand* heirshippis." Bellend. Descr. Alb. c. 5.

Wyth-in that yle is *ythand* nycht,
Wyth-owtyn ony dayis lycht.
Wyntown, i. 13. 73.

R. Glouc. uses *ythen*, according to Hearne, as signifying lusty.

That chyld wax so wel & *ythen*, as seyde fremde & sybbe,
That he wolde be a noble mon, gyf he moste lybbe. *P.* 346.

It might seem to signify *constantly*, as signifying that his growth was without interruption. But as there is no evidence that this word was used in E., perhaps rather from A. S. *gethogen*, qui crevit, adultus. V. the *v.*

This word implies that one is constant at work, while employed in it, as contrasted with one who trifles while pretending to work. *Jauking* is opposed to it.

Rudd. derives it from A. S. *eith*, easy; or rather from *gethean*, Germ. *gedeyen*, Belg. *gedyen*, to grow, to flourish. But these terms seem to have no affinity. The origin is Su.G. Isl. *idin*, laborious, industrious; *idia*, *idne*, employment, labour, industry; whence *idn-a*, to be assiduous: all from *id*, work, business, exercise.

Su.G. *idkelig*, from the same origin, immediately from *idk-a* to exercise, signifies not merely diligent, but continual; as, *idkeliga pino*, continual pain; Isl. *ideliga beswar*, continual labours, *idelik* continually.

The *v.* in Su.G. is *id-a*, also *id-as*. *Idin* may be viewed as originally the part. pr. *idand*, working.

This expresses the very idea still attached to the term in our language. We say of an industrious person; *He's ane idant creature.* Isl. *idnir men*, homines industrii.

ITHANDLY, YTHANLY, ITHINGLIE, *adv.* 1. Busily, diligently; S. *eidentlie.*

Thus journait gentilly thyr chevalrouse knichtis
Ithandly ilk day,
Throu mony fer contray.
Gawan and Gol. i. 18.

——*Ythandly* syne he
Driuis throw fludis of the stormy se.
Doug. Virgil, 321. 17.

2. Constantly, without interruption.

Thai said that he, sen yhystirday,
Duelt in his chambyr *ythanly*,
With a clerk with him anerly.
Barbour, ii. 57. MS.

——The Eneadanis all of his menye
Ithandly and vnirkit luffit haue I.
Doug. Virgil, 479. 22.

So dentit wer hir cheikis cruellie,
By trimbling teires, distilling *ithinglie*
Out from hir eis——
Maitland Poems, p. 246.

YTHRANGIN, *pret. v.* Thrust upwards. V. THRING, *v. a.*

JUCAT, *s.* A measure. V. JOUCATE.

JUFFLER, *s.* Shuffler. V. HOMELTY-JOMELTY.

JUGGS, JOUGS, JOGGES, *s. pl.* An instrument of punishment of the same kind with the pillory; the criminal being fastened to a wall or post, by an iron collar which surrounds his neck, S.

"Of the same nature was a tall wooden post, with two cross arms affixed to it, and an iron collar, for encircling the necks of offenders, called the *Jougs*, suspended by a chain at the side of it, which stood on a stone pedestal in a public part of the present town. It was called the *Trone*, and goods sold in the public market were weighed at it." P. Hamilton, Lanarks. Statist. Acc. ii. 210. V. also xiv. 370. N.

This may be derived from Lat. *jug-um*, a yoke. But perhaps it is rather allied to Belg. *kaak*, Dan. *kaag*. V. COCKSTULE.

IVIGAR, *s.* The Sea Urchin.

Orbes non habens, Echinus Marinus, Orcadensibus *Ivigar*. Sibb. Scot. p. 26.

"The common people reckon the meat of the Sea Urchin, or *Ivegars*, as they call them, a great rarity, and use it oft instead of butter." Wallace's Orkney, p. 41.

The only conjecture I can form, as to this word, is that it is a corr. of the old Goth. name. Isl. *igull* denotes a hedge-hog; echinus, G. Andr. p. 131. Now, it may have been comp. with *haf*, the sea, q. *haf-igull*; like Germ. *meer-igel*, id.

JUM, *adj.* Reserved, not affable, S. *Humdrum* is nearly synon.

JUNCTLY, JUNTLY, *adv.* Compactly.

On Settirday on to the bryg thai raid,
Off gud playne burd was weill and *junctly* maid.
Wallace, vii. 1147. MS.

v hundreth men in harnes rycht *juntly*,
Thai wschet furth to mak a jeperty
At the south part, apon Scot and Dundass.
Wallace, xi. 857. MS.

Q. *conjunctly.*

JUNDIE, JUNNIE, *s.* A push. V. JOUNDIE.

To JUNE, *v. a.* To join. This is uniformly used by Bellenden.

JUNT, *s.* A large piece of meat, bread, or any thing else, S. perhaps originally q. a *joint* of meat.

—Twa good *junts* of beef,——
Drew whittles frae ilk sheath.
Ramsay's Poems, i. 267.

A *junt* o' beef, baith fat an' fresh,
Aft in your pat be todlin'!
A. Douglas's Poems, p. 67.

L. B. *juncta* or *junctum*, however, is used for some kind of measure of salt; Monastic. Anglic. ap. Du Cange.

JUPE, *s.* 1. A kind of short mantle or cloak for a woman, S. The term in this sense is now nearly obsolete.

2. A wide or great coat, S. Gl. Sibb.

3. The term, if I mistake not, is used for a bedgown, Clydes.

4. *Jupes*, pl. a piece of flannel, used instead of stays, Ang. nearly in the same sense with E. *jumps.*

Fr. *jupe*, a shepherd's frock, a long coat; L. B. *jupp-a, jop-a*, Ital. *giubb-a, giub-one*, Hisp. *jub-on*; Teut. *juype*, Isl. Su.G. *hjup*, tunica, from *hyp-ia* involvere, which seems the radical term.

JUPPERTY, JEPERTY, *s.* 1. A warlike enterprise, which implies both art and danger.

——Me think ye wald blythly
That men fand yow sum *jeperty*,
How ye mycht our the wallis wyn.
Barbour, x. 539. MS.

Thir manere of renkis and *iuppertyis* of batall
Ascaneus hautit, and broucht first in Itale.
Doug. Virgil, 147. 32.

2. A battle, or conflict; used in a general sense.

—All hale the wyctory
The Scottis had of this *jupardy*;
And few wes slayne of Scottis men.
Wyntown, viii. 13. 166.

It has been viewed as formed from Fr. *jeu perdu*, q. a lost game. Tyrwhitt derives *jupartie*, as used by Chaucer, from Fr. *jeu parti*, properly a game in which the chances are even. Hence it was used to denote any thing uncertain or hazardous. Se nous les voyons a *jeu parti*. Froissart, Vol. I. c. 234. V. Tyrwhitt in vo.

JUSTICOAT, *s.* A waistcoat with sleeves, S. B.

Fr. *just-au-corps*, a close coat.

To JUSTIFIE, *v. a.* To punish with death, in whatever way.

"He gart strik the heydis fra them of Capes that var in preson in Theane, and syne past to Calles to gar exsecut iustice on the remanent. He beand ther

aryuit, he gart bryng furtht the presoners to be *iustifiet*." Compl. S. p. 177. 178.

It seems to be used in the same sense by the Bishop of Dunkeld.

And thay war folk of knawledge as it semit;
Als into Venus Court full fast thay demit;
Sayand, Yone lustie Court will stop or meit
To *justifie* this bysning quhilk blasphemit.
Palice of Honour, ii. 7. *Edin. edit.* 1579.

"Thir conspirators desired, at all times, to have this Duke [of Albany] put to death.—There came a French ship out of France hastily into Scotland with secret writings to the Duke, who was then in prison in the castle of Edinburgh, to advertise him that it was concluded by the King and counsel, that he should be *justified* on a certain day, which was the day after the ship strake in the Road of Leith." Pitscottie, p. 83.

"On the morrow this child wes *justifyit* in presence of mony pepil." Bellend. Cron. Fol. 28. a. Multis conspicientibus *furca* postea est suspensus; Boeth.

This sense of the word, directly contrary to the modern meaning, is borrowed from L. B. *justificare*, meritis poenis afficere, debito supplicio plectere. Fr. *justic-ier* is used in the same sense.

In a letter from James IV. of Scotland to Charles VII. of France, we have these words: Principales vero rebelles qui in eodem castro inventi fuerunt, poena suspendii *justificavimus;* we have *justified* by hanging. V. Du Cange.

The use of this term is analogous to that of L. B. *rectare*, *arrectare*, rendered in our Laws, *to do right*, i. e. to make satisfaction by punishment. V. ARETTYT.

JUSTIFYING, *s.* Subjection to capital punishment.

"The Earl also shew himself familiar, at that time, with the Duke and King, and did what he could to save the Lords from *justifying* in the King's fury." Pitscottie, p. 82.

JUSTRY, *s.* 1. Justice, equity.

Than pray we all to the Makar abow,
Quhilk has in hand off *justry* the ballance,
That he vs grant of his der lestand lowe.
Wallace, vi. 101. MS.

2. The justice eyre, court of justice.

This Alysandyr Kyng of Scotland
Wes throwcht the kynryk traveland,
Haldand Courtis and *Justrys*,
And chastyd in it all Reverys.
Wyntown, vii. 9. 249.

According to this sense, it may be a corr. of L. B. *justitiarii*, the name given to judges in criminal causes, or itinerant; or of *Justitiare*, officium justitiarii; Du Cange.

To JUTE, *v. a.* To tipple. *Jutting and drinking* is a phrase commonly used with respect to tipplers, S.

The word has originally respected the act of *pouring out* liquor, that it might be drunk; MoesG. *giut-an*, Su.G. *giut-a*, A. S. *geot-an*, fundere. V. YET, *v.*

JUTE, JOOT, *s.* A term expressive of sour or dead liquor, S.

She ne'er ran sour *jute*, because
It gees the batts.
Ramsay's Poems, i. 229.

Joot, Fergusson's Poems, ii. 42.

This may have the same origin with the *v.* Belg. *jucht*, however, denotes slight beer; and Su.G. *gyttia*, mud, properly what is left after an inundation, from *giut-a*, fundere.

JUTTIE, *s.* A tippler, Ang.

To JUTTLE, *v. n.* To tipple. *To juttle and drink*, S.

JUTE, *s.* A term of reproach applied to a woman, nearly of the same import with *jade*, Clydes.

Langland uses the same term to denote persons of the lowest rank.

Sowters and shepeherds, & such lewed *juttes*
Percen wyth a *Pater noster* the palaice of heauen,
And passen Purgatori penaunceles, at her hence parting.
P. Ploughman, Fol. 52. b.

Perhaps it means, *dregs*, from *giut-an*, &c. mentioned above.

JUXTER, *s.* A juggler. V. JOWK.

K.

Words not found under this letter may be sought under C.

This letter is used in the formation of diminutives. Thus in Germ., *funk* scintilla, igniculus, is derived from *fon* ignis; *mennike*, *maenki*, homunculus (E. *mannikin*) from *man*. In Sclav. *synk* filiolus, from *syn* filius, a son. V. Wacht. Prol. Sect. 6. vo. K. Kl.

Similar examples occur in S.; as *Stirk*, q. v. In different counties, and especially in the West of S., *oc* or *ock* is used as a termination of names when given to children, as *Jamock*, from *James*, &c. also of nouns which have a similar application; as *lassock*, a little girl or *lass*.

It has been observed, indeed, that the S. language possesses two, in some instances, three, degrees of diminution, expressive of difference of age, relation, size, &c. In Clydes. where the father is *James*, the son is *Jamie*, the grandson *Jamock*. From *man* are formed *mannie*, a little man, *mannock*, one who is decrepit or very diminutive, and *mannikin*, as in E., a dwarf. While *lad* signifies a youth or stripling, *laddie* denotes one under the age of puberty, *laddock* a boy who has not yet gone to school, *laddikin* a boy in arms. Dr. Geddes mentions four diminutives; as from *lass*,—*lassy*, *lassik*, *lassiky*, and *lassikin*. Trans. Soc. Antiq. S. p. 418. *Wife*, *wifock*, and *wifockie* are derivatives from E. *wife*. The latter is common, S. B.

It seems also occasionally used in forming ludicrous designations; as *claggock*, a woman who has her gown clogged with mire; *playok*, a child's toy.

KA, *s.* V. Kay.

KABBELOW, *s.* Cod-fish, which has been salted and hung for a few days, but not thoroughly dried, Ang.

Belg. *kabbeliauw*, Germ. *kabbeliau*, Sw. *kabeljo*, Dan. *kabel-jao*, cod-fish.

KAY, Ka, Kae, *s.* A jack-daw, monedula, S.

Thik was the clud of *kayis* and crawis.
Dunbar, *Bannatyne Poems*, p. 21. st. 12.

Sa fast declynys Cynthia the mone,
And *kayis* keklys on the rufe abone.
Doug. Virgil, 202. 13.

Bark like ane dog, and kekil like ane *ka*.
Lyndsay's Warkis, 1592. p. 187.

Burns writes *Kae*, iii. 25.

Teut. *kae*, A. S. *ceo*, Alem. *ka*, Belg. *ka*, *kauwe*, Su.G. *kaja*, Norw. *kaag*, *kaye*, Hisp. *gajo*, Fr. *gay*, id.

This bird is also by the vulgar called *ka wattie*, *kay wattie*, S. B. This name would appear formed from Teut. *kauwett-en*, vociferari instar monedulae, garrire; to cry, or chatter like a jackdaw. Hence,

Kay-witted, *adj.* Hare-brained, half-witted, S.; q. giddy as a jack-daw.

KAIL, Kale, *s.* 1. The herb in E. called colewort, S. It is used indeed as a sort of generic name, not only denoting all the species of colewort, but also cabbages, which are denominated *bow-kail*.

"There is *kail*, potatoes, turnip, and every kind of garden roots." P. Galspy, Sutherl. Statist. Acc. ix. 29. V. Grap, *v.*

Isl. Dan. *kaal*, id. Sw. *kaal*, cabbage.

The Isl. word *kaal* is used in a singular connexion, in the answer made by Olafe, Son of Harold, King of Norway, to Canute the Great. When the latter had conquered England, he sent messengers to Olafe, requiring that, if he wished to retain possession of the crown of Norway, he should come and acknowledge himself to be his vassal, and hold his kingdom as a *feu* from him. Harold replied; "Canute alone reigns over Denmark and England, having also subdued great part of Scotland. Now, he enjoins me to deliver up the kingdom left in inheritance by my ancestors: but he must moderate his desires. *Edr hvert mun hann einn aetla at eta* kaal *allt a Englandi? Fyrr mun hann thui orka, enn ec faera honom hofot mitt, edr oc veita honom ne eina lotning.*" Literally; "Does he allane ettle to eat all the *kail* of England? First mon he work this, ere I raise up my heid to him, or lout to him or any vthir." Sturl. Heims. Kr. Johns. Antiq. C. Scand. p. 276.

2. Broth made of greens, but especially of coleworts, either with or without meat, S.

The Monks of Melros made gude *kaill*
On Friday when they fastit.
Spec. Godly Sangs, p. 37.

On thee aft Scotland chows her cood,
In souple scones, the wale o' food!
Or tumblin in the boiling flood
Wi' *kail* an' beef.
Burns, iii. 13.

"As many herbs were put into the Scotch kinds of broth, hence *kail*—came to signify *broth*." Sir J. Sinclair's Observ. p. 147.

Kail-brose, *s.* A sort of pottage made of meal and the scum of broth, S. V. Brose.

Kail-stock, *s.* A plant of colewort, S.

They felled all our hens and cocks,

And rooted out our *kail-stocks.*
Colvil's Mock Poem, P. I. p. 59.

Then first and foremost, thro' the *kail*
Their *stocks* maun a' be sought ance.
Halloween, *Burns*, iii. 126.

Sw. *kaalstok*, the stem or stalk of cabbage; Wideg. Dan. *kaalstilk*, id.

KAIL-GULLY, *s.* A large knife, used in the country, for cutting and shearing down coleworts, S.

A lang *kail-gully* hang down by his side.
Jamieson's Popul. Ball. i. 302.

KAIL-RUNT. V. RUNT.

KAIL-WIFE, *s.* A green-woman, S. a common figure for a scold.

Its folly with *kail-wives* to flyte;
Some dogs bark best after they bite.
Cleland's Poems, p. 112.

Truth could not get a dish of fish,
For cooks and *kail-wives* baith refus'd him,
Because he plainted of their dish.
Pennecuik's Poems, p. 86.

"The queans was in sik a firry-farry, that they began to misca' ane anither like *kail-wives.*" Journal from London, p. 8.

KAIL-YARD, *s.* A kitchen-garden; thus denominated, because colewort is the principal article in the gardens of the common people, S.

"The Society schoolmaster has a salary of 10l. with a dwelling-house and school-house,—a *kail-yard*, with an acre of ground." P. Far, Sutherl. Statist. Acc. iii. 542.

Sw. *kaalgard*, a garden of cabbage; also, a garden of herbs; Wideg.

To KAIM, KAME, KEME, *v. a.* To comb, S. part. pa. *kemmyt*, combed.

Oft plet scho garlandis for his tyndis hie,
The dere also full oft tyme *keme* wald sche;
And fele syis wesche in till ane fontane clere.
Doug. Virgil, 224. 34.

O wha will *kame* my yellow hair,
With a new made silver kame?
Minstrelsy Border, ii. 58.

"*Kame* seenil, *kame sair*;" Ramsay's S. Prov. p. 47.

Chaucer uses *kembe.*

Kembe thine head right jolily.
Rom. Rose.

To kame against the hair, to oppose, S.

But when they see how I am guided here,
They winna stand to reckon lang I fear.
For tho' I say't mysell, they're nae to *kame*
Against the hair, a-fieldward or at hame.
Ross's Helenore, p. 105.

KAIM, *s.* A comb, S.

But she has stown the king's redding *kaim*,
Likewise the queen her wedding knife,
And sent the tokens to Carmichael,
To cause young Logie get his life.
Minstrelsy Border, i. 246.

Su.G. Dan. Belg. *kam*, A. S. *camb*, Alem. *camf*, Isl. *camb-ur*, id.

KAMESTER, *s.* A woolcomber. V. KEMB.

KAIM, *s.* A low ridge, Lanarks.

Su.G. *kam*, vertex, apex, used to denote the summit of a house. In Mod. Sax. *kam* signifies the summit of a mound. Idiot. Hamb. p. 365. ap Ihre. Some suppose, that this is an oblique sense of *kam*, as signifying either a cock's comb, or the crest of a helmet. Ihre contends that it is radically a different word; and probably of the same family with Fr. *cime*, the highest part of a mountain, of a house, of a tree, &c. This has been deduced from L. B. *cima*, denoting the summit of trees and herbs; which, Isidor. says, is q. *coma;* Orig. 1260. 59.

KAYME, KAME, *s.* *A wax kayme*, a honeycomb, MS. *cayme.*

He gert men mony pottis ma,
Off a fute breid, round; and all tha
Wer dep wp till a mannys kne;
Sa thyk, that thai mycht liknyt be
Til a wax *cayme*, that beis mais.
Barbour, xi. 368. MS.

—Of thare kynd thame list swarmis out bryng,
Or in *kames* incluse thare hony clene.
Doug. Virgil, 26. 32.

A. S. *hunig-camb.*

KAIN, KAIN-FOWLS. V. CANE.

KAIR, *s.* A mire, a puddle, Fife, *carre*, A. Bor. a hollow place where water stands; Ray. Sw. *kiaerr*, Isl. *kiarmyrar*, paludes. Verel. Ind.

KAIRD, *s.* A gipsey. V. CAIRD.

KAIRS, *s. pl.* Rocks through which there is an opening, S.

A. S. *carr*, a rock. These are also called *skairs.* V. SKAIR.

KAISART, *s.* A cheese-vat, or wooden vessel in which the curds are pressed and formed into cheese; also called *chizzard*; S. B.

Teut. *kaese-horde*, id. fiscella, fiscina, casearia; Kilian. One might almost suppose that the Isl. retained the radical word, whence Lat. *cas-eus*, Teut. *kaese*, E. *cheese*, &c. are derived. For Isl. *keys* denotes the stomach or maw whence the rennet, S. *earning*, is formed: aqualiculus, quo lac coagulari et incaseari possit. *Kaeser*, condimentum lactis ad coagulandum ex visceribus vituli; *kiaestr*, incaseatus; G. Andr.

KAY-WATTIE, *s.* A jack-daw. V. KAY.

KAY-WITTED, *adj.* Brainish, hot-headed, hair-brained, S. V. KAY.

KANNIE, *adj.* Prudent, &c. V. CANNY.

KAR, *adj.* Left-handed. V. KER.

KARL. V. CARL.

KARRELYNG. V. CARALYNGIS and CAROLEWYN.

KARRIEWHITCHIT, *s.* A fondling term for a child, Ang.

Perhaps the first syllable is formed from Su.G. *kaer*, dear, Lat. *car-us.*

KATABELLA, *s.* The Hen Harrier, Orkn.

"The Hen Harrier (Falco cyaneus, Lin. Syst.) here called the *katabella*, is a species very often met with." Barry's Orkney, p. 312.

As this species of hawk is extremely destructive to young poultry, and the feathered game, (Penn. Zool. p. 194.) it might seem to have got an Ital. name;

Egli e un cativello, he is a little cunning rogue; Altieri.

KATHERANES, KETHARINES. V. CATERANES.

KATOGLE, *s.* The Eagle-owl, Orkn.

"The Eagle Owl (*strix bubo*, Lin. Syst.) our *kat-ogle* or *stock owl*, is but rarely met with, and only on the hilly and retired parts of the country." Barry's Orkney, p. 312.

Sw. *katugl*, id. V. Penn. Zool. p. 202. Dan. *kat ugle*, a screech-owl. It seems to receive its name from its resemblance of a *cat*. Germ. *kautz*, however, which signifies an owl, while it is viewed by some as synon. with *katz*, felis, is by others rendered q. *ka-ut*, as expressive of the hooting noise made by this animal. V. Wachter.

KATOURIS, *s. pl.* Caters, providers.

The *Pitill* and the *Pipe gled* cryand *pewé*,
Befoir thir princes ay past, as pairt of purveyoris,——
To cleik fra the commonis, as Kingis *katouris*.
Houlate, iii. 1. MS. V. CATOUR.

KAVEL, KEVEL, CAVEL, *s.* An opprobrious designation, denoting a mean fellow.

—Cowkins, henseis, and culroun *kevels*.—
Dunbar, Maitland Poems, p. 109.

Ane *cavell*, quhilk was never at the scule,
Will rin to Rome, and keip ane bischops mule;
And syne come hame with mony colorit crack,
With ane buirdin of benefeices on his back.
Lyndsay, S. P. R. ii. 228.

——A' the rout began to revel:
The Bride about the King she skipped,
Till out starts Carle and *Cavel*.
Country Wedding, Watson's Coll. iii. 50.

King, I suspect, is misprinted for *ring*. *Carle and Cavel* seems to have been a proverbial phrase for, honest man and rogue, or all without distinction. V. KEVEL, *v.*

KEADY, *adj.* Wanton. V. under CAIGE, *v.*

KEAVIE, *s.* A species of crab.

"I have found these crabs, we call *Keavies*, eating the Slieve-fish greedily." Sibb. Fife, p. 140. Sibb. describes this as the Cancer Maias. Ibid. p. 132. V. SHEAR-KEAVIE, used in the same sense.

To KEB, *v. n.* To cast a lamb immaturely; a term often used to express that a ewe has an abortion, or brings forth a dead lamb; Border.

KEB, *s.* *Kebbis*, ewes "which have brought forth immaturely, or been prevented accidentally from rearing" their lambs; also *kebbit* ewes; Gl. Sibb.

"Than the laif of ther fat flokkis follouit on the fellis baytht youis and lammis, *kebbis* and dailis." Compl. S. p 103.

"A *keb-lamb*; a lamb, the mother of which dies when it is young;" Gl. Compl. O. E. *kebber* seems to have been used in a similar sense; rendered by Gouldman, Cooper, &c. ovis rejicula, as equivalent to *Culler*, q. drawn out of a flock of sheep. V. Cowel's Law Dict. The origin of this word is buried in obscurity. It is, however, probably Goth. Teut. *kabbe*, *kebbe*, according to Kilian, signifies a boar-pig, porcellus: and we know that a young sheep is called a *hog*, S.

To KEBBIE, *v. a.* To chide, to quarrel, Ang. Su.G. *kifw-a*, Isl. *kif-a*, Belg. *kyv-en*, id. Su.G. *kif*, a quarrel. From *kifwa* is formed the frequentative *v. kaebbla*, rixari, altercari. Hence,

To KEBBIE-LEBBIE, *v. n.* To carry on altercation, Ang.

KEBBRE, *s.* A piece of wood used in a thatched roof. V. CABOR.

KEBBUCK, KEBUCK, CABBACK, *s.* A cheese; properly one of a larger size, S.

Let's part it, else lang or the moon
Be chang'd, the *kebuck* will be doon.
Ramsay's Poems, ii. 278. V. WAITH.

"This stone in the Gaelic language obtains the name of *claoch na cabbac*, in the English, or rather Scotch, "cabbac stone." *Cabbac* or *cabback* signifies a cheese. P. Andersier, Invern. Statist. Acc. iv. 91.

Gael. *cabag*, a cheese, Shaw. The term, however, might be radically Gothic, or common to both languages. For Kilian mentions Holl. *hobbe*, caseus major.

KEBRACH, *s.* Very lean meat, Loth. V. CABROCH, SKEEBROCH.

KECKLING-PINS, *s. pl.* Wires for knitting stockings, Aberd.

KED, *s.* The louse of sheep, Tweedd. V. KID.

KEDGIE, *adj.* Cheerful, &c. V. CAIGIE.

KEEK, *s.* Linen dress for the head and neck; generally pron. *keck*, Ang.

—Her head had been made up fu' sleek
The day before, and weell prin'd on her *keek*.
Ross's Helenore, p. 28.

A pearlin keek is a cap with an edging or border round it, Ang. This border must have been originally of lace; as one kind of lace is still denominated *pearlin*.

To KEEK, KEIK, *v. n.* 1. To look with a prying eye, to spy narrowly, S.

Than suld I cast me to *keik* in kirk, and in market,
And all the cuntrie about, kyngis court, and uther,
Quhair I ane gallaud micht get aganis the next yeir. *Dunbar, Maitland Poems*, p. 47.

"*Keek* in the stoup was ne'er a good fellow;"—S. Prov. Kelly, p. 226.

2. To look by stealth, to take a stolen glance, S.

I sall anis mynt
Stand of far, and *keik* thaim to;
As I at hame was wont.
Peblis to the Play, st. 4.

"When the tod wins to the wood, he cares not how many *keek* in his tail; Ramsay's S. Prov. p. 77.

Té hé, quoth Jynny, *keik*, *keik*, I sé yow.
Bannatyne Poems, p. 158.

It seems to have been used in O. E. in the former sense.

By double way take kepe,
Fyrste for thyn owne estate to *keke*,

To be thy selfe so well be thought,
That thou supplanted were nought.
Gower's Conf. Am. Fol. 41. a.

Su.G. *kik-a*, intentis oculis videre; Belg. *kyk-en*, Germ. *kuck-en*, Dan. *kyg-er*, Ir. *kigh-im*, id. Isl. *giaeg-ast*, speculari. It seems radically the same with the *v.* Gouk, q. v.

To Keek through, *v. a.* 1. To prospiciate; as *to keek through a prospect*, to look through a perspective-glass, S.

3. *To keik through*, to examine with accurate scrutiny.

Conceal yoursel as weel's ye can
Frae critical dissection;
But *keek thro'* ev'ry other man,
Wi' sharpen'd sly inspection.
Burns, iii. 210.

Keek, Keik, *s.* A peep, a stolen glance, S.

Keekers, *s. pl.* A cant term for eyes, S. Sw. *kikare*, formed in the same manner, signifies a small perspective glass.

Keek-bo, *s.* Bo-peep, S. Belg. *kiekebo*, id. from *kyck-en*, *kick-en*, spectare, and perhaps *bauw* larva, q. take a peep at the goblin or bugbear. V. Bokeik, and Bu-man.

Keeking-glass, *s.* A looking-glass, S.

Sweet Sir, for your courtesie,
When ye come by the Bass then,
For the love ye bear to me,
Buy me a *keeking-glass* then.
Ritson's S. Songs, i. 173.

Starn-keeker, *s.* A star-gazer, an astronomer. I give this word on the authority of Callander, in his MS. notes on Ihre.

Su.G. *stiernkikare*, Belg. *starre-kyker*, id., also an astrologer.

Keel, Keil, *s.* Ruddle, a red argillaceous substance, used for marking, S. Sinopis.

Bot at this tyme has Pallas, as I ges,
Markit you swa with sic rude diference,
That by his *keil* ye may be knawn from thens.
Doug. Virgil, 330. 17.

With kauk and *keil* I'll win your bread.
Ja. V. Gaberlunyie Man.

This alludes to the practice of fortune-tellers, who usually pretend to be dumb, to gain more credit with the vulgar, as being deprived of the ordinary means of knowledge, and therefore have recourse to signs made with chalk or ruddle, in order to make known their meaning. The Gaberlunyie man promises to win his sweetheart's livelyhood by telling fortunes. V. Callander.

This is sometimes written *Kyle stone*. V. Skaillie.

Rudd. assigns to it the same origin with *chalk*. Addit. But *chaille*, in Franche Comté, signifies a rocky earth.

To Keel, Keil, *v. a.* To mark with ruddle, S. part. pa. *keild*.

Thou has thy clam shells and thy burdoun
keild. *Kennedy, Evergreen*, ii. 70. st. 23. V. Clam-shell.

Keelick, *s.* 1. Anger, trouble, vexation, Ang. Perhaps from Isl. *keli*, dolor.

2. A blow, a stroke, Ang., pron. also *keelup*.

Keeling, Keling, Keiling, Killing, Killin, *s.* The name given to cod of a large size, S. Gadus morhua, Linn.

"Asellus major vulgaris; our fishers call it *Keeling*, and the young ones Codlings." Sibb. Fife, p. 122.

"It is statute and ordainit, that ane bind and mesure be maid for salmound, hering and *keling*." Acts Ja. V. 1540. c. 90. Edit. 1566.; *killing*, Skene; *keiling*, Murray, c. 109.

"In the same ile is verey good *killing*, lyng, and uther whyte fishes." Monroe's W. Iles, p. 4.

"Fishes of divers sorts are taken in great plenty, yet not so numerous as formerly; for now before they catch their great fishes, as *Keeling*, Ling, &c. they must put far out into the sea with their little boats." Brand's Orkney, p. 20.

"The fishes that do most abound are *Killin*, Ling," &c. Ibid. p. 129.

"Large cod, called *Keilling*, are also got in spring and summer." P. Nigg, Aberd. Statist. Acc. vii. 205.

Sw. *kolja* signifies a haddock. It would seem indeed, that *Cod*, like Lat. *Asellus*, has formerly been used as a generic name, including a variety of the larger species of white fishes; and that the systematic name *Gad-us* has been formed from it. Von Troil, Lett. on Iceland, p. 128, informs us, that the Icelanders reckon different kinds of cod, as *thyrskliugur*, *lang-r*, *kerla*, &c. The former seem to be *torsk* and *ling*. Is our *keeling* from *kerla*?

Keelivine, Keelivine-pen, *s.* A black lead pencil, S.

"Black lead is called *killow*, or *collow* in Cumberland; and a *guillivine-pen* is probably a corruption of a *fine killow pencil*. Sir J. Sinclair's Obs. p. 120.

Perhaps rather q. the *vein* of *killow*. The common pron. is *keelivine*, although Grose gives *gillivine* as that of North-Britain.

Keepsake, *s.* A token of regard, any thing *kept*, or given to be kept, for the *sake* of the giver, S.

Keest, *pret.* Threw, used to denote puking; from the *v. Cast*.

But someway on her they fuish on a change,
That gut and ga' she *keest* with braking strange.
Ross's Helenore, p. 56.

Keething sight, the view a fisher has of the motion of a salmon, by marks in the water, as distinguished from what they call a *bodily sight*, S. B.

"When they expect to have *bodily sight*, the fishers commonly use the high sight on the Fraserfield side above the bridge; but below the bridge, at the Blue stone and Ram-hillock and Cottar Crofts, and at the water-mouth, which are all the sights on the Fraserfield side below the bridge, they have *keething* and drawing sights." State, Leslie of Powis, &c. 1805, p. 126.

"That he knows of no such sight as the Ennet,

and they wrought that shot by sinking their nets, when they saw fish in it, and they would have seen them by *keethings*, or shewing themselves above the water." Ibid. p. 139.

This is the same with KYTHE, q. v.

To KEIR, *v. a.* To drive, S. B. pron. like E. *care*.

So lairdis upliftis mennis leifing ouir thy rewme,
And ar rycht crabit quhen thay crave thame ocht;
Be thay unpayit, thy pursevandis ar socht,
To pund pure communis corne and cattell *keir*.
Scott, Bannatyne Poems, p. 199. st. 19.

Lord Hailes makes no mention of this word, which I have not observed elsewhere. But it admits of no other sense than that given above; Isl. *keir-a*, Su.G. *koer-a*, to drive by force. One sense in which the Su.G. *v.* occurs is, to drive horses; whence *koer-swen*, a carter, a charioteer. Here it denotes the forcible driving away of cattle, in the way of *poinding* or distraining.

The word is still used, as signifying to drive, although not precisely in the same sense. One is said to *kair* things, when one drives them backwards and forwards, so as to put them in confusion. *To kair porridge*, to drive them through the vessel that contains them, with a spoon; as a child does, when not disposed to eat, S. B.

KEIR, *s.* The name given, in some parts of S., to an ancient fortification.

"There are several small heights in this parish to which the name *Keir* is applied, which bear the marks of some ancient military work, viz. *Keir-hill* of Glentirran, &c. On the summit of each of these is a plain of an oval figure, surrounded with a rampart, which in most of them still remains entire.—The circumference of the rampart of the *Keir-hill* of Dasher, (which is neither the largest nor the smallest, and the only one that has been measured) does not exceed 130 yards.—The country people say that they were Pictish forts." P. Kippin, Stirl. Statist. Acc. xviii. 329.

It is added in a Note; "*Keir*, *Cuer*, *Chester*, *Castra*, are said to be words of a like import. Gen. Campbell's Notes, p. 17."

Keir indeed seems to be the same with *Cuer*, an old British word signifying a fort, and occurring in the names of many places in the kingdom of *Strat-cluyd;* as Carluke, Carstairs, Carmunnock, &c.—Although corresponding in sense to *Chester*, its origin is entirely different. V. CHESTER.

To KEYRTH, *v. a.* To scratch.

Weil couth I *keyrth* his cruik bak, and keme his cowit nodil.
Dunbar, Maitland Poems, p. 54.

Keyrth is used edit. 1508, instead of *claw* in that published by Mr Pinkerton.

Su.G. *kratt-a*, Belg. *krats-en*, id. *Kreyt-en*, irritare, seems allied.

To KEYTCH, *v. a.* To toss, to drive backwards and forwards, S.

Tho' orthodox, they'll error make it,
If party opposite has spake it.
Thus are we *keytch'd* between the twa,
Like to turn deists ane and a'.
Ramsay's Poems, ii. 497.

It seems the same with CACHE, q. v.

KEYTCH, KYTCH, *s.* A toss, S.

"I have had better kail in my cogue, and ne'er gae them a *keytch*;" Ramsay's S. Prov. p. 39.—Kelly expl. this as the reply "of a haughty maid to them who tell her of an unworthy suiter." It "alludes to an act among the Scottish reapers, who, if their broth be too hot, can throw them up into the air, as they turn pancakes, without losing one drop of them." P. 184.

KEITH, *s.*

"A kind of bar, called a *keith*, laid across the river at Blairgowrie, by those who are concerned in the salmon fishery there, effectually prevents the salmon from coming up the rivers of Ardle and Shee." P. Kirkmichael, Perths. Statist. Acc. xvi. 521.

Perhaps originally the same with Germ. *kette*, Su.G. *ked*, *kedja*, a chain.

To KEKKIL, KEKIL, *v. n.* 1. To cackle; as denoting the noise made by a hen, after laying her egg, or when disturbed or irritated, S.

"Than the suyne began to quhryne quhen thai herd the asse tair, quhilk gart the hennis *kekkyl* quhen the cokkis creu." Compl. S. p. 60.

Bark like ane dog, and *kekil* like ane ka.
Lyndsay's Warkis, 1592. p. 187.

2. To laugh aloud, as E. *cackle* is also used, S.

The Troianis lauchis fast seand him fall,
And hym behaldand swym, thay *keklit* all.
Doug. Virgil, 133. 32.

According to Rudd. from Gr. γελαω, γιγελακα, ridere. But it is evidently the same with Teut. *kackel-en*, Su.G. *kakl-a*, id. Ihre derives the latter from Gr. κικκος, a cock. I suspect that E. *chuckle*, although Johns. assigns a different origin, is radically the same with *cackle*.

KELCHYN, KELTEN, *s.* A mulct paid by one guilty of manslaughter, generally to the kindred of the person killed.

"*Kelchyn* of ane Earle is thriescore sax kye, and halfe an kow." Reg. Maj. B. iv. c. 38. § 1.

The *Kelchyn* was not in every instance paid to the kindred of the deceased. For when the wife of an husbandman was slain, it belonged to "the lord of the land;" Ibid. § 6.

This fine, as Du Cange has observed, was less than the *Cro*. For the *Cro* of an Earl is fixed at more than double, or an hundred and forty cows.

Dr Macpherson views this word as Gael.; observing that it signifies, "paid to one's kinsmen, from *gial* and *cinnea*, kindred." Crit. Diss. xiii. But it may as naturally be traced to the Gothic. Sibb. deduces it from "Theot. *kell-en*, Teut. *geld-en*, compensare, solvere." It seems composed of A. S. *geld*, *gild*, compensatio, and *cynn*, cognatio; as equivalent to *kinbot*. *Kelten*, which occurs only in the Index to the translation of Reg. Maj., may have been the corr. and vulgar pronunciation.

To KELE, *v. a.* To kill.

Thre of his seruandis, that fast by hym lay

Full reklesly he *kelit.*——
Doug. Virgil, 287. 30.

Teut. *kel-en*, *keel-en*, jugulare, to cut one's throat, is mentioned by Rudd. and Sibb. But it rather retains the more general sense of A. S. *cwell-an*, occidere.

KELL, *s.* 1. A dress for a woman's head, especially meant to cover the crown.

Scho wes like a caldrone cruke, cler under *kellys.*
Ballad, printed 1508. *Pink. S. P. R.* iii. 141.

——The hare was of this damycell
Knit with ane buttoun in ane goldyn *kell.*
Doug. Virgil, 237, b. 41. V. STICK, *s.*

2. The hinder part of a woman's cap; or what is now in E. denominated the *caul; the kell of a mutch*, S.

The word, as Rudd. observes, denoting a sort of network, seems primarily to have been applied to that in which the bowels are wrapped. He derives it from Belg. *kovel* a coif, hood, or veil.

KELLACH, KELLACHY, *s.* A small cart, with a body formed of wicker, fixed to a square frame and tumbling shafts, or to an axletree that turns round with the wheels, Ang.

"Besides the carts now mentioned, there are about 300 small *rung* carts, as they are called, which are employed in leading home the fuel from the moss, and the corn to the barn-yard. These carts have, instead of wheels, small solid circles of wood, between 20 and 24 inches diameter, called tumbling wheels. It is also very common to place a coarse, strong basket, formed like a sugar loaf, across these small carts, in which the manure is carried from the dung-hill to the field. These kinds of carts are called *Kellachys;* and are not only used in this district, but over all the north country." P. Kiltearn, Ross. Statist. Acc. i. 277. V. also iii. 10. P. Dingwall, Ross.

"What manure was used was carried to their fields in *Keallachs*, a creel in the form of a cone, with the base turned upwards, placed upon a sledge. Many of these *keallachs* are still used in the heights of the parish." P. Kiltarlity, Invern. Statist. Acc. xiii. 519.

This is evidently the same with Isl. Su.G. *kaelke* a dray or sledge, drawn without wheels, traha, Ihre; whence *kaelkadraett*, the right of conveying timber from a wood on such a dray; Fenn. *kelcke*. From the definition given by Verel., it would appear that this right was granted only to a poor man, and that the quantity was as much only as a weak man might himself draw in the sledge. Jus lignaudi in sylva villatica, quantum pauperculus et debilis super parvula traha ad tigurium suum trahere potest.

Ihre has a curious idea; that as Isl. *kialke* denotes the cheeks, and the dray in its form resembles these, this similarity may have suggested the name. Ir. *kul* signifies a cart.

KELPIE, WATER-KELPIE, *s.* 1. The spirit of the waters, who, as is vulgarly believed, gives previous intimation of the destruction of those who perish within his jurisdiction, by preternatural lights and noises, and even assists in drowning them, S.

In pool or ford can nane be smur'd,
Gin *Kelpie* be nae there.
Minstrelsy Border, iii. 361.

O hie, O hie thee to thy bower;
Hie thee, sweet lady, hame;
For the *Kelpie* brim is out, and fey
Are some I darena name.
Jamieson's Popular Ball. i. 235.

—The bonnie gray mare did sweat for fear,
For she heard the *Water-kelpie* roaring.
Minstrelsy Border, ii. 153.

I can form no idea of the origin of this term, unless it be originally the same with Alem. *chalp*, Germ. *kalb*, a calf; *Kelpie* being described as a quadruped, and as making a loud bellowing noise. This, however, it is said, rather resembles the neighing of a horse.

The attributes of this spirit, in the North of S. at least, nearly correspond to those of Isl. *Nikr*, Dan. *Nicken*, Sw. *Necken*, Belg. *Necker*, Germ. *Nicks*, L. B. *Nocca*, whence the E. designation of the devil, *Old Nick*. This is described as an aquatic demon, who drowns, not only men, but ships. The ancient Northern nations believed that he had the form of a horse; and the same opinion is still held by the vulgar in Iceland. Hence the name has been traced to O. Germ. *nack*, a horse. Wachter deduces it from Dan. *nock-a* to suffocate. L. B. *necare*, signifies to drown, which Schilter derives from *hneig-en* submittere, inclinare; not, as Du Cange says, a Celtic word, but A.S. and Alem. V. *Necare*, Du Cange.

Loccenius informs us, that in Sweden the vulgar are still afraid of his power, and that swimmers are on their guard against his attacks; being persuaded that he suffocates and carries off those whom he catches under water. "Therefore," adds this writer, "it would seem that ferry-men warn those, who are crossing dangerous places in some rivers, not so much as to mention his name; lest, as they say, they should meet with a storm, and be in danger of losing their lives. Hence, doubtless, has this superstition originated; that, in these places, formerly, during the time of paganism, those, who sailed, worshipped their sea-deity *Nekr*, as it were with a sacred silence, for the reason already given." Antiq. Sueo-Goth. p. 13. Wormius informs us, that it was usual to say of those who were drowned, that *Nocka* had carried them off; *Nocken tog hannom bort*. Liter. Danic. p. 17. It was even believed, that this spirit was so mischievous as to pull swimmers to him by the feet, and thus accomplish their destruction. Ihre, vo. *Necken*.

Wormius gravely tells a story, which bears the greatest resemblance to those that are still told in our own country, concerning the appearance of *Kelpie*. Speaking of *Nicken* or *Nocca*, he says; "Whether that spectre was of this kind, which was seen at Marspurg, from the 13th to the 17th Oct. 1615, near the Miln of St. Elizabeth, on the river Lahn, called by the people of that country *Wasser-nickt*, I leave others to determine. Concerning

it a song was published from the office of Kutvelker, which may be seen in Hornung's *Cista Medica*, p. 191. This I certainly know, that while I was prosecuting my studies there, for several successive years, one person at least was drowned annually in that very place." Liter. Dan. p. 17. 18.

Wasser-nickts is by Wachter considered as the same with *Nicks*, daemon aquaticus. Although this spirit was supposed to appear as a horse, it was also believed that he assumed the form of a sea-monster, having a human head. Worm. Literat. ubi sup. He was sometimes seen as a serpent; and occasionally sat in a boat plowing the sea, and exercising his dominion over the winds and waves. Keysl. Antiq. Septent. p. 261, Not.

2. This term is also used to denote a raw-boned youth," Gl. Shirr.

KELT, *s.* "Cloth with the freeze (or nap) generally of native black wool," Shirr. Gl., S. used both as a *s.* and *adj.*

Na dentie geir this Doctor seikis;—
Ane hamelie hat, a cott of *kelt*
Weill beltit in ane lethrone belt.

Legend, Bp. St Androis, Poems 16th Cent. p. 327.

"The alteration in dress since 1750, is also remarkable. When the good man and his sons went to kirk, market, wedding or burial, they were clothed in a home spun suit of freezed cloth, called *kelt*, pladden hose, with a blue or brown bonnet." P. Bathgate, Linlithg. Statist. Acc. i. 356.

As for the man he wore a gude *kelt* coat,
Which wind, nor rain, nor sun, could scarcely blot. *R. Galloway's Poems*, p. 182.

This is probably from Isl. *kult*, tapestry, or any raised work. This Seren. mentions as a very ancient word, to which he views E. *quilt* as allied.

KELT, *s.* A salmon that has been spawning, a foul fish, S.

"Dighty has some pikes, but no salmon; except at the end of the fishing season, when a few of what are called foul fish, or *kelt*, are caught." P. Dundee, Forfars. Statist. Acc. viii. 204.

Belg. *kuytvisch*, id. is evidently from the same fountain; *kuyt*, Teut. *kiete*, *kyte*, spawn, ova piscium.

To KELTER, *v. n.* To move in an undulating manner. Eels are said to *kelter* in the water, when they wamble. The stomach or belly is also said to *kelter*, when there is a disagreeable motion in either, S.

Allied perhaps to Germ. *kelter* vivarium, a place where fishes are kept.

KELTER, *s.* Money, Dumfr.

Germ. *geld*, *gelt*, Isl. *gillde*, id. The cognate terms were anciently sometimes written with *k* or *ch*. Alem. *kelt-an*, *gelt-an*, reddere; *farkelt-an*, rependere. In the Salic Law, *chalt* is used in the sense of *gelt*; as *rhannechalt*, compensatio furti in porcello; and in Leg. Longobard. *launechild* signifies, donum reciprocum.

KELTIE, *s.* A large glass or bumper, imposed under the notion of punishment on those who, as it is expressed, do not *drink fair*, S. sometimes called *Keltie's mends*.

The origin of this phrase is given, in the account of a visit of one of the Jameses, at the castle of Tullibole, on his way from Stirling to Falkland.

"Amongst the King's attendants, was a trooper much celebrated for his ability in drinking intoxicating liquors. Among the laird of Tulliebole's vassals, there was one named *Keltie*, (a name still common in the Barony,) equally renowned for the same kind of dangerous preeminence. The trooper and he had heard of each other; and each was desirous to try the strength of the other. They had no opportunity while the king was there; but they agreed to meet early on a Monday morning, soon after, on the same spot where the king had dined. It is not said what kind of liquor they made use of; but they drank it from what are here called quaffs, a small wooden vessel, which holds about half an English pint. They continued to drink till the Wednesday evening, when the trooper fell from his seat seemingly asleep. Keltie took another quaff, after the fall of his friend, to shew that he was conqueror, and this gave rise to a proverb, well known all over this country, *Keltie's Mends*, and nothing is more common, at this very day, when one refuses to take his glass, than to be threatened with *Keltie's Mends*. Keltie dropped from his seat afterwards, and fell asleep, but when he awakened, he found his companion dead. He was buried in the same place, and as it is near a small pool of water, it still retains the name of the 'Trooper's Dubb.' The anecdote should serve as a warning against the criminal and preposterous folly which occasioned it." P. Fossaway, Perths. Statist. Acc. xviii. 474. V. MENDS.

KELTIES, *s. pl.* Children, Ang.

Su.G. *kullt*, a boy; *kull*, issue of the same marriage; Isl. *kyll-a*, to beget, also, to bring forth. This is the root of A. S. *cild*, whence E. *child*.

KEMBIT, *s.* The pith of hemp, used instead of a small candle, Ayrs. Gael. *cainab*, Lat. *cannab-is*, hemp.

To KEME, *v. a.* To comb. V. KAIM.

KEMESTER, *s.* A wool-comber, S.

"Gif the *kemesters* (of wooll) passe forth of the burgh a landwart, there to worke, and to vse their offices, hauand sufficient worke to occupie them within burgh, they sould be taken and imprisoned." Burrow Lawes, c. 109. V. KAIM, *v.*

To KEMP, *v. n.* To strive, to contend in whatever way, S.

And preualy we smyte the cabill in twane,
Sine *kempand* with airis in all our mane,
Vp welteris watir of the salt sey flude.
Doug. Virgil, 90. 54.

The term, as Rudd. observes, is now mostly used for the striving of reapers on the harvest field.

"The inhabitants— can now laugh at the superstition and credulity of their ancestors, who, it is said, could swallow down the absurd nonsense of a boon of shearers, i. e. reapers, being turned into large gray stones, on account of their *kemping*, i. e. striving. P. Mouswald, Dumfr. Statist. Acc. vii. 303.

A. S. *camp-ian*; to strive; Teut. *kamp-en*, Germ. *kampf-en*, dimicare. For it has originally denoted

the strife of battle. Su.G. *kaemp-a*, Alem. *chemfan*, L. B. *camp-ire*, certare. Pezron mentions C. B. *campa* as used in the same sense.

KEMP, *s.* 1. A champion, one who strives in fight, or wrestling.

Quhen this was said, he has but mare abade
Tua *kempis* burdouns brocht, and before thayme laid. *Doug. Virgil*, 140. 55.

"It is written that Arthure tuke grete delectatioun in werslyng of strang *kempis*, hauand thame in sic familiarite, that quhen he vsit to dyne or tak consultatioun in his weris, he gart thaym sit down with hym in maner of ane round crown that nane of thaym suld be preferrit tyll otheris in dignite." Bellend. Cron. B. ix. c. 11. *Athletas*, Boeth.

Syne he ca'd on him Ringan Red,
A sturdy *kemp* was he.
Minstrelsy Border, ii. 366.

Hence the names of many old fortifications in S., as "*Kemp's Hold*, or the Soldier's Fastness." P. Caputh, Perths. Statist. Acc. ix. 504. *Kemp's Castle*, near Forfar, &c.

A. S. *cempa*, miles; Su.G. *kaempe*, athleta, pugnator. Concerning the latter term Ihre observes; "As with our ancestors all excellence consisted in bravery, *kaempe* denotes one who excels in his own way; as *kaempa prest*, an excellent priest." L. B. *campio*; whence O. E. *campioun*, mod. *champion*.

2. Sometimes it includes the idea of strength and uncommon size.

Of the tua *kempis* schuld striue in the preis,
The *bustuous* Entellus and Dares.
Doug. Virgil, 139. 40.

My fader, *mekle* Gow Macmorne,
Owt of his moderis wame was schorne;
For littilnes scho was forlorne,
Siche an a *kemp* to beir.
Interlude, Droichis, Bannatyne Poems, p. 175.

Dan. *kempe* denotes a giant; Isl. miles robustus; pl. *kaemper*. Rudd. has observed, that hence "probably the warlike people the old *Cimbri* took their name." Wormius, Rudbeck and G. Andr. have thrown out the same idea. But the writers of the Anc. Univ. Hist., with far greater probability, derive the name from *Gomer* the son of Japhet. Vol. i. 375. xix. 5.

KEMP, *s.* The act of striving for superiority, in what respect soever, S.

A *kemp* begude, sae fast they laepit,
Stout chiels around it darnin.
Rev. J. Nicol's Poems, i. 154.

KEMPER, *s.* 1. One who strives for mastery in any way. It is now generally applied to reapers striving on the harvest-field, who shall first cut down the quantity of standing corn which falls to his share, S.

2. One who is supposed to excel in any art, profession, or exercise, S.

They are no *kempers* a' that shear the corn.
Ross's Helenore, Introd.

Or, as it is expressed in the S. Prov. "A' the corn in the country is not shorn by *kempers*." Ferguson, p. 3.

The Prov. has a general application to those who may do well enough in any line, although not supposed to excel.

This is only another form of the *s.* Belg. *kamper*, Germ. *kaempfer*, a champion; Ir. *caimper*, id. seems to have a Goth. origin.

Isl. *kaemper*, bellatores fortes. We have seen, that the name of the *Cimbri*, as given by the Romans, has been traced to this origin. G. Andr. in like manner, considers the *Jutes* as denominated from *Jotun*, i. e. giants, vo. *Kempe*.

KEMPIN, *s.* The act of striving on the harvest-field, S.

I like nae *kempin*, for sic trade
Spills muckle stuff, an' ye're no rede
What ills by it I've seen.
A. Douglas's Poems, p. 123.

To KEMPEL, *v. a.* To cut in pieces, to cut into separate parts for a particular use; as when wood is cut into billets, S. B.

Probably allied to Su.G. *kappa*, to amputate, Belg. *kapp-en*, L. B. *kapul-are*.

KEMPLE, *s.* A quantity of straw, consisting of forty wisps or bottles, S.

The price of straw, which was some time ago sold at 25s. the *kemple*, is now reduced to 4s." Edin. Even. Courant, Aug. 29, 1801.

"Drivers of straw and hay will take notice, that the *Kemple* of straw must consist of forty windlens; and that each windlen, at an average, must weigh six pounds trone, so that the *kemple* must weigh fifteen stones trone." Advert. Police, Ibid. July 18, 1805.

To KEN, *v. a.* 1. To know, S. O. E. pret. and part. pa. *kent*.

2. To teach, to make known.

Thir Papys war gud haly men,
And oysyd the trowth to folk to *ken*.
Wyntown, vi. 2. 114.

Gret curtasy he *kend* thame wyth.
Hys dochteris he *kend* to wewe and spyn.
Ibid. vi. 3. 70.

3. To direct, in relation to the end, or termination of a course.

Haue don tharfore shortly and lat ws wend,
Thidder quhare the Goddis orakill has vs *kend*.
Doug. Virgil, 71. 11.

4. To direct with respect to the means; to shew the way; *to ken* to a place, to point out the road, S. B.

Ik wndertak, for my seruice,
To *ken* yow to clymb to the wall;
And I sall formast be of all.
Barbour, x. 544. MS.

Fra thyne to mont Tarpeya he him *kend*;
And beiknyt to that stede fra end to end.
Quhare now standis the goldin Capitole.
Doug. Virgil, 254. 9.

It occurs in O. E. as signifying to instruct, to make to know.

—Also *kenne* me kindly on Christ to beleue,
That I might worke his wil that wrought me to man. *P. Ploughman*, Fol. 5, b.

Isl. *kenn-a*, docere, instituere, erudire, Verel. Su.G. *kaenn-a*, id. *Kaenna barnom*, to instruct dren; *Han oss thet sielfwar kaende*, he himself taught

it us; Ihre. It does not appear that A.S. *cunn-an* was used in this sense.

5. To be able. V. Gl. Wyntown.

Mr Macpherson justly remarks the analogy betwixt this and Fr. *scavoir*, to know, to be able; and A.S. *craeft*, art, strength.

6. Legally to acknowledge, to recognise as having right to.

"A woman having right to a terce dies without being served or *kenned* to it; her second husband, or her nearest of kin, confirm themselves executors as to the merits and duties of these tercelands, and pursue the intromitters." Fountainhall's Decisions, i. 94.

Su.G. *kaenn-a*, cognoscere, sensu forensi. *Kaenna malit*, caussam cognoscere; Ihre.

To KEN, *v. n.* To be acquainted, or, to be familiar.

Gud Wallace sone throu a dyrk garth hym hyit,
And till a houss, quhar he was wont to *ken*,
A wedow duelt was frendfull till our men.
Wallace, ix. 1379. MS.

KENNIN, *s.* 1. Knowledge, acquaintance, S. B., often *kennins*. Isl. *kenning*, institutio, disciplina, Verel.

2. A taste or smack of any thing; so as to enable one to judge of its qualities, S.

3. A small portion, S.

Gif o' this warl, a *kennin* mair,
Some get than me,
I've got content, whose face sae fair
They never see.
Rev. J. Nicol's Poems, i. 187.

4. Used as denoting a slight degree, S.

They may gang a *kennin* wrang,
To step aside is human. *Burns*, iii. 115.

Su.G. *kaenn-a*, among its various senses, signifies, to discover by the senses, to feel; Isl. *kenna aa*, gustare; *akienning*, gustatio, *kendr*, a small quantity of drink; Sw. *kaenning*; *Han har aennu kaenning af frossan*; He has still a touch of the ague; Wideg.

KENSPECKLE, *adj.* Having a singular appearance, so as to be easily recognised or distinguished from others, S.; *kenspecked*, Lincolns. *kennspeck*, A. Bor.

I grant ye, his face is *kenspeckle*,
That the white o' his e'e is turn'd out.
Rev. J. Nicol's Poems, ii. 157.

Skinner derives it from *ken* to know, and A.S. *specce*, a mark. Isl. *kenispeki* and SuG. *kaennespak* are used actively, as denoting a facility of knowing others; qui alios facile agnoscit; *kaennespakheet*, agnoscendi promptitudo; Verel., Ihre. The latter derives the last syllable from *spak* sapiens.

KENE, KEYNE, *adj.* 1. Daring, bold,

"Ye ar welcum, cumly king," said the *kene* knight.
Gawan and Gol. i. 15.

2. Cruel.

For dont of Mogan *kene*,
Mi sone y seyd thou wes.
Sir Tristrem, p. 43.

A.S. *cene*, brave, warlike, magnanimous. *He waes cene and oft feaht an-wig*; magnanimus erat, et saepe certamen inivit singulare; Somn. Su.G. *kyn*, *koen*, audax, ferox; *kyn oc klook*, strenuus prudensque; Chron. Rhythm. ap. Ihre. Germ. *kun*, Belg. *koen*. Wachter derives it from *kenn-en*, posse.

KENERED, *pret.*

Kenely that cruel *kenered* on hight,
And with a scas of care in cautil he strik,
And waynes at Schir Wawyn that worthely wight. *Sir Gawan and Sir Gol.* ii. 22.

Perhaps strained, exerted himself. But I observe no cognate term, unless we should suppose it formed from the adj. *kene*; or, from A.S. *cene wer*, vir acer, iracundus.

KENT, *s.* A long staff, properly such a one as shepherds use for leaping over ditches or brooks, S.

A better lad ne'er lean'd out o'er a *kent*,
Or hounded coly o'er the mossy bent.
Ramsay's Poems, ii. 4.

At last he shoop himsell again to stand,
Wi' help of a rough *kent* in till his hand.
Ross's Helenore, p. 44.

Our term is most probably allied to "*quant*, a walking-stick; Kent." Gl. Grose.

A sanguine etymologist might view this as radically allied to Lat. *cont-us*, a pole; or deduce it from Su.G. *kan-a*. Dicitur, quum quis *junctis pedibus* per lubrica fertur; Ihre.

To KEP, KEPP, KEIP, *v. a.* To catch, to intercept, S.

To kep a strake, to receive a stroke in such a way as to prevent the designed effect, S.

He watis to spy, and strikis in all his micht,
The tothir *keppis* him on his burdoun wicht.
Doug. Virgil, 142. 7.

Palynurus furth of his couche vpsprent,
Lisnyng about, and harknyng ouer all quhare,
With eris prest to *keip* the wynd or air.
Doug. Virgil, 85. 39.

——Auribus aera *captat*. Virg.

2. To receive in the act of falling, to prevent from coming to the ground, S., A. Bor. Thus one is said *to kepp* any thing that is thrown; also, *to kepp water*, to receive rain in a vessel, when it is falling.

For as vnwar he stoupit, and deualit,——
Pallas him *keppit* sic wise on his brand,
That all the blade vp to the hilt and hand
Amyd his flatfand lungis hid has he.
Doug. Virgil, 329. 51. *Excepit*, Virg.

Bellenden, speaking of salmon, says;

"Utheris quhilkis lepis nocht cleirlie ouir the lyn, brekis thaym self be thair fall, & growis mesall; vtheris ar *keppit* in cawdrounis." Descr. Alb. c. xi.

—*Kep* me in your arms twa,
And latna me fa' down.
Jamieson's Popular Ball. xi. 45.

Mourn, spring, thou darling of the year!
Ilk cowslip cup shall *kep* a tear.
Burns, iii. 309.

3. To meet in a hostile way.

His bataillis he arayit then;
And stud arayit in bataill,
To *kep* thaim gif they wald assaile.

—Sone with thair fayis assemblyt thai,
That *kepyt* thaim rycht hardily.
Barbour, xiv. 158. 197. MS.

And eftyr that, quhen he come hame,
Thare *kepyd* hym the Kyng Willame.
Wyntown, viii. 6. 244.

R. Glouc. uses the word in the same sense.

Ac as he out of Londen wente in a tyde,
A gret erl hym *kepte* ther in a wode syde,
With an hundred knygtes y armed wel ynow.
This prince al vn ywar toward hem drow.
Heo comen ageyn hym vn war, & slowe hym al for nogt. P. 88.

In like manner, R. Brunne.

Britrik had a stiward, his name was Herman:
Kebriht he *kept* at Humber, & on him he ran.
Hard was the batailé, als thei togider stynt;
Herman was ther slayn, the duke gaf the dynt. P. 10.

This sense seems to have been unknown to Hearne, as it is overlooked in both Glossaries.

4. To meet in an amicable way, in consequence of going forth to receive another; or to meet accidentally. In the first sense used S. B., in the second, S.

The knight *kepit* the King, eumly and cleir,
With lordis and ladyis of estate,
Met hym furth on the gate,
Syne tuke hym in at yate,
With ane bligh cheir. *Gawan and Gol.* i. 14.

Hastily that lady hende
Cumand al her men to wende,
And dight tham in thair best aray,
To *kepe* the King that ilk day:
Thai *keped* him in riche weid,
Rydeand on mony a nobil steed.
Sir Ywain, or *Owen*, MS. Cotton, ap. Warton, iii. 108. 131.

Warton renders it *waited on*. But he has mistaken the meaning of this, as of several other words, in the same poem. He renders *rope*, ramp, instead of cry, p. 109.; *are* air, instead of *before*, p. 113.

The store windes blou ful loud,
Sa kene cum never *are* of cloud.

He also expl. *sayned*, viewed, instead of blessed; p. 117.; *mynt*, minded or thought, for, attempted, p. 121.

Thar was nane that anes *mynt*
Unto the bed at smyte a dynt.

A. S. *cep-an*, as well as Lat. *cap-tare*, id. and *cap-ere*, seem to have the same general origin. Sibb. mentions Teut. *kepp-en*, captare.

KEPAR, *s.* One who catches at a thing; Dunbar.

KEPE, *s.* Care, heed, attention. *To tak kepe*, to observe, to take care; O. E. id.

The Scottsmen *tuk* off thar cummyng gud *kepe;*
Vpon thaim set with strakis sad and sar;
Yeid nane away off all that entrit thar.
Wallace, vi. 717. MS.

A. S. *cep-an*, curare, advertere. Seren. views E. *keep* as allied to Isl. *kippa* vinculum.

KER, KAR, *adj.* Left, applied to the hand, *sinister*, S. *Car-hand*, the left hand, A. Bor. Gl. Grose.

"Vpon his richt hand was set the secund idoll, Odhen,

God of peace, weir, and battell.—Vpon the *ker* and wrang side, was placed the thridde idole, Frigga, the gods [godes] of pleasure of the bodie and lustes of the flesh, as Venus amongst the Gentiles and the Romaines." Skene, Verb. Sign. vo. *Hebdomas.*

"He resauit the vryting in his *kar* hand, and vald nocht apin it nor reid it quhil the borcau had strikyn the heydis fra the presoneris of Calles quhilkis hed conspyrit contrar Capes." Compl. S. p. 178.

"You'll go the *car* gate yet;" S. Prov. Kelly gives this as synon. with, "You'll gang a gray gate yet;" adding, "Both these signify that you will come to an ill end; but I do not know the reason of the expression:" p. 380. The *car* gate is certainly the road to the left, i. e. a wrong way, or that leading to destruction.

Gael. *cuerr*, id.; Shaw. It has been generally said by our historians that Kenneth I. was surnamed *Keir* or *Kerr*, as being left-handed. V. CAIR.

KER, *s.* *Smor'd ker*; the soft kernel, or small glutinous parts of suet, which are carefully taken out, when it is meant for puddings, &c. Ang.

KERB, KIRB STONES, the large stones, often set on end, on the borders of a street or causeway; corr. from *crib*, q. as confining, or serving as a fence to the rest, S. B. Loth.

"From 600 to 800 tons of *kerb* and carriage-way stones are annually sent to London, Lynn, and other places, and are generally sold here at 13s. *per* ton.—*Kirb* and carriage-way stones, 700 tons." P. Peterhead, Aberd. Statist. Acc. xvi. 614. 628.

KER-CAIK. V. CARECAKE.

KERS, KERSS, *s.* Low land, adjacent to a river. V. CARSE.

KERSSES, *s. pl.* The generic name for Cresses; *Nasturtium*, S.

This is also the O. E. form of the word; corresponding to A. S. *caerse*, Belg. *kersse*, Dan. *karse*, Sw. *krasse*, id.

The term was anciently used in sing. as an emblem of any thing of no value.

Wysedome and wytte nowe is not worthe a *kerse*,
But if it be carded with couetis, as clothers kembe her woule.
P. Ploughman, Fol. 45. b.

What a feeble mode of expression, compared with that which is substituted in this enlightened age, by a slight change of the word!

KEST, KEIST, *pret. v.* 1. Threw.

"He gart delue vp al the banis of the detht pepil furtht of there sepulture, and *keist* ouer euyrye bane, ande contemplit euyry hardyn pan, ane be ane." Compl. S. p. 240.

2. Threw off in the chace, let loose.

And eftir thay ar cummin to the chace,
Amang the montanis in the wyld forest,
The rynnyng houndis of cupplis sone they *kest*.
Doug. Virgil, 105. 7.

3. Contrived, formed a plan.

To wesy it Wallace him selff sone went,
Fra he it saw, he *kest* in his entent;
To wyn that hauld he has chosyne a gait.
Wallace, vi. 807. MS.

E. *cast* is used in the same metaph. sense. The transition is founded on the act of the mind, in *throwing* its thoughts into every possible form, in order to devise the most proper plan of conducting any business. By a similar analogy, Lat. *jac-ere* to throw, joined with *con*, signifies to guess *(conjicere)* whence the E. term *conjecture*.

KEST, *part. pa.*

——Your hairt nobillest
To me is closit and *kest*.
Houlate, ii. 11. MS.

i. e. *cased*, Your heart is entrusted to me, being *closed* in a case. V. GROUE, sense 3.

KET, KETT, *s.* Carrion, the flesh of animals, especially sheep, that have died of disease or from accident, Loth. Bord.; horse-flesh, A. Bor. Teut. *kuet*, eluvies, sordes, Isl. *keita*, urina vetus et foetida; G. Andr. Or, by an oblique use of Su.G. *koett*, Isl. *kuet*, caro, *doed-koet*, dead flesh? Isl. *queïda*, vitiligo, tutivilitium; G. Andr. p. 155.

To KET, *v. a.* To corrupt.

It is the riches that evir sall indure;
Quhilk motht nor must may nocht rust nor *ket*.
Henrysone, *Bannatyne Poems*, p. 125. st. 3.

Lord Hailes gives this word as not understood. It seems radically the same with the *s.*

KET, KETT, *s.* "A matted, hairy fleece of wool, S."

She was nae get o' moorland tups,
Wi' tawted *ket*, an' hairy hips.
Burns, iii. 82.

KETT, *s.* The weed called quick-grass, S. A. Hence,

KETTY, *adj.* Matted; the soil being said to be *ketty*, when bound together with quickgrass, S. A. *Ket*, as used for a matted fleece, is perhaps only a secondary sense.

KETCHE-PILLARIS, *s. pl.*

Sa mony rackettis, sa mony *ketche-pillaris*,
Sic ballis, sic nackettis, and sic tutivillaris,—
Within this land was nevir hard nor sene.
Dunbar, *Gen. Satyre*, *Bannatyne Poems*, p. 44. st. 14.

Lord Hailes renders it sharpers, supposing that it may have been corr. from Fr. *gaspilleur*, a spendthrift. At first view, one might imagine that it were compounded, either of *ketch* which Chaucer uses for *catch*, to lay hold of; or Fr. *caché*, concealed, and *pillar*, a pilferer, a purloiner, from *pill-er*, to rifle, to rob. But this does not agree with the connexion. Dunbar mentions *ballis* or balls; *nackettis*, which as Lord Hailes conjectures, may be from Fr. *nacquet*, a lad who marks at tennis; *rackettis*, which may denote the instruments with which players strike their balls. In conformity to this explanation, *ketche-pillaris* undoubtedly signifies players at ball; corr. from Teut. *kaetse-spel*, ludus pilae; locus exercitio pilae destinatus; Kilian. This is confirmed by hand-ball being called *the caiche* by Lyndsay. V. CAITCHE.

KETHAT, *s.* A robe or cassock.

And round about him as a quheill,
Hang all in rumpillis to the heill,
His *kethat* for the nanis.
Dunbar, *Bannatyne Poems*, p. 27. st. 2.

This word is naturally enough viewed by Lord Hailes as a corr. of Fr. *casaque*, E. *cassock*. Sw. *kasiacka*, id. Goth. *kast*, vestis muliebris plicata; Seren.

KETRAIL, KYTRAL, *s.* A term used to express the greatest contempt and abhorrence.

Sibb. renders it *heretick*. But it is used in a more general sense, in consequence of the abhorrence inspired, during the dark ages, by the term *heretic*. For this is its more determinate meaning; Teut. *ketter*, Germ. *ketzer*, haereticus. Ihre mentions this as only the secondary sense of Su.G. *kaettare*, giving as the first, qui contra naturam peccat. I am inclined, however, to think, that the other is indeed the primary signification; and that the term is merely a corr. of *Cathari*, the designation contemptuously conferred on the Albigenses. As it has still been customary with the church of Rome to charge all, whom she was pleased to dub *heretics*, with the most abominable impurities; we perceive a satisfactory reason for the double sense of this term. *Ketrail* seems a dimin. from *ketter*, q. a little heretic. V. the letter L, and KYTRAL.

KETTRIN, *s. pl.* Highland cattle-stealers. V. CATERANES.

To KEVE, *v. a.* To toss. *To keeve the tart*, to overthrow it, A. Bor. V. CAVE.

KEVEL. V. KAVEL.

To KEVEL, *v. n.* To scold, to wrangle, S. A.

The tailor's colour comes an' goes,
While loud the wabster *kavell'd*;
The tulyie soon to furie rose.——
Rev. J. Nicol's Poems, i. 153.

KEVIE, *s.* A hen-coop. V. CAVIE.

KEWIS, *s. pl.* Line of conduct.

Sum gevis gūd men for thair gud *kewis*,
Sum gevis to trumpouris and to schrewis.
Dunbar, *Bannatyne Poems*, p. 50. st. 11.

Lord Hailes renders this "ready address, fit season for address;" deriving it from Fr. *cue*, which is used behind the scenes for the concluding word of a speech. I would rather understand it of the conclusion of a business; as Fr. *queue* bears the same sense. *Gud kewis*, may thus denote proper conduct in general.

It is used in a ludicrous sense, Evergreen, i. 119.

And he keips ay best his *kews*,
Spouts in his nichbours nek.

KY, *s. pl.* Cows, kine, S. *Kie*, id. O. E.

Tydy *ky* lowis, velis by thaym rynnis,
And snod and slekit worth thir beistis skinnis.
Doug. Virgil, 402. 25.

—Alle Northwales he set to truage hie:
Tuenti pounde of gold be yere, thre hundreth of siluer clere,
& ther to fyue hundreth *kie* ilk yere to his lardere.
R. Brunne, p. 28.

Isl. *kyr*, vacca; O. Fris. *kij*, vaccae; Jun. Etym. vo. *Cow*.

To KIAUVE, *v. a.* "To work, to knead," Moray.

Then ye do buy a leaf o' fools,
And *kiauve* it weel, and mouie
Jamieson's Popular Ba.

This seems a corr. of TAAVE, q. v. 54.

KIBBLE, KYBILL, *adj.* Strong, firm; when plied to an animal, including the idea of activity or agility, S. B.

Kybill is used by Wyntown.

All provit gret proues wyth hym then,
Quhare men mycht se than sudanly
Kybill ga yon lichtly,
Dusch for dusch, and dynt for dynt;
Mycht na man myss, quhare he wald mynt.
Cron. ix. 27. 406.

In another MS. it is,

Gabill ya yow lichtly.

Mr Macpherson seems to view the term as inexplicable. But as the passage is most probably corr., perhaps it should be,

Kybill *men* ga *on* lichtly.

By this time Lindy is right well shot out;—
Fu' o' good nature, sharp and snell witha',
And *kibble* grown at shaking of a fa'.
Ross's Helenore, p. 16.

KICK, *s.* A novelty; or something discovering vanity or singularity, S. *A new kick* is often used in this sense.

KICKY, *adj.* 1. Showy, gaudy, S. perhaps implying the idea of that vanity which one shews in valuing one's self on account of dress.

Auld Meg hersel began the play,
Clad in a bran-new hudden gray,
And in't, I wat, she look'd fu' gay,
And spruce and *kicky*.
Shirrefs' Poems, p. 213.

2. High-minded, aiming at what is above one's station, S.

This may perhaps be allied to Isl. *kiaek-r*, audax, animosus; Su.G. *kaeck*, Germ. *keck*, id.; unless abbreviated from E. *kickshaw*, derived from Fr. *quelque chose*. V. the *adj.*

To KID, *v. n.* To toy; as, *to kid amang the lasses*, Fife; Su.G. *kaet-jas* lascivire. V. CATE.

KID, KAID, *s.* The louse of sheep.

Some seeking lyce in the crown of it keeks;
Some chops the *kids* into their cheeks.
Polwart, Watson's Coll. iii. 21.

Their swarms of vermine, and sheep *kaids*,
Delights to lodge, beneath the plaids.
Cleland's Poems, p. 34.

KYDD, *part. pa.* Made known, manifested; from *kythe, kyith*.

In the tyme of Arthur an aunter bytydde,—
Whan he to Carlele was comen, and conqueror *kydd*.
Sir Gawan and Sir Gal. i. 1.

Chaucer, *kid, kidde*, id. A. S. *cyth-an* ostendere, notum facere.

KIDDY, *adj.* Wanton. Ang. V. CAIGIE.

KIDE, *s.*

Now am I caught out of *kide* to cares so colde:
Into care am I caught, and couched in clay.
Sir Gawan and Sir Gal. i. 12.

2. Native.

Wythin this place, in al plesour and thryft
Are hale the pissance quhilkis in iust battell
Slane in defence of thare *kynd* cuntre fell.
Doug. Virgil, 188. 15.

KINGERVIE, *s.* A name given to a species of di Wrasse.

KIG Turdi alia species; it is called by our fishers, the Fainthe *Kingervie.*" Sibb. Fife, p. 128.

This, espe OD, *s.* The second of the four word has assum minating animals; the *Reticulum*, formed from *chicken* nnet, S. from its supposed re- Sw. *kikn-a*, subsidere, sickered head-dress former-

To KIGHER, KICKER, *v.n.* in a restrained way, S. *huyve;* which has *kigherin and lauchin*, as oppose *lauchin.* V. GAUF. given to the Germ. *kicher-n*, id. Teut. *keker-en*, heth in a rendered cachinnari, immoderatè ridere; Kili.

KIL, a term entering into the formation of ma names of places in S.

"The word *kil* is the same with the Gaelic word *cill*, (the consonant *c*, in the Gaelic, being sounded hard, like *k* in English,) signifying a church-yard. Some make this word to signify a burying-place; but the Gaelic word for this is *cladh*. The word *cill* is, perhaps, the original of the English word *cell*, which signifies the cave, or little habitation of a religious person." P. Kilmadock, Perths. Statist. Acc. xx. 40.

Gael. *cill* is not only rendered, the grave, but a a chapel, a cell; Shaw.

KYLE, *s.* A sound, a strait, S.

"All the horses and cows sold at the fair, swim to the mainland over one of the ferries or sounds called *Kyles;* one of which is on the East, the other on the South side of Skie." Martin's West. Islands, p. 205.

It is also expl. an arm of the sea, Gael. *caolis*, id. P. Edderachilis, Sutherl. Statist. Acc. vi. 278. C. B. *cil* signifies a bay, a gulf. Both these may be allied to Isl. *kyll*, gurges, vorago; whence *kyl-a*, ingurgitare, deglutire, Landnam. Gl.; *kyll*, aquae ductus; G. Andr.

KILE, KYLE, *s.* A chance.

Quo' she, unto the sheal step ye o'er by,
And warm yoursell till I milk out my ky.—
Content were they, at sic a lucky *kile*,
And thought they hadna gotten a beguile.
Ross's Helenore, p. 77.

Come, Colin, now and give me *kyle* about,
I helped you, when nane else wad, I doubt.
Ibid. p. 84.

This might seem to be from *keil*, q. a lucky throw at nine pins; but rather a corr. of *Cavil*, q. v. sometimes pron. *keul*. *Cale*, turn, Derbys. is certainly from this source. "It is his *cale* to go;" Gl. Grose.

KYLE STONE, Ruddle. V. KEEL.

KILL. *To fire the kill, or kiln*, to raise a combustion, to kindle a flame.

"They parted after the Bishop had desired the Earl [Argyle] to take care of an old and noble fami-

ly, and told him, that his opposing the clause, excepting the King's Sons and Brothers, had *fired the Kiln.*" Wodrow's Hist. II. 206.

"He was afterwards told by a Bishop, That that had downright *fired the Kiln.*" Sprat, Ibid. p. 216.

The phrase contains an allusion to the suddenness with which a kiln, filled with dry grain, is kindled.

KILL-SPENDIN, *s.* An old term for the fire of a kiln, Ang. from the great *expenditure* of fewel.

KILL-SUMMERS. V. SUMMERS.

To KILL, *v. a.* To kiln dry, S.

"That the clause, *tholing fire and water*, by the received opinion of Lawyers, was only to be understood of corns which were imported ungrinded, and *killed* and milled within the bounds of the thirlage." Fountainhall, I. 25.

KILLING, *s.* Cod. V. KEELLING.

KILLOGIE, *s.* V. LOGIE.

KILLYLEEPY, *s.* The Common Sandpiper, Tringa hypoleucos, Linn. Loth.

KILT, KELT, *s.* A loose dress, extending from the belly to the knee, in the form of a petticoat; worn in the Highlands by men, and in the Lowlands by very young boys, S. The Highlanders call this piece of dress the *filibeg*.

The following account is given of the dress of a Highland gentleman in the Isle of Sky.

"He wore a pair of brogues,—Tartan hose which came up only near to his knees, and left them bare; —a purple camblet *kilt*,—a black waistcoat,—a short green cloth coat bound with gold cord,—a yellowish bushy wig,—a large blue bonnet with a gold thread button." Boswell's Journ. p. 183.

Aft have I wid thro' glens with chorking feet,
When neither plaid nor *kelt* cou'd fend the weet.
Ramsay's Poems, ii. 393.

Pennant seems to speak as if *kelt* were a Gael. term. V. *Filibeg*. But Gael. *caelt* is used only in a general sense for apparel. The term is undoubtedly Goth. Su.G. *kilt*, *kiolt*, is rendered *sinus*, denoting that part of the gown above the girdle which used to be very wide, and was employed for containing or carrying any thing: Isl. *kellta*, *kiollta*, sinus vestis anterior; G. Andr. p. 141. *Kiolta* occurs indeed in the sense of *gremium*. *I kiolta bera*, shall *carry in his bosom*; Isa. xl. 11. V. Verel. Ind. From the term, as used in the sense of *sinus* or lap, is formed Su.G. *kolt*, praetexta, vestis infantum; *barn-kolt*, a child's coat. *Barn som gaar i kolt*, a child in coats, i. e. as expressed in S. "He still wears a *kilt*," or, "he has not got breeches."

The term, however, in Su.G. and Isl., as denoting *lap* and *bosom*, seems to have had only a slight transition from its primitive signification; which, I apprehend, occurs in MoesG. *kilthei*, venter, uterus. *Ganimis in kilthein*, concipies in utero; Luc. i. 31. This, as some have supposed, is the root of A. S. *cild*, E. *child*.

To KILT, or KILT UP, *v. a.* 1. To tuck up, to truss. A woman is said to *kilt her coats*, when she tucks them up, S.

For Venus efter the gys and maner thare,
Ane actiue bow apoun hir schulder bare,—
With wind wasting hir haris lowsit of trace,
Hir skirt *kiltit* till hir bare knee.
Doug. Virgil, 23. 3.

Kilt up your clais abone your waist,
And speid yow hame again in haist.
Lyndsay, Pink. S. P. R. ii. 56.

Now she has *kilted* her robes of green,
A piece below her knee;
And a' the live-lang winter night
The dead corp followed she.
Ritson's S. Songs, ii. 203.

Dan. *kilt-rer*, to gird, *kilt-er op*, *opkilt-er*, Su.G. *upkilt-a*, to truss, to tuck up, tunicam succingere; Ihre. The girdle which fastens up the clothes is called *kilter-band*. Hence, as would seem, the E. phrase, *to be in kelter*, to be ready or prepared. On this word Seren. mentions O. Sw. *upkilta kona*, colligatis vestibus mulier, quo paratior officiis obeundis fiat; adding, Et hinc verisimile est hoc, Ang. *kelter*, usurpari coepisse de eo, qui est in promtu. He renders *upkilta*, vestes supra ventrem colligare. The affinity of the *v.* to MoesG. *kilthei*, venter, is obvious. V. the *s.*

2. To elevate or lift up any thing quickly, Ang.

It is applied ludicrously to tucking up by a halter.

——Their bare preaching now
Makes the thrush-bush keep the cow,
Better than Scots or English kings
Could do by *kilting* them with strings.
Cleland's Poems, p. 30.

KILTING, *s.* The lap, or part of a woman's petticoat that is tucked up, S.

"She has got a kid in her *kilting*;" S. Prov. "That is, she has got a bastard about her.—Women, when they go to work, truss up their petticoats with a belt, and this they call their *kilting*." Kelly, p. 300.

KILT-RACK, *s.* That which lifts up the rack of a miln, Ang. V. *Kilt*, *v.*

KILTER, *s.* Apparently, cheer, entertainment.

Right cozylie to ease was set my stumps,
Well hap'd with bountith hose and twa-sol'd pumps;
Syne on my four-hours luncheon chew'd my cood,
Sic *kilter* pat me in a merry mood.
Starrat, Ramsay's Poems, ii. 389.

Properly, preparation; evidently the same with E. *kelter*. V. KILT, *v.*

KIN, *s.* Kind, S.

It is variously combined, as *alkin*, all kind of, sometimes redundantly, *alkin kynd*, S. B. *sik kin*, such kind, *na kin*, no kind, *quhat kin* (S. corr. *whattin*, Rudd.) what kind of, &c.

The companie all haillelie, leist and best,
Thrang to the well to drink, quhilk rau south west,
Throw out ane meid quhair *alkin* flouris grew.
Palice of Honour, ii. 41.

Thair was na hope of mercie till deuyis,
Thair was na micht my friend be *na kin* wyis.
Ibid. i. 71.

The races o'er, they hale the dools

Wi' drink o' *a' kin* kind;
Great feck gae hirplin hame like fools,
The cripple lead the blind.
Fergusson's Poems, ii 54.

Ony kin, Wyntown, vi. 14. 118.; viii. 4. 23.

A. S. *cinne*, Isl. *kin*, Goth. *kun*, id. A. S. *eallcyn*, omnigenus. Su.G. *allkyns* is used precisely in the same sense, being rendered, omnis generis; Ihre, vo. *Koen*.

KINBOT, *s.* The reparation to be made, for the sudden slaughter of a relative, by the payment of a sum to the survivors.

This was one of the privileges demanded by Macduff, in return for his noble exertions in behalf of Malcolm Canmore: Quod ipse, et omnes in posterum de sua cognatione, pro subitanea et improvisa occisione, gauderent privilegio legis *M'Duff*, ubi generosus occidens solvendo argenti quatuor marcas ad *Kinbot*, et vernaculus duodecim marcas, remissionem plenariam exinde reportaret. Fordun. Scotichron. Lib. v. c. 9.

Lord Hailes has observed, that Fordun, by using the expression, "that they should have the benefit of M'Duff's Law," plainly refers to an usage which existed in his own times: and that Buchanan, Lib. vii. p. 115., says that this law, usque ad aetatem patrum nostrorum, quamdiu scilicet ex ea familia superfuit quisquam, duravit. Lord Hailes indeed conjectures, that this could only have been a temporary privilege, continuing to the tenth generation; Annals, I. 4. But this conjecture is not supported by proof. If Macduff asked this privilege as the reward of his services, it is more probable that he would ask it without hesitation, *in perpetuam rei memoriam*, than that he should restrict it to a certain number of generations. On the other hand, if Malcolm saw no absurdity in granting such a privilege for ten generations, he would perceive as little in making it coeval with the existence of Macduff's posterity. If he granted it at all, it would certainly be in the terms in which it was demanded.

The word is evidently from A. S. *cin* kindred, and *bot* compensation.

KYND, *s.* Nature. *Of kynd*, according to the course of nature, or by natural relation.

Oure liege lord and king he wes,—
His air, that of *kynd* wes kyng,
And of all rycht wyth-out demyng.
Wyntown, ix. 26. 41.

"The word is radically the same with *kyn*;" Gl.

KYND, KYNDLY, *adj.* 1. Natural, kindred, of or belonging to kind.

Than the knycht sayd, Now I se
In-to the *kynd* rwte set the tre.——

This is resolved in another place.

Now gottyn has that tre the rwte
Of *kynd*, oure confort and oure bute.
Wyntown, vii. 4. 140. 164.

Of that rute the *kynd* flewoure,
As flouris havand that sawowre,
He had, and held.——
Ibid. ix. 26. 107.

E. *kindly* is used in the same sense.

2. Native.

Wythin this place, in al plesour and thryft
Are hale the pissance quhilkis in iust battell
Slane in defence of thare *kynd* cuntre fell.
Doug. Virgil, 188. 15.

KINGERVIE, *s.* A name given to a species of Wrasse.

"Turdi alia species; it is called by our fishers, the Sea-tod or *Kingervie*." Sibb. Fife, p. 128.

KING'S-HOOD, *s.* The second of the four stomachs in ruminating animals; the *Reticulum*, honey-comb or bonnet, S. from its supposed resemblance to some puckered head-dress formerly worn by persons of rank.

The omentum in Teut. is called *huyve*; which has the same signification, a coif.

KINGS-WEATHER, *s.* A name given to the exhalations seen to arise from the earth in a warm day. V. SUMMER-COUTS.

To KINK, *v. n.* 1. To labour for breath, in a severe fit of coughing; especially applied to a child in the chin-cough, who during the fit of coughing seems almost entirely deprived of respiration, S. A. Bor.

Teut. *kink-en*, difficulter spirare; leviter atque inaniter tussire; singultire; Kilian.

2. "To laugh immoderately," Gl. Sibb. S. This properly conveys the idea of such a convulsive motion as threatens suffocation. V. KINKHOST.

KINK, *s.* 1. A violent fit of coughing, attended with suspension of breathing, S.

Let others combine,
'Gainst the plum and the line,
We value their frowns not a *kink*.
Morrison's Poems, p. 215.

This seems synon. with the S. phrase used in a similar sense, *not a host*, or cough.

2. A convulsive fit of laughter, S. A. Bor. V. the *v.*

A. S. *cincung*, cachinnatio.

KINKHOST, *s.* The hooping-cough, S. Lincolns.

—Overgane all with Angleberries as thou grows ald,
The *Kinkhost*, the Charbucle, and worms in the chieks.
Montgomerie, *Watson's Coll.* iii. 13. V. CLEIKS.

The change of this word into *chin-cough*, E. is quite absurd, as it obscures both the sense and the origin. It is evidently the same with Belg. *kink-hoest*. This term contains a description of the disease; being comp. of Teut. *kinck-en* difficulter spirare, and *hoest* tussis; as the patient labours for breath in the fits of coughing. Kilian, with less judgment than he usually displays, derives the term from *kinck-horen*, a certain wreathed shell; it being said that it tends to mitigate the disease, if the patient drink out of a shell of this kind. The Su.G. term is *kikhosta*, from *kikn-a* used precisely as the *v. kink*; quum quis prae nimio vel risu vel etiam tussi anhelitum perdit; Ihre.

KINKEN, *s.* A small barrel, a cag, S. B., whether equal to a *firkin*, or the half of it, I cannot certainly learn.

"He comes down Deeside,—sets watches, goes to two ships lying in the harbour, plunders about 20 barrels or *kinkens* of powder." Spalding's Troubles, II. 295.

E. *kilderkin* is used in the same sense. Johns. derives it from Belg. *kindekin* a baby, a little child. Our word has much more resemblance. But the idea is fanciful.

KINNEN, *s.* A rabbit, S. V. CUNING.

KINRENT, KYN, *s.* Kindred.

On our *kynrent*, deyr God, quhen will thou rew? *Wallace*, ii. 195. MS.

Quidder ettil ye, or quhat *kinrent*. *Doug. Virgil*, 244. 13.

A. S. *cynrene*, *cynryn*, id.

KYNRIK, KINRYKE, *s.* 1. Kingdom.

For Jhon the Balyoune to Munross than he send,
And putt hym doune for euir of this *kynrik*.
Wallace, i. 119. MS.

Reign, possession of a kingdom.

"—The yeir of God, ane thousand foure hundreth, xxiiii. yeiris; and of his *kinryke* the xix. yeir." Tit. Acts Ja. I. Parl. 2.; also Parl. 3. and 4. id. Edit. 1566.

A. S. *cynric* regnum, from *cyne*, regius, regalis, and *rice*, which is used in the same sense; *rica*, princeps; Isl. *ryk-a*, regnare, MoesG. *reikin-on*, id. from *reiks*, princeps. Sw. *kungrike*, Teut. *koningreich*, regnum.

KINSCH, *s.* Apparently, kindred.

The man may ablens tyne a stot,
That cannot count his *kinsch*.
Cherrie and Slae, st. 79.

Instead of *ablens* Ramsay has *eithly*, Prov. p. 67. This was a proverbial phrase, probably containing an allusion to some ancient custom.

KINSCH, *s.* The twist or doubling given to a cord or rope, by means of a short stick passed through it, in order to draw it tighter; a term used in packing goods, S.

The origin is probably Isl. *kinka*, artuum nodus, seu extrema sphaera articuli; G. Andr. p. 145. as a *kinsch* bears considerable resemblance to a knuckle or joint. It may indeed be radically the same with Belg. *kink*, a bend, a turning. *Daar is een kink in den kabel*, There is an obstacle in the way; literally, a twist in the cable. I am at a loss to say, whether it be allied to *Knitch*, q. v.

To KINSCH, *v. a.* To twist and fasten a rope, as above described, S. V. the *s.* *To cast a kinsch*, id. S.

KIOW-OWS, *s. pl.* 1. Silly tattles, trifling discourse, such as to indicate a weak understanding, S. B. It nearly corresponds to Lat. *nugae*.

2. Things of a trivial nature, which become the subject of such discourse, S. B.

Hence a person who occupies his mind with such frivolous matters or conversation, is called a *kiow-owin bodie*.

Corr. perhaps from E. *gewgaws*; which Skinner derives from A. S. *gegaf*, nugae, or *heawgas*, simulacra, sculptura.

To KIP, *v. a.* To take the property of another by fraud or violence, Loth.

Su.G. *kipp-a*, C. B. *cipp-io*, to take any thing violently.

To KIP, *v. n.* To play the truant; a term used by scholars, Loth. This seems merely an oblique sense of the last *v.*

KIPPAGE, *s.* Disorder, confusion. One is to be in *a sad kippage*, when reduced to a disagreeable dilemma, Loth.

KIPPER, *s.* 1. This word originally denoted salmon in the state of spawning; the term being used as synon. with *reid fische*. It retains this sense, S. A. being applied to foul fish.

"Of slauchter of redde fish, or *Kipper*." Tit. Acts Ja. IV. 1503. c. 72., Skene, Murray. In the chapter itself *redde fish* is the only phrase used.

Skinner thinks that the word denotes young salmon or fry; deriving it from Belg. *kipp-en*, to hatch. But although this is most probably the origin, the term is more nearly related, in the sense we have given, than in that assigned by Skinner. Teut. *kipp-en*, excludere ova; Kilian. *Kipp-er* is thus q. a spawner. V. REID FISCHE.

As salmon, in the foul state are unfit for use, while fresh; they are usually cured and hung up. Hence the word, properly denoting a spawning fish, has been transferred to one that is salted and dried. Indeed, throughout Scotland, the greatest part of those formerly *kippered*, by the vulgar at least, were foul fish.

This sense is confirmed by the use of the word *kepper* in the O. E. Law.

"That no person—take and kyl any Salmons or Trowtes, not beyng in season, being *kepper* Salmons, or *kepper* Trowtes, shedder Salmons, or shedder Trowtes." Acts Hen. VII. c. 21. Rastell's Statutes, Fol. 182. a.

The season in which it is forbidden to kill salmon, is called *Kipper-time*.

"That no salmon be taken between Gravesend and Henly upon Thames in *Kipper-time*, viz. between the *Invention of the Cross* (3 May) and the *Epiphany*." Rot. Parl. 50 Edw. III. Cowel.

Whether *shedder* be synon. with *kipper*, from the v. *shed* as signifying the act of spawning, or the one respect the male, and the other the female, seems uncertain. *Kipper* is the only one which seems to have been used in S. *Kipper*, however, is properly the name given to the male fish; the female is called a *Roan* or *Rauner*, Border.

Kipper is still used in the same sense by E. writers. "The salmon—after spawning——become very poor and thin, and then are called *Kipper*." Penn. Zool. III. 242.

2. Salmon salted, hung and dried, S.

This is now the general sense of the term. Hence,

To KIPPER *fish*, to cure them by means of salt and pepper, and by hanging them up, in a split form, in the sun, or near a fire, S.

"The *kippering* of salmon is successfully prac-

tised in several parts of this parish.—It is an error to suppose, as some have ignorantly done, that *kippered* salmon means corrupted salmon." P. Killearn, Stirl. Statist. Acc. xvi. 122. 123.

Although now salmon, in a proper state, are often *kippered* for domestic use or sale; the writer seems not to have known what was the former practice.

KIR, *adj.* Cheerful. *To look kir*, to have a smile of satisfaction on the countenance, Ayrs.

Isl. *kiuer*, carus, dear.

KIRK, *s.* 1. The church or body of Christians adhering to one doctrine, S.

"It is ane thing maist requisite, that the true Kirk be decerned fra the filthie synagogues, be cleare and perfite notes, least we being deceived, receive and imbrace, to our awin condemnatioun, the ane for the uther." Scots Confess. Faith, § 18.

2. A house appropriated for public worship, S.

"The scales war apointed to be maid in Sanct Gyles *Kirk*, so that preicheing was neglected." Knox's Hist. p. 187.

A. S. *cyrce*, *cyric*, ecclesia, templum, Su.G. *kyrka*, Germ. *kirche*, id. The more general opinion is, that this has been formed from Gr. κυριακον. A variety of different etymons are mentioned by Ihre; some of them whimsical enough. But none of them goes beyond that of Sibb., that *cyrc*, templum, is "from being shut up as in a *prison;* Goth. *karkar*, Lat. *carcer;*"—an etymon, indeed, not a little suited to the feelings of many in this age.

To KIRK, *v. a.* To carry a person to church; as *to kirk a bride*, &c. S.

A bride is said to be *kirkit*, the first time she goes to church after she has been married; on which occasion she is usually attended by some of the marriage-company. She still retains the name of bride, among the vulgar, till she has been at church. The same language is used with respect to a woman who has been in child-bed. It is certainly highly proper, that she, who has been preserved in the hour of her sorrow, should, as soon as she can do it without danger, go to the house of God to give thanks for her deliverance. But, in the North of S. at least, this is a matter of absolute superstition: and hence the custom, as is generally the effect of superstition, has dwindled down into a mere unmeaning form. She, who has been in childbed, it is believed, cannot with propriety, before she be *kirkit*, enter into the house of her nearest neighbour or most intimate friend. Her unhallowed foot would expose the tenement to some mischance. Some carry this so far, that they would not taste any food that she had dressed. Hence it is evident, that she is supposed to receive some sort of purification from the church. But it is not reckoned necessary, that she should be present at any part of divine service. If she set her foot within the walls, it is enough. She may then enter into any other house, with full assurance that the inhabitants can receive no injury; and without scruple return to her ordinary work in her own.

A family is also said to be *kirkit*, the first time they go to church after there has been a funeral in it. Till then, it is deemed inauspicious for any of them to work at their ordinary employment.

Harry the Minstrel mentions a *kyrkyn fest*, Wallace, xi. 352. MS.

Inglissmen thocht he tuk mar bourdandly
Than he was wont at ony tym befor:
Thai haiff him tane, put him in presone sor,
Quhat *gestis* he had, to tell thai mak request.
He said, it was bot till a *kyrkyn fest*.

When a bride goes to church the first time after marriage, as she is then said to be *kirkit*, among the lower classes there is generally a feast prepared for the company that attends her, which they partake of after their return. There is sometimes also an entertainment given to friends, when a woman has been at church for the first time after child-bearing. It is uncertain, to which of these Blind Harry alludes; most probably to the latter.

This seems to have been called *Kirkale*, O. E. For *Kirkhale*, as used by Hardyng, is certainly an *errατum*.

—At his *kirkhale* and purificacion, &c.
Chron. Fol. 129. b.

V. the passage, vo. JIZZEN-BED.

This is the same with Su.G. *kyrkegaangsoel*, hilaria ob benedictionem Sacerdotis acceptam a puerpera, Ihre; q. the *ale*, i. e. feast or entertainment given after *ganging* to the *kirk*.

KIRK THE-GUSSIE, a sort of play. The *gussie* is a large ball, which one party endeavours to beat with clubs into a hole, while another drives it away. When the ball is lodged in the hole, the *gussie* is said to be *kirkit*, Ang.

As *gussie* signifies a sow, S. the game may have had a Fr. origin. For Cotgr. informs us that Fr. *truye*, which properly signifies a sow, also denotes a kind of game.

KIRKINE, *adj.* Of, or belonging to the church; used subst.

Corrector of *Kirkine* was clepit the Clake.
Houlate, i. 17.

A. S. *cyricean-ealdor*, a church-warden; *cyricena stale*, sacrilege. V. Somner.

KIRK-MAISTER, *s.* A deacon in the church, one who has the charge of ecclesiastical temporalities. *Kyrk-master*, church-warden, A. Bor.

"There was not *Kirk-maisters* or deacons, appointed in the Parochin to receive the taxation appointed." Acts Ja. VI. 1572. c. 54.

They seem to have received this name of authority, as being chosen "to tax their nichtbouris,—for the bigging, mending and reparation of Paroche kirks." Ibid.

Teut. *kerk-maester*, aedituus, templi custos et templi curam gerens, oeconomus templi, Kilian; a church-warden; Sewel.

KIRKMAN, *s.* A churchman, an ecclesiastic.

"Mareover, it sall not be lefull to put the offices of Thesaurie, Controllerie, into the hands of ony *Kirkman*, or uthers quhilkis are not abell to exerces the saids offices." Knox's Hist. p. 231. 232.

KIRK-TOWN, *s.* A village or hamlet in which the parish-church is erected, S. synon. with *Clachan*.

To KIRN, *v. a.* 1. To churn milk, S.

For you nae mair the thrifty gudewife sees

Her lasses *kirn*, or birze the dainty cheese.
Fergusson's Poems, p. 74.

2. To toss hither and thither, to throw any thing into a disorderly state, S.

A. S. *cern-an*, agitare butyrum, Teut. *kern-en*, Su.G. *kern-a*.

These verbs seem derived from others which have a more primitive form; A. S. *cyr-an*, Germ. *kehr-en*, vertere, Isl. *keir-a*, vi pellere. What is churning, but *driving with force?*

KIRN, *s.* 1. A churn, S. *kern*, A. Bor.

"Eith to learn the cat to the *kirn*;" S. Prov. "An ill custom is soon learn'd, but not so soon forgotten." Kelly, p. 93.

Teut. *kerne*, id. Su.G. *kerna*.

2. Metaph. applied to a mire, S. "The ground's a mere *kirn*."

KIRNEN, *s.* Familiarity, Gl. Shirr., S. B. q. mixing together.

"I believe she was a leel maiden, an' I canna say but I had a *kirnen* wi' her, an' a kine o' a harlin favour for her." Journal from London, p. 7.

KIRN-MILK, *s.* Buttermilk, S. Yorks.

"—Thai maid grit cheir of euyrie sort of mylk bayght of ky mylk & youe mylk, sueit mylk & sour mylk,—grene cheis, *kyrn mylk*." Compl. S. p. 66.

Teut. *kern-melck*, id. V. KIRN, *v.*

KIRN-STAFF, *s.* The instrument employed for agitating the cream in churning, S. V. CHEESE-RACK.

KIRN, *s.* 1. The feast of harvest-home, S. synon. *maiden-feast*.

As bleak-fac'd Hallowmas returns,
They get the jovial, ranting *kirns*,
When rural life, o' ev'ry station,
Unite in common recreation. *Burns*, iii. 6, 7.

2. The name sometimes given to the last handful of grain cut down on the harvest-field, S.

The person who carries off this, is said to *win the kirn*, Ang. It is formed into a little figure, dressed like a child's doll, called the *Maiden*; also the *kirn-baby*, Loth. and the *Hare* or *Hair* in Ayrsh.

In the North of E. *kern-baby* denotes "an image dressed up with corn, carried before the reapers to their mell-supper, or harvest home." Grose's Prov. Gl.

It may be supposed, that this use of the term refers to the *kirn* or *churn* being used on this occasion. For a churn-full of cream forms a principal part of the entertainment.

Ait-cakes, twa riddle-fu', in ranks
Pil'd up they gard appear;
An', reamin owre, the *Kirn* down clanks,
An' sets their chafts asteer,
Fu' fast that night.
Rev. J. Nicol's Poems, i. 154.

It is in favour of this as the origin, that as *Kern-baby* is used, A. Bor. to denote the *maiden*, *churn* is synon. For *churn-gotting* is expl. "a nightly feast after the corn is out [f. cut]. Northe" Gl. Grose.

But neither the custom of introducing the *churn*, nor the orthography, are decisive proofs; because both might originate from an idea that the churn was the thing referred to.

It may respect the *quern* or hand-miln, as anciently used at this time in preparing the first portion of the new grain. But the origin is quite uncertain. V. MAIDEN and RAPEGRYNE.

Brand views *Kern Baby* as "plainly a corruption of *Corn Baby* or *Image*, as is the Kern or Churn Supper of *Corn* Supper." He derives the name *Mell-supper* from "Fr. *mesl-er*, to mingle or mix together, the master and servant being promiscuously at one table, all being upon an equal footing. Popular Antiq. p. 307.

Towards the end of December, the Romans celebrated the *Ludi Juvenales*; and the harvest being gathered in, the inhabitants of the country observed the feast of the goddess *Vacuna*, so named, as has been conjectured, because she presided over those who were released from labour, *vacantibus* et otiosis praecsset. V. Rosin. Antiq. Rom. p. 174. Some have supposed that this is the origin of our *Harvest-home*.

I am informed by a learned friend, that he has seen figures of the kind described above, in the houses of the peasantry in the vicinity of Petersburg; whence he is inclined to think that the same custom must be prevalent in Russia.

Durandus has observed, that "there was a custom among the heathens, much like this, at the gathering in of their harvest, when servants were indulged with liberty and being on an equality with their masters for a certain time." Rational. ap. Brand, ut sup. p. 303. Hospinian supposes that the heathen copied this custom from the Jews. It has been conjectured that it has been transmitted to us by the former. The Saxons, among their holidays, set apart a week at harvest. It has been already observed, that among the Romans, *Vacuna*, also called *Vacina*, was the name of the goddess to whom the rustics sacrificed at the conclusion of harvest. Ibid. p. 304–306.

KIRNEL, KYRNEILL, *s.* "One of the low interstices of wall on the battlements," Pink.

A cruk thai maid at thair diuiss,
Off irne, that wes styth and squar,
That fra it in ane *kyrneill* war,
And the leddre tharfra straitly
Strekit, it suld stand sekyrly.
Barbour, x. 365. MS.

Kyrnels, R. Brunne, Chaucer.

L. B. *kernellae*, *quarnelli*, *crenealx*; Rom. Rose. V. Warton's Hist. I. 68. Fr. *creneaux*, the battlements of a wall; *crenelé*, embattled.

KISH, *s.* The name given by the iron-smelters, at Carron and Clyde Iron Works, to a shining powdery matter, which separates from pig-iron that has been long kept in a melted state.

Kish, in its nature, is very analogous to Plumbago or Black Lead, or, as it is more commonly called, Carburet of iron.

KISSING-STRINGS, *s. pl.* Strings tied under the chin, S.

The first time I to town or market gang,—
A pair of *kissing-strings*, and gloves, fire-new,
As gueed as I can wyle, shall be your due.
Ross's Helenore, p. 34.

KIST, Kyst, *s.* A chest, S., Yorks.

With dreidful hart thus speryt wicht Wallace,
At Schyr Ranald, for the chartir off pees.
Neuo, he said, thir wordis ar nocht les,
It is lewyt at Corsbe in the *kyst*
Quhar thou it laid, tharoff na othyr wist.
Wallace, vii. 161. MS.

But a weel-plenish'd mailin has Geordie,
And routh o' guid goud i' his *kist*.
Rev. J. Nicol's Poems, ii. 158.

2. A coffin, S., sometimes a *dead-kist*.

"The six gentlemen received his head with woeful hearts, which with the corps, was shortly put in a *kist*." Spalding's Troubles, ii. 220.

A. S. *cest*, Germ. *kist*, Su.G. *kist-a*, Lat. *cist-a*, a chest, in general. A. S. *cyste*, a coffin, Luk. vii. 14. Belg. *doodkist;* Isl. *leikistu*, literally, a *dead-kist*, from *leik* a dead body, and *kist* a chest. Perhaps the root is Heb. כיס, *kis*, loculus, crumena, marsupium, a little chest or bag for holding weights or money. Goth. *kas*, a vessel for containing water, for measuring corn, &c. Pers. *casti*, Goth. *kista*, Celt. *kest*, capsula.

To Kist, *v. a.* To inclose in a coffin, S.

"John Logie's head was first *kisted*, and both together were conveyed to the Gray Friar kirk-yard, and buried." Spalding's Troubles, ii. 220. Hence,

Kisting, *s.* The act of putting a corps into a coffin, with the entertainment given on this melancholy occasion, S.

KIT, *s.* *A' the kit*, or *the haill kit*, the whole assortment, all taken together; applied both to persons and things, S.

'Twas whiskey made them a' sae crouse,
And gart them rin their foes to souse;
But now I wad na gi'e ae louse
For *a' the kit*:
For unco, unco dull and douse,
And wae, they sit.
R. Galloway's Poems, p. 170.

Allied perhaps to Su.G. *kyt-a*, to exchange, to barter; as analogous to the phrase, *the haill coup*. Isl. *barna kad*, however, denotes a multitude of infants; infantum multitudinem, G.Andr. V. Coup.

KITCHEN, *s.* 1. Any thing eaten with bread; corresponding to Lat. *opsonium*, S.

"The cottagers and poorer sort of the people have not always what is called *kitchen*, that is milk or beer, to their meals." P. Speymouth, Morays. Statist. Acc. xiv. 401. Here, however, the term is used in a very limited sense.

"Salt herrings too made great part of their *kitchen* (opsonium,) a word that here signifies whatever gives a relish to bread or porridge." P. Inveresk, M Loth. Statist. Acc. xvi. 39.

2. "An allowance instead of milk, butter, small beer, and some other articles of less valne."

"There are about ane 100 ploughmen and carters, whose annual wages are from L. 4 to L. 5 in money, 20s. for *kitchen*, &c." Statist. Acc. Cramond, i. 218.

There is no E. word which expresses the same idea. *Meat* is not nearly so extensive in its signification. For *kitchen* not only denotes butcher-meat, but any thing that is used as a substitute for it, as fish, eggs, cheese, milk, &c.

This term may perhaps be allied to Isl. *kiöt*, Su.G. *koett*, Dan. *kod*, flesh. In Isl. it is sometimes written *kuett*. *En kuett tonnum*, flesh for the teeth; Alfs S. p. 12. It occurs in the compound term Rossa*kiot*sat, the eating of horse flesh. This custom prevailed among the Icelanders, in common with the other Gothic nations, before their conversion to Christianity. Hence it is said; *Enn um barna utburd oc rossakiötsat skulu halldast en förnu log*: "As for the exposing of infants, and eating of horse-flesh, they were ancient customs." Kristnisaga, p. 100.

It seems doubtful, however, whether this be not merely the original sense of the E. word *kitchen*. There can be no doubt, that the apartment thus denominated, receives its name because the food used by the family is *cooked* there; as Teut. *kokene*, *keuckene*, culina, are from *koken* coquere. The same correspondence may be remarked in the cognate terms. Now, *kitchen* seems primarily to have denoted what was cooked, and thence to have been transferred to the place where this work was performed. We have some vestiges of this in other languages. Thus Dan. *kiökken*, as it denotes a kitchen, also signifies food dressed; *kold kiökken*, cold meat, or as it might be rendered, S., *cauld kitchen*. Fr. *cuisine* is also used in both senses; *Leur cuisine ordinaire*, their stated diet, or usual proportion of victuals.

We have an old Prov. in which this word occurs; "Hunger's gud *kitchen*." In Sw. there is one very similar: *Hungrig mag ar baesta koekn;* A good stomach is the best sauce (or cookery); Wideg.

It is also said; "It is ill *kitchen* that keeps the bread away; Ramsay's S. Prov. p. 45.

To Kitchen, *v. a.* To serve as *kitchen*, S.

For me I can be well content
To eat my bannock on the bent,
And *kitchen*'t wi' fresh air.
Ramsay's Poems, i. 84.

The poor man's wine,
His wee drap parritch, or his bread,
Thou *kitchens* fine.
Burns, iii. 14.

KITCHEN, *s.* "A tea-urn or vase." Sir J. Sinclair's Observ. p. 171.

KITCHEN-FEE, *s.* The drippings of meat roasted before the fire, S.

It seems to receive this name, because the kitchen-maids claim this as a perquisite, q. a *reward* for their service in dressing victuals; and sell it for their own emolument.

KYTE, *s.* 1. The belly. *A muckle kyte*, a big belly; *kite*, id. A. Bor.

Swa was confessioun ordanit at first,
Thocht Codrus *kyte* suld cleif and birst.
Kitteis Conf. Lynd-ay's Warkis, p. 317.

Think ye this youth's a gilly-gawpy,
And that his gentle *stamock's* master

To worry up a pint of plaister,
Like our mill-knaves that lift the lading,
Whase *kytes* can streek out like raw plaiding?
Ramsay's Poems, ii. 525.

2. The stomach. *A fow kyte*, a full stomach, S. "It is ill your *kyte's* common," i. e. I have deserved better of you, because I have often filled your belly; S. Prov. Kelly, p. 199.

This is undoubtedly allied to Isl. *kwid-r*, *quid-r*, *qued*, MoesG. *quid*, Su.G. *qued*, venter. Isl. *sigandi quidr*, subsidicus venter, Verel. Ind. *a seggin kyte*, S. V. SEG. *Quidar fylli*, analogous to the vulgar phrase, a *fow kyte*, occurs in the Isl. Prov. *Beter er fogr fraede, enn quidar fylli;* Wisdom is better than a full belly, Verel. Ind. Both the Isl. and Su.G. terms signify also the womb; corresponding to A. S. *cwith* matrix, and MoesG. *quith-us* uterus. *Hafwa i knae oc annat i qwidi;* to have one child on the knees, and another in the womb; Leg. Westg. ap. Verel. et Ihre. *Kuidargirnd* signifies gluttony, Spec. Reg. p. 609., from *kuid* belly, and *girnd*, earnest desire, or greediness.

KYTE-FOW, *s.* A vulgar term for a belly-full, S.

This corresponds to Isl. *quldar full*. V. KYTE, etymon. *Quidafull* is used to denote a pregnant woman, quasi quae uterum plenum habet; Ihre, vo. *Full*. V. KYTE.

KITH, *s.* 1. Acquaintance, circle of acquaintance. It is said, that one is not near either to *kith or kin*, when removed to a distance from both friends and relations.

A gleib o' lan', a claut o' gear,
Was left me by [my] auntie, Tam;
At *kith or kin* I need na spier,
An I saw ane and twenty, Tam.
Burns, iv. 315.

It occurs in this sense in O. E.

It is ruth to rede howe ryghtwyse men lyued,
Howe they defowled her fleche, forsoke hyr own will;
Farre fro *kyth* and from *kinne* ill clothed yeden,
Badly bedded, no book but Conscience;
Ne no ryches but the rode, to reioice hem therin. *P. Ploughman*, Fol. 85, a.

2. Shew, appearance, marks by which one is known.

The King cumly in *kith*, coverit with croune,
Callit knychtis sa kene.
Gawan and Gol. ii. 1.

It is used by R. Brunne, as denoting *country*, although this sense is overlooked by Hearne.

We be comen alle of kynde of Germenie,
That chaced has the Bretons here of ther *kythe*.
Now ere thei comen to clayme it, & mykelle force tham with.
Other bihoues vs defend it, or yelde vp our right. *Chron.* p. 2.

Langland uses it in the same sense.

He should haue be Lord of the land, in lenth & bredth,
And also king of that *kyth*, his *kynne* for to helpe. *P. Ploughman*, F. 14, b.

A. S. *cythe*, *cythithe*, notitia; *cyth-an*, to shew; Teut. *kit*, notus, synon. with Teut. *kond*, Kilian.

A. S. *cythithe* is also rendered, patria, vel consanguinei in patria viventes; Lye.

To KYTHE, KYITH, *v. a.* 1. To make known, to shew, S.

—In thy notis suete the treson telle,
That to thy sister trewe and innocent,
Was *kythit* by hir husband false and fell.
K. Quair, ii. 37.

Amang the rest (Schir) learne to be ane King:
Kith on that craft that pregnant fresche ingyne,
Grantit to thee be influence diuyne.
Lyndsay's Warkis, 1592, p. 195.

R. Brunne uses it in the same sense, p. 176.

R. also suithe did set his pauilloun,
His maistrie sone gan *kithe*, he dight him to the toun.

"He *kythed* his kindness, S. i. e. gave proofs of it;" Rudd.

2. To practise.

His craftes gan he *kithe*,
Ogaines hem when he wold.
Sir Tristrem, p. 22.

3. To cause, to produce.

Her moder about was blithe,
And tok a drink of might,
That love wald *kithe*. *Ibid.* p. 97.

The first seems the primary sense of the word; from A. S. *cyth-an*, ostendere, notum facere. Chaucer, *kithe*, id.

To KYTHE, KYITH, *v. n.* To appear, to be manifest, S.

Wanweird', scho said, 'Quhat have I wrocht,
That on me *kyth* hes all this cair?'
Murning Maidin, *Maitland Poems*, p. 205.

This is improperly rendered *cast*, Ellis, Spec. ii. 32.

"Cheatrie game will ay *kythe*," S. Prov.

KYTRAL, *s.*

They know'd all the *Kytral* the face of it before,
And nib'd it sae doon near, to see it was a shame;
They call'd it peil'd *Powart*, they puld it so sore.
Montgomerie, *Watson's Coll.* iii. 19.

It seems synon. with *worlin* mentioned immediately before. This is evidently the same with *Ketrail*, q. v.

KITTIE, KITTOCK, *s.* 1. A loose woman, S. B., *cuttie*, S. A.

Sa mony ane *Kittie*, drest up with golden chenyes,
Within this land was nevir hard nor sene.
Dunbar, *Bannatyne Poems*, p. 45. st. 16.

Bot at the last throw filthy speich and counsell,
That scho did heir of some curst *Kittie* unsell,
Fro scho gaif eir to sic vyle bawderie,
God, Schame, and Honour scho foryet all thre.
Lament. L. Scotl. A. iiii. a.

Such is the account given of the change of Queen Mary's conduct. The author, however, gives her a very favourable character, before she was misled by the fatal influence of wicked counsel.

I grant, I had ane Douchter was ane Queene,

Baith gude and fair, gentill and liberall,
Dotit with vertewis, and wit naturall,
Prignant in spreit, in all things honourabill;
Lusty gude lyke, to all men favourabill,
Shamefull to will, baith honest, meik and law;
Thir vertewis all scho had, quhils scho stood aw
Of God Eterne, as of hir Governour,
And quhen scho did regard hir hie honour.

Kittock is used nearly in the same sense. It occurs, in pl., as denoting persons engaged in dallying, whether male or female.

Ha, ha, quha brocht thir *kittocks* hither.
Philot. Pink. S. P. R. iii. 6.

It occurs also in a very old Ballad, printed A. 1508.

My gudame wes a gay wif, bot scho wes ryght gend:——
Thai callit [her] kynd *Kittok*, quhasa hir weill kend. *Pink. Ibid.* p. 141.

2. A designation for a female, although not necessarily implying lightness of carriage, yet always used as expressive of disrespect, and generally conjoined with some epithet of this import; as, *an idle kittie*, a *claiverin kittie*, &c. S.

It had pretty early been used in this intermediate sort of sense.

Ther come our *Kitteis*, weschen clene,
In new kirtillis of gray.
Chr. Kirk, st. i.

It is surprising that Callander should derive it "either from *Kate*, *Katie*, the common diminutive of Catherine; or from their playfulness as *kittens*, or young cats." The etymon given by Sibb. is not much better; "Sw. *katig*, sly, cunning; Goth. *kalkie*, meretrices."

Lord Hailes renders *sa mony ane Kittie*, "so many whores;" adding, *Lewd Kitts* are strumpets; Chaucer, p. 598." Bann. P. Note, p. 257.

The origin may be A. S. *cwith*, Isl. *kuid*, Su.G. *qued*, uterus; one principal distinction of the sex.

It seems more probable, however, that it is radically allied to Su.G. *kuett*, wanton. V. CAIGE, *v.* This latter etymon appears to derive confirmation from the apparent use of *Kittie* as an adj. V. UNSEILE, *s.*

KYTTIT, *part. pa.*

Bot kirk-mennis cursit substance semis sweit
Till land-men, with that leud burd-lyme are *kyttit*.
Scott, Bannatyne Poems, p. 199. st. 20.

"Probably an error in MS. for *knyttit*, bound;" Lord Hailes. But there is no reason for suspecting any error. For Sw. *kitt*, Dan. *kit*, both signify putty, or the cement used by glaziers; whence Dan. *kitt-er* to cement; Sw. *kitta*, id. This exactly corresponds to the idea of *bird-lime*, mentioned as that by means of which they are *kyttit*.

KITTIWAKE, *s.* Larus Rissa, Linn. The same name is given to the Larus Tridactylus, which is the young of the L. Rissa.

"The Tarrock, (*larus tridactylus*, Lin. Syst.) which seems to be our *kittywake*, is by far the most common of the kind in this place." Barry's Orkney, p. 303.

Kittiwake, Sibbald's Hist. Scot. p. 20.

"The young of these birds are a favourite dish in North Britain, being served up roasted, a little before dinner, in order to provoke the appetite; but from their rank taste and smell, seem much more likely to produce a contrary effect." Pennant's Zool. p. 539, 540.

In E., I am informed, this bird is called the *Chitterweek*. It also receives the name of *Kishiefaik*, Orkn. Caithn. Can the term *wake* or *faik* be allied to *Faik*, the name of a bird? q. v. Penn. says that it is "so called from its cry." Tour in S. 1769, p. 59.

KITTY-WREN, *s.* The wren, S. Motacilla troglodytes, Linn.

To KITTLE, *v. a.* To bring forth kittens, S.

Thus, in a ludicrous song, which seems to have been composed in derision of the Pretender,—it is said;

The cat's *kittled* in Charlie's wig.

Su.G. *kissla*, *kitsla*, id. a dimin. from *katt*, a cat.

This *v.*, however, seems to have been formerly used with greater latitude, as equivalent to the E. *v. to litter*.

The hare sall *kittle* on my hearth stane,
And there will never be a laird Learmont again.
Minstrelsy Border, ii. 285.

In a prophecy ascribed to Thomas the Rhymer, *kendle* occurs in the same sense.

—Hares *kendles* othe herston.
Maitland Poems, i. lxxviii.

This is the O. E. word "A conny *kyndylleth* every moneth in the yere." Palsgraue. *Kyttell* was also used.

"*I kyttell* as a catte dothe.—Gossype when your catte *kytelleth*, I pray you let me have a *kytlynge*;" Palsgraue.

This may be traced to Teut. *kind*, offspring.

Isl. *kad*, foetus recens, foetum infantia prima; G. Andr.

KITTLING, *s.* A kitten, S.; *kytlyng*, O. E. Palsgraue. V. the *v.*

To KITTLE, KITILL, *v. a.* 1. To tickle, in a literal sense, S.

2. To excite a pleasant sensation in the mind.

Gladenes and confort than into sum parte
Begouth to *kittill* Eneas thochtful hart.
Doug. Virgil, 156. 10.

3. *To kittle, to kittle up*, to enliven, to excite in a vivid manner.

Tent me now, auld boy,
I've gather'd news will *kittle* your mind with joy. *Ramsay's Poems*, ii. 87.

Thus Burns expressively describes the fancied effects of strong drink on the brain that begins to feel its power.

Leeze me on Drink! it gies us mair
Than either school or college:
It kindles wit, it waukens lair,
It pangs us fow of knowledge.
Be't whiskey gill, or penny wheep,
Or ony stronger potion;
It never fails, on drinking deep,
To *kittle up* our notion. *Poems*, i. 47.

4. To puzzle, to perplex, S. an oblique sense, founded on the uneasy sensation, or restlessness, caused by tickling.

A. S. *citel-an*, Belg, *kittel-en*, Teut. *kitzel-n*, Isl. *kitl-a*, SuG. *kitsl-a*, Fr. *chatouill-er*. E. *tickle*, as Seren. observes, is generally supposed to be a corr. from this original form of the word. Rudd. deduces all these from Lat. *titill-are*. Junius, with more probability observes, that A. S. *kitelung* approaches nearly to Lat. *catul-ire*, to desire the male; adding, that the most of animals, in this state, are violently excited. It seems to confirm this idea, that Fr. *chatouill-er* is a deriv. from *chat* a cat. Seren. also mentions Ital. *chizzo*, canis salax.

KITTLE, *adj.* 1. Ticklish, easily tickled, S. Teut. *keteligh*, id.

2. Difficult, nice, S.; as E. *ticklish* is also used.

" O mony a time, my lord," he said,
I've stown a kiss frae a sleeping wench;
But for you I'll do as *kittle* a deed,
For I'll steal an auld lurdane aff the bench."
Minstrelsy Border, iii. 114.

" Being interrogate, whether it be lawful to rise in arms against the king, refuses to answer, these being *kittle* questions, and he a poor prisoner."—Wodrow's Hist. xi. 266.

It is sometimes applied to a temper that cannot be easily managed; also, to a skittish horse, S.

Teut. *keteligh* is used in a similar sense. A horse that is apt to throw his rider, is called *keteligh peerd*.

3. Nice, squeamish; applied to the conscience, S.

——" Resolve you either to satisfy the church,—or else, if your conscience be so *kittle*, as it cannot permit you, make for another land betwixt and that day, where ye may use freely your own conscience." K. Ja. VI.'s Lett. to the Earl of Huntlie, Spotswood, p. 438.

4. Trying, vexatious.

In *kittle* times, when faes are yarring,
We're no thought ergh.
Beattie's Address; V. Ross's Helenore, p. vi.

—Let na on what's past
'Tween you and me, else fear a *kittle* cast.
Ramsay's Poems, ii. 100.

5. Used in a peculiar sense by Burns; likely, apt.

——Put up your whittle,
I'm no design'd to try its mettle;
But if I did, I wad be *kittle*
To be mislear'd;
I wad na mind it, no that spittle
Out-owre my beard.
Burns, iii. 43.

KITTLIE, *adj.* Itchy, S. B.

KITTLE-THE-COUT, KITTLIE-COUT, a game among young people, in which a handkerchief being hid, one is employed to seek it, S.

Cout seems originally to have denoted the person employed to seek, denominated from the various proofs given of stupidity; in the same sense as *gowk*, i. e. fool, is used in *Hunt-the-gowk*. It is thus equivalent to *Puzzle the colt*.

KIVE, *s.*

" The tub-hole is a hollow place in the ground, over which the *kive* (mashing-fat) stands." Kelly's S. Prov. p. 300.

I have not met with this word any where else.

KLIPPERT, *s.* A shorn sheep, S.

" I was fley'd that she had ta'en the wytenon-fa, an' inlakit afore sipper; far she shudder'd like a *klippert* in a cauld day." Journ. from London, p. 7.

From *clip* to sheer.

KNAB. *s.* 1. One who is wealthy in a middling line, who possesses a small independence; a term often applied to those otherwise called *little lairds*; S.

——If you chance for me to speer,
" I'll fit you weel wi' doughty geer
That either *knabbs*, or lairds may weer.
Forbes's Shop Bill, Journal, p. 11.

2. It is used as equivalent to leader or general. Hence the Translation of Ajax's speech, from Ovid's Metamorphoses, is entitled, " Ajax's speech to the Grecian *Knabbs*." The term seems to correspond to *Duces* in Ovid,

Consedere *duces*, &c.

I wan the vogue, I Rhætsus fell'd,
An' his *knabbs* in his tent.
Poems in the Buchan Dialect, p. 25.

Germ. *knab*, puer nobilis. Isl. *knapar*, vulgus nobilium. They are distinguished from husbandmen. *Swa knapa sum bonder;* As well the lower order of nobility, as husbandmen; Bygn. Leg. Verel. Ind. This is evidently a secondary sense of Isl. SuG. *knape*, famulus aulicus honoratior. From the rank of the persons whom they served, they had gradually claimed a sort of reflected nobility. This is the reason, perhaps, why the term came to signify nobles of an inferior degree, and at length, nobles in general.

Hoffman och knape *war han i stad.*
Aulicus et Nobilis illico erat.
Chron. Rhythm. ap. Ihre, *vo. Stad.*

KNABBY, KNABBISH, *adj.* Possessing independence in a middling line, S. V. KNAB.

To KNACK, KNACK, *v. a.* To taunt, to mock.

Bot this kyng Edward all wyth gawdys,
Knakkyd Robert the Brws wyth frawdis.
Wyntown, viii. 10. 174.

Fast flokit about ane multitude of young Troianis,
Byssy to *knack* and pull the prisonere.
Doug. Virgil, 40. 45.

Hald on thy wayis in haist, Ascaneus said,
Thy self to loif *knak* now scornefully
With proude wordis al that standis the by.
Ibid. 300. 24.

" Isl. *snaegg-ia*, Germ. *schnak-en*;" Gl. Wynt. Germ. *schnak-en*, indeed, signifies, to utter jests; *schnak*, a droll; *schnakish*, merry, pleasant (festivus, Wachter;) Sw. *snack*, a fable; *snack-a*, to chat; *snackare*, a droll, &c.; and it must be admitted, that *s* is sometimes prefixed, and at other times omitted, in words of Goth. derivation. But I am not satisfied that this is the origin. The term may be allied to Teut. *knick-en*, nutare, nictare; as those who mock others, often *nod* and

wink, in carrying on their sport. But perhaps the supposition made by Tyrwhitt, as to the *s.*, is more natural, that—it "seems to have been formed from the *knacking* or *snapping* of the fingers, used by jugglers."

KNACK, KNAK, *s.* pron. *nack*. 1. A taunt, a gibe, a sharp repartee, S.

Ye causit me, this volume to endite,
Quarethrow I haue wrocht my self sic spite,
Perpetualy be chydit with ilk *knak*,
Full weill I knaw, and mokkit behynd my bak. *Doug. Virgil*, 481. 34.

2. A trick, S.

——Van Charon stood and raught
His wither'd loof out for his fraught.—
The Miser, lang being us'd to save,
Fand this and wadna passage crave;
But shaw'd the ferryman a *knak*,
Jumpt in, swam o'er, and hain'd his plack.
Ramsay's Poems, ii. 468.

"We use the word *knack* for a witty expression or action;" Rudd. But it more generally includes the idea of something severe and satyrical; in which sense it is also used by Chaucer.

"Ryghte so comforteth the villainous wordes and *knackes* of japers hem, that travaile in the service of the devil." Parson's T. p. 203, a. V. the *v.*

KNACKY, *adj.* (pron. *nacky*.) 1. Sharp-witted, quick at repartee, S.

He was right *nacky* in his way,
And eydent baith by night and day.
Ramsay's Poems, i. 222.

2. It is often used with greater latitude, as denoting one who is not only acute, but at the same time facetious, S.

"A *knacky* man, witty and facetious;" Rudd.

3. It is applied to the fruits of ingenuity; or to what is entertaining; as, *a nacky story*.

'Tis thy good genius, still alert,
That does inspire
Thee with ilk thing that's quick and smart;—
E'en mony a bonny *nakky* tale,
Bra to sit o'er a pint of ale.
Ramsay's Poems, ii. 335.

In Gl. Rams. expl. "active, clever in small affairs."

KNACKETY, *adj.* Self-conceited, S., pron. *nackety*; either from *Knack*, or *Nacket*, q. v.

KNAKAT, NACKET. V. NACKET.

KNAG, *s.* A knob, a pin on which any thing is hung, S.

The gudeman lap to his braid claymore,
That hang on the *knag* aside the speir.
Jamieson's Popular Ball. ii. 173.

The term is used in E., but in a different sense; as denoting "a hard knot in wood." This is the signification of Teut. *knecht*, *knacke*, *knocke*. The origin, however, may be Su.G. *knoge*, condylus, whence *knogligt*, knobbed, Seren., *knaglig*, Wideg. Isl. *knaka*, nodi articulorum.

KNAGGIE, *adj.* 1. Having protuberances; pointed like a rock, of an unequal surface; Gl. Shirr. Thus it is applied to a bare-boned animal.

—Thou's howe-backit, now, an' *knaggie*.
Burns, iii. 140.

2. Tart and ill-humoured in conversation; also *knaggit*, Fife; q. having many *knags* or sharp points.

But now upstart the Cavalier,
He could no longer speach forbear;
Their *knaggie* talking did up barme him,
Their sharp reflections did much warm him.
Cleland's Poems, p. 96.

KNAGGIE, *s.* "A cag, a small cask," Shirr. Gl. Aberd.

KNAGGIM, *s.* A disagreeable taste, S., *knaggum*, id. Fife.

"It tasted sweet i' your mou, bat fan anes it was down your wizen, it had an ugly *knaggim*." Journal from London, p. 3.

KNAIVATICK, *adj.*

Knaifatica coff misknawis himsell,
Quhen he gettis in a furrit goun.
Pedder Coffeis, *Bannatyne Poems*, p. 171. st. 5.

Knavatick, Everg. ii. 220. denoting one of low origin, who has been in the station of a servant, from *knaif*, knave. Shall we suppose that the last part of the word is formed from Su.G. *aett*, *atta*, family, race; q. of a low-born race? V. ETION.

To KNAP, KNOP, *v. n.* 1. To speak after the English manner, S.; sometimes as a *v. a. To knap suddrone*, i. e. to speak like the *Southrons*, or those who live South from S.

Discharge Laird Isaac and Hog-yards,—
And English Andrew, who has skill
To *knap* at every word so well.
Watson's Coll. i. 19. 20.

"Giff King James the Fyft was alyve, quha hering ane of his subjectis *knap suddroune*, declarit him ane trateur; quhidder valde he declare you triple traitoris, quha not only *knappis suddrone* in your negative confession, bot also hes causit it be imprentit at London, in contempt of our native language?" Hamiltoun's Questionis to the Ministeris, No. 13.

2. Apparently to clip words by a false pronunciation; or, to speak with a brogue.

Like Highland lady's *knoping* speeches.—
Colvil's Mock Poem, i. 82.

Perhaps from Teut. *knipp-en*, to clip; as to a vulgar ear in S., one who speaks with the E. accent seems to abbreviate the words; or a metaph. use of E. *knap*, to bite, to break short.

KNAP. *s.* A slight stroke, S.

When the lady lets a pap,
The messan gets a *knap*.
Ramsay's S. Prov. p. 76.

Pap must signify wind from behind, as the Prov. is given more plainly by Kelly, p. 341.

KNAPE, *s.* 1. A servant; especially a groom.

The quhilk stedis schapin at all delite,
Excedit fer the snaw in cullour quhite.—
The bissy *knapis* and verlotis of his stabil

About thaym stude, ful yape and seruiabil.
Doug. Virgil, 409. 19.

2. Used as a contemptuous term, as we now use *valet*.

And quhen he has ouirtane him at his wil,
Thus did him chyde: O catyue witles *knape*,
Quhat wenit thou our handis tyl eschape?
Doug. Virgil, 297. 20.

A.S. *cnapa*, Teut. *knape*, *knab*, parvulus, puer, servus; whence Germ. *knapp*, servus vel socius opificis. This is the origin of E. *knave*, which originally signified merely a servant. Can this have any affinity to Teut. *knap*, alacer, agilis, celer? Rudd. and others derive *knapsack* from *knape* a servant, q. "a sack to put a Souldier's or Traveller's provisions in, which was probably carried by his servant or boy." But Kilian renders Teut. *knapsack*, pera in quam cibum diurnum recondit viator, from *knapp-en* to eat; whence *knapp-hoeck*, crustulum. V. KNAW.

KNAPPARE, *s.* A boor.

Quhat berne be thou in bed with hede full of beis?
Graithit lyke sum *knappare*, and as thy grace gurdis,
Lurkand lyke ane longeoure?———
Doug. Virgil, 239. a, 25. V. KNAPE.

KNAPPARTS, *s. pl.* Wood, or heath pease, S. B. *Caperaillie*, *Carmylie*, or *Killie*, S. A. Orobus tuberosus, Linn.

In the Highlands, the tubercles of the roots are greatly esteemed; in the Lowlands, children dig them, calling them liquorice, which they somewhat resemble in taste.

Perhaps from Teut. *knapp-en*, mandere, and *worte* radix, q. a root for chewing, an edible root; or Su.G. *knapp*, scarce, scanty, and *oert* herb, q. the root of scarcity. Su.G. *ert*, *aert*, however, signifies pease. Hence the name of this root; *wild-erter*. It is also called *tran-erter*, q. the pease fed on by *cranes*. This is evidently a name of Goth. origin: and seems to indicate that the Goths knew its use not less than the Celts. V. CARAMEILE.

KNAPPEL, *s.* The name given to the staves of oak brought from Memel, Dantzick, or any place in what is called *the East country*, S.

"That the whole coupers within this kingdom make the said salmond barrels of good and sufficient new *knappel*, for which they shall be answerable, without wormholes, and white-wood." Acts Cha. II. 1661. c. 33.

This is said to be its name in Norway. It is allied perhaps to Isl. *knapp-r*, rigidus, strictus, q. hard wood.

KNAPPISH, *adj.* Tart, testy, snappish.

"Your spirit is so *knappish* and way-ward, that it will not admit the most solide comforts."—*Z. Boyd's Last Battell*, p. 169.

Perhaps from Teut. *knapp-en*, to bite.

KNAPSCHA, KNAPISHAY, KNAPSCHAW, KNAPSKALL, *s.* A headpiece, a sort of helmet.

It war full meit, gif it happinis be weir,
That all this pryd of silk war quyt laid doun,
And chengit in jak, *knapscha*, and abirgoun.
Bannatyne Poems, p. 142, st. 2.

——Sic wer wont to ryde furth to the weir,
With jak and sword, good horse, *knapscall* and speir.
L. Scotland's Lament. Fol. 5, b.

"The Earl of Gowrie followed him within the said chamber, with ane drawn sword in every one of his hands and a *knapschaw* on his head." Gowrie's Conspiracy, Hist. Perth. p. 236. This is otherwise expressed;—"a steele bonnet on his head;" p. 205.

"Quha hes not ane Aeton and basnet; he sall have ane gude habirgeon, and ane gude irn jak for his bodie; and ane irn *knapiskay*." 1. Stat. Rob. I. c. 26.

This in the Lat. is, unum *capitium* de ferro; and it is distinguished from a basnet. It would hence seem, that the *knapskal* was a headpiece generally worn by persons of inferior rank, perhaps originally by the servants of the men at arms. Thus it may be from A.S. *cnapa*, Isl. Su.G. *knape* a servant, a page, and Germ. *schal*. *skiul*, a covering, from *skiul-a*, tegere; or from *skal* putamen, A.S. *scealu*, q. a shell.

This is perhaps what in E. is called the *scull*, which according to Grose, is "a head-piece, without visor or bever, resembling a bowl or bason, such as was worn by our cavalry, within twenty or thirty years." Hist. Ant. Armour, ii. 243.

To KNASH, *v. a.* To gnaw, to tear.

Nixt come the Gorgoull, and the Graip,
Twa feirfull fouls indeid,
Quho usis oft to lick and laip
The blud of bodies deid:
Thame druging and ruging,
With thair maist cruell clukis;
Sick hashing, and *knashing*,
Cums not of cleinlie cukis.
Burel's Pilgr. Watson's Coll. ii. 24. 25.

Isl. *knatsk-a*, attero, arrodo, violenter traho; G. Andr.

To KNAW, KNAWE, *v. a.* To know.

——Bowsunes mays fredwme threlle
And lykyng wndyr awe to dwelle;
Noucht as bondage wndyr lawe,
Bot that lykyng grace sulde *knawe*.
Wyntown, i. Prol. 78.

A. S. *cnaw-an*, id.

KNAW, KNAWE, KNAIF, *s.* 1. A male child.

And thai wele sone gat of thair bed
A *knaw* child, throw our Lordis grace,
That eftre hys gud eldfadyr wes
Callyt Robert; and syne wes king.
Barbour, xiii. 693. MS.

—We ar lyk na barne til hawe,
Nothir madyn child, na *knawe*.
Wyntown, vi. 13. 152.

2. A boy, a male under age.

——The constabill, and all the laiff
That war tharin, bath man and *knaiff*,
He tuk, and gaiff thaim dispending.
Barbour, viii. 508. In MS. *knaw*.

K N E

3. A male servant; Wyntown.

Knave is still used in this sense in the S. Prov.; "Early master, lang *knave*;" Ferguson, p. 11., or "soon knave," as given by Kelly, who thus expl. the meaning; "When a youth is too soon his own master, he will squander his patrimony, and so must turn servant;" p. 95.

4. "A man in the lower ranks of life;" Gl. Wyntown.

Sons hes bene ay exilit out of sicht,
Sen every *knaif* wes cled in silkin weid.
Bannatyne Poems, p. 142. st. 1.

Germ. *knab* dicitur,—de parvulis parentum,——de omnibus masculis junioribus;—de servis; Wacht. V. KNAB and KNAPE.

KNAWSHIP, KNAVESHIP, *of a mill*, the dues given, by those who have grain ground, for paying the servants employed about a mill, vulgarly *kneeship*, S.

"Ane free man or ane freehalder, sall gif for *multure* at the milne, the sextene veshell, or the tuentie or threttie, according to his infeftment. And mairouer of tuentie bolles, ane firlot (as *knawschip.*) Stat. K. Will. c. 9. § 2.

"The *multure* is a quantity of grain, sometimes in kind,—and sometimes manufactured,——due to the proprietor of the mill, or his tacksman, the multurer, for manufacturing the corns. The *sequels* are the small parcels of corn or meal given as a fee to the servants, over and above what is paid to the multurer; and they pass by the name of *knaveship* (from *knave*, which in the old Saxon language signified a servant) and of *bannock*, and *lock*, or *gowpen*." Ersk. Instit. B. ii. T. 9. § 19.

Teut. *knaep-schaep*, servitus, servicium, ministerium; Kilian. V. KNAW, *s.*

KNECHT, KNYCHT, *s.* 1. A common soldier, a mercenary.

Quhat Mirmydone, or Gregioun, Dolopes,
Or *knycht* wageour to cruell Ulixes,
Sic matirs to rehers, or yit till here,
Micht thaym contene fra weping mony ane tere? *Doug. Virgil*, 38. 42.

In the same sense, "it is always used in a MS. version of the New Testament, in the Advocate's Library.—*Traveil thou as a good knygte of Christ Jesu*, 2. Tim. 2, 3. *Archip oure euen knygte*, Philem. 2." Rudd. This version is supposed to be Wiclif's.

2. A captain, a commander.

Als swith as the Rutulianis did se
The yet opin, thay ruschit to the entre;
Quercens the formest, and Equicolie
Ane lusty *knycht* in armes richt semely.
Doug. Virgil, 302. 35.

The word as expressed in Franc. *knecht*, A. S. *cneoht*, *cniht*, primarily signified a boy, a male child, and was secondarily used for a servant. Wachter and Ihre view it as from the same stock with *Knape*. Perhaps the common origin is A. S. *cneo*, generatio, which *cneoht* nearly resembles.

To KNEE, *v. a.* 1. To press down any thing with the knees, Ang.

2. To make an angle in what was formerly straight. *To knee irne*, to bend iron into an angular form, Ang.

3. The wind is said *to knee corn*, when it breaks so that the corn bows down, and strikes root, by the stalk, Ang.

Isl. *kny-a*, urgere, adigere; synon. with Sw. *twing-a*, S. *dwang*; *hneig-ia*, flectere, Su.G. *knig-a*, genua flectere. This is the original idea, from Isl. Su.G. *knae* the knee.

The Su.G. *s. knae* is used in the same sense with the E. adj. *kneed*, which is applied to corn, when it becomes articulated, or has joints. Seges apud nos dicatur *gaa i knae*, ubi geniculata fit, et primo nodo firmatur calamus; Ihre, vo. *Knae*.

KNEEF, KNEIF, *adj.* Active, alert, lively, S.

And O! the gathring that was on the green!
Of little foukies clad in green and blue,
Kneefer and trigger never tred the dew.
Ross's Helenore, p. 62.

An' sae he did beguile
An' twin'd us o' our *kneefest* men
By death and by exile.
Poems in the Buchan Dialect, p. 7.

And Jhone did wex als *kneif*, I gage,
Als grome in May mocht be.
Jamieson's Popular Ball. i. 287.

Isl. *knaef-r*, Dan. *knöv*, robustus; Su.G. *knapp*, citus, velox. It might be supposed that Lat. *gnavus*, quick, active, whence Fr. *naif*, *naive*, has had a common origin with the words already mentioned.

KNIEFLY, *adv.* With vivacity, S.

But she'll craw *kniefly* in his crap,
Whan wow! he canna flit her
Frae hame that day.
Fergusson's Poems, ii. 50.

KNEEF, *adj.* Difficult, arduous, Aberd.

Su.G. *knapp*, difficult, narrow, strait; *knapp tid*, angustum et metaphorice difficile tempus; Ihre. This learned writer adds, that it is used with respect to any thing which hardly suffices. The Icelanders, who frequently change *k* into *h*, use *hnep-r* in the same sense. *Aetla baendur eigi sua hneppt til Jolaveitslo*; Non adeo parce patres familiarum convivia instruunt; Heims Kr. Tom. I. p. 557. G. Andr. renders *hnapp-r*, rigidus, strictus.

KNEE-ILL, KNEE-ILLS, *s.* A disease of cattle, affecting their joints, and especially their knees, so that they rest on them, not being able to stand, S., from *knee*, and *ill*, a disease.

KNEESHIP. V. KNAWSHIP.

KNEEVICK, *adj.* Griping, avaritious, Fife; allied perhaps to Isl. *hnyf-a*, to grasp with the fist, or from the same fountain with *Gnib*, q. v.

KNEWEL, KNOOL, *s.* A wooden pin fixed in the end of a halter, and notched, for holding by. *To hadd the knewel*, to hold the reins, *to keep the grip*, synon. Ang., *kniel*, Mearns.

Belg. *knevel*, a knot; *knevel-en*, to pinion. Teut. *knevel*, lorum hastae missilis, as originally denoting the thong attached to a missile weapon. It bears another sense still more nearly allied;

stipes, furcula, bacillus. Isl. *hnue*, nodus, glomus, globus, seems radically the same. It also signifies the whirl of a spindle, (verticillum fusi, G. Andr.) and is probably merely a secondary sense of *hnue*, internodium digitorum, the knuckle.

KNIBLE, *adj.* Nimble, clever, S. B.

The *knible* elves about her ate ding dang;
Syne to the play they up, and dance and flang.
Ross's Helenore, p. 63.

Su.G. Teut. *knap*, alacer, agilis, celer. Thus it has apparently the same origin with *Kneef*, 1. q. v.

KNIBLOCH, KNUBLACH, KNUBLOCK, *s.* 1. A small round stone, or hardened clod, S.

—The fallow loot a rin,
As gin he ween'd with speed to tak her in;
But as luck was, a *knibblach* took his tae,
And o'er faes he, and tumbled down the brae.
Ross's Helenore, p. 58.

2. A knob of wood, S.

But a thrawn *knublock* hit his heel,
And wives had him to haul up,
Haff fell'd that day.
Ramsay's Poems, i. 263.

3. "A knob, the swelling occasioned by a blow or fall," Shirr. Gl.

Su.G. Isl. *knapp*, globulus; Belg. *knobbel*, a knob, a knurl.

KNIBBLOCKIE, *adj.* Unequal, rough; applied to a road in which many small stones rise up and render walking painful, S. B. Belg. *knobbelachtig*, knobby, rugged.

KNYFF, *s.* A hanger or dagger.

Na armour had Wallace men in to that place;
Bot suerd and *knyff* thai bur on thaim throw grace.
Wallace, xi. 82. MS.

O. T. *knyf*, culter, gladius, Kilian.

KNYPSIT, *pret.*

"Rocketis war rent, Tippetis war torne, crounnis war *knypsit*, and syd Gounis micht have bein sein wantonelie wag frae the ae wall to the uther." Knox's Hist. p. 51. Sign. N, 2.

The true reading is *knappit*, as in MS. H. In MS. I., and Lond. edit. it is *knapped*. The v. *knap* is used in the same sense, E., "to strike so as to make a sharp noise like that of breaking;" Johns. Belg. *knapp-en*, to crack.

KNITCH, *s.* A bundle, a truss, S.; a bundle of straw tied by a rope, S. B.

O. E. *knycche*, a bundle.

"Gader ye togidre the tares and bynde hem togidre in *knycches* to be brent." Wiclif, Mat. 13.

Sw. *knyte*, a bundle, a fardle; from *knyt-a*, to tie. A. S. *cnyt-an*, id. A. S. *cnytt*, Su.G. *knut*, a knot.

KNITCHELL, *s.* A small bundle; a dimin. from *knitch*.

Twa curis or thre hes upolandis Michell,
With dispensatiouns bound in a *knitchell*.
Dunbar, Bannatyne Poems, p. 66. st. 15.

KNITTING, *s.* "Tape, S.;" Sir J. Sinclair's Observ. p. 122.

KNOCK, *s.* A clock; S.

You'l move the Duke our master's Grace,
To put a *knock* upon our steeple,
To shew the hours to country people.
Watson's Coll. i. 19.

"*The knock strikes;* the clock strikes. *Clocks* are called *knocks*, in some parts of Scotland, from the noise they make." Sir J. Sinclair's Observ. p. 49.

This is evidently a corr. of *clock*. On this word Junius refers to C. B. *cloch*, A. S. *clucga*, Alem. *cloc*, id. Lye, to Alem. *clohhon*, *clochon*, pulsare. I am inclined to view it as allied to Isl. *klok-na*, to be struck suddenly or unexpectedly, especially as *klokka* has the sense of campana. *Klokk Josaphat*, Perculsus fuit Josaphat; Verel. Ind.

KNOCKIT BARLEY, or BEAR, barley stripped of the husk, by being beaten in a hollow stone with a maul, a small quantity of water being put into the cavity with the barley, S.

My lairdship can yield me
As meikle a year,
As had us in pottage,
And good *knockit beer*.
Ramsay's Poems, ii. 313.

In this manner barley was formerly prepared for the pot in Angus, and most probably throughout S., before the use of Barley Mills.

To KNOIT, KNITE, NOYT, *v. a.* 1. To strike with a sharp sound; to give a smart rap, S.

An' monie a bourdlie-bandster lown
Made there an unco bletherin',
Shoarin to *knite* ilk bodie's crown.
Rev. J. Nicol's Poems, i. 142.

Thair durst na ten cum him to tak,
Sa *noytit* he thair nowis.
Chr. Kirk, st. 19. Sibb. edit.

Be thy crown ay unclowr'd in quarrel,
When thou inclines
To *knoit* thrawn-gabbit sumphs, that snarl
At our frank lines.
Ramsay's Poems, ii. 340.

The knees are said to *knoit*, when they strike one against another.

For they had gien him sik a fleg,
He look'd as he'd been doited,
For ilka limb an' lith o' him
'Gainst ane anither *knoited*.
Poems in the Buchan Dialect, p. 8.

Here it is used in a neut. sense.

2. To amble or hobble in walking, in consequence of the stiffness of the joints, S. *Stoit* is used as nearly synon.

Isl. *hniot-a*, *niot-a*, ferire, Verel.; nuto, lapso; G. Andr. It is also rendered, pedem offendere. *Hneit*, impegit; Worm. Liter. Dan. A. S. *knit-an*, cornu petere, ferire, percutere; *to note*, Lancash. Belg. *nieten*, id. V. Sonner. Perhaps, Isl. *knyltt-a*, verberare, Verel. has a common origin. The root, I suspect, is Isl. *hnue*, internodium digitorum, whence *hnut-a*, *knut-r*, nodus artuum; q. to strike with the *knuckle*.

KNOIT, NOIT, *s.* A smart stroke, a stroke emitting a sharp sound, S.

The carles did baith rant and roar,

And delt some *knoits* between
Hands.———

A. Nicol's Poems, 1739. p. 73.

2. The sound occasioned by a stroke, or fall on any hard body; as when the head or any bony part strikes against a stone, S. V. the *v.*

"She tumbled down upo' me wi' sik a reemis, that she gart my head cry *knoit* upo' the coach door." Journal from London, p. 3.

To KNOIT, *v. a.* To gnaw; a term expressive of the manner in which infants eat, who have not got teeth, Ang.

Isl. *knot-a*, vellicare; or a frequentative from *nag-a* to gnaw, like *hnatska*, arrodere.

KNOIT, *s.* A large piece of any thing, S. B. *knoost*, S. A. synon.

Allied perhaps to Isl. *knott-ur* globus. V. KNOOST.

KNOOP, *s.* 1. A protuberance of any kind, S. *knob*, E.

2. A bit of wood projecting from a wall, on which any thing is hung, S.

3. *The knoop of a hill*, that part of a hill which towers above, or projects from, the rest, S.

Isl. *gnup-r*, *gnyp-r*, used precisely as in sense 3., jugum montis, G. Andr.; *Fials gnipa*, cacumen montis; *gnup-ar*, montium altiora cacumina; Verel.

To KNOOSE. V. KNUSE.

KNOOST, KNUIST, *s.* A large lump, Loth.

Then liftin up the scales, he fand
The tane bang up, the other stand:
Syne out he took the heaviest haff,
And eat a *knoost* o't quickly aff.

Ramsay's Poems, ii. 479.

Perhaps q. something bruised or broken off. V. KNUSE, *v.* Isl. *hnaus*, however, signifies a lump or clod of earth; tomus glebae excisus, vel dirutus; grumus. G. Andr. derives it from *hnios-a* nuto, lapso.

To KNOP, *v. n.* To knap; expressive of the noise made by drops of water falling on a hard body.

It wes ane wonder for to se
So gret an multitude,—
Eschewing the dewing
Of ranie Orion,
That dropit and *knopit*,
Baith upon tre and stone.

Burel, Watson's Coll. ii. 23.

To KNOP, *v. n.* To put forth buds; or perhaps to burst, a term used as to flowers.

——Some *knoping*, some droping
Of balmy liquor sweit.

Cherrie and Slue, st. 4.

In the Lat. version, jam *rupta* aliis.

Su.G. *knopp-a*, gemmas emittere; *knopp*, gemma arborum: Teut. *knoppe*, id. *Knoppe van de bloeme*, calyx, folliculus, sive involucrum floris priusquam dehiscat; Kilian.

KNORRY, *adj.* Knotty, knobby.

—His wappynnis and his armour hynt withal,
His wechty burdoun, and his *knorry* mais.

Doug. Virgil, 248. 44.

Teut. *knorre*, tuber, nodus; E. *knarr*, *knurr*.

KNOT, *s.* A pretty large piece of any thing of a round or square form, as of butcher meat, bread, &c. S. B.

The idea of a *knot*, in its different senses, has evidently been borrowed from the form of the knuckles. This, indeed, seems to have been its primary signification. For Isl. *hnud-r*, *hnod-a*, *hnut-r*, *knut-r*, nodus, are all from *hnue*, internodius digitorum. As *hnut-r* signifies nodus, *hnuta* is expl. nodus artuum; G. Andr. The Lat. word itself seems to have had a common origin.

KNOT-GRASS, *s.* Tall oatgrass; also called *Swines Arnuts*, S. Avena elatior, Linn. It receives its Scottish names from the tubercles of the roots. This seems the same with Teut. *knoop-gras*, gramen nodosum, Kilian; denominated in like manner from *knoop*, a knot.

KNOUL TAES, toes having swellings on the joints.

Ther is not in this fair a Flyrock
That has upon his feit a wyrock,
Knoul Taes, or mouls in nae degre,
But ye can hyde them———

Evergreen, i. 254. st. 5.

Teut. *knevel*, *knovel*, nodus; Su.G. *knoel*, *knyl*; a bump; probably a deriv. from Isl. *hnue*, id.

To KNOW, *v. a.* To press down with the fists, or knees.

They *know'd* all the Kytral the face of it before;
And nib'd it sae doon near, to see it was a shame.

Montgomerie, Watson's Coll. iii. 19.

Sw. *knog-a*, pugnis genibusque eniti, necnon manibus tractare; Ihre, vo. *Knae*; MoesG. *kneiw-an*, A. S. *hnig-an*, subjicere, deprimere.

KNOW, KNOWE, KNOUE, *s.* A little hill, S. corr. from *knoll*.

And yit wele fer from ane hil or ane *knowe*
To thaym he callis.——

Doug Virgil, 244. 10.

What's fairer than the lilye flower,
On this wee *know* that grows?

Minstrelsy Border, ii. 25.

Teut. *knolle*, a hillock; A. S. *cnolle*, the top of a hill or mountain.

KNUBLOCK, *s.* A knob. V. KNIBLOCK.

To KNUFF, KNUVE, *v. n.* To converse familiarly, to chat, S. pron. like Gr. *ν*.

I know not if this word can have any affinity to Su.G. *knaefwe*, the fist; as the phrase, *hand and glove*, is used to denote familiar intercourse. Isl. *hnif-a* and *knif-a* both signify to drink deep, evacuare poculum, usque ad fundum ebibere; Verel. *Hann knyfde af horninu*; evacuavit cornu; Ol. Lex. Run. The term might perhaps have been transferred to that free conversation which men have over their cups.

* KNURL, *s.* A dwarf, S. O.

The laird was a widdiefu', blearit *knurl*;

She's left the gude-fellow and taen the churl.
Burns, iv. 54.

This is evidently a metaph. use of E. *knurle*, "a knot (properly in wood), a hard substance," Johns.; a dimin. from Teut. *knorre*, tuber. Hence,

KNURLIN, *s.* The same as *knurl*, S. B,

Wee Pope, the *knurlin*, till him rives
Horatian fame.
Burns, iv. 360.

To KNUSE, KNOOSE, NUSE, *v. a.* 1. To bruise, to press down with the knees. *He nus'd him with his knees*, S. B.

2. To pommel, to beat with the knuckles or fists, S. B.

3. To knead; *Nusing at a bannock*, kneading a cake, S. B. Whether this be the primary, or only a secondary sense, seems doubtful.

Isl. *knos-a*, *knos-a*, trudo, tero; G. Andr. p. 118. *Knosod-ur*, Sw. *knosad-er*, contusus; Verel. Goth. *knos-a*, contundere; Staden. ap. Ihre, vo. *Knaada;* Belg. *knues-en*, to crush, Dan. *knus-er*, id. Verel. defines Isl. *knusk-ast*, as denoting the act of one who seizes another by the hair of the head, that he may pummel him with his fist; Dicitur quando unus alterum capillo conscindit, atque pugnum impingit; Ind. p. 120.

As the words of this form, used in our language, are applied to the action both of the knees, and of the knuckles; it is singular, that the cognate verbs in the Scandinavian dialects may without violence be deduced from the terms which signify both. Thus, Isl. *knos-a* may be derived either from *knue*, *knufe*, the knuckle, or *knae* the knee. Sw. *knog-a*, pugnis genibusque eniti, (Ihre,) to strive with fists and knees, may in like manner be traced to either of these nouns. This observation applies also to *Gnidge* and *Know*, q. v.

KOBBYD, *pret.*

Quhen the Kyng Edward of Ingland
Had herd of this deid full tythand,
All breme he belyd in-to berth,
And wrythyd all in wedand werth,
Alsa *kobbyd* in his crope,
As he had ettyn ane attyrcope.
Wyntown, viii. 11. 45.

Mr Macpherson views this as an *adj.* signifying peevish, waspish, Mod. S. *kappit*, and seems to think it allied to *attyrcope*. But it is undoubtedly a *v.* There may be an allusion to one who still feels a nausea in his stomach, and frequently reaches, from the idea of his having swallowed something that excites great disgust; Su.G. *kof-na*, *quaefw-a*, suffocare.

KOBIL, *s.* A small boat. V. COBLE.

KOY, *adj.* Secluded from view.

Hir self sche hid therfore, and held full *koy*,
Besyde the altare sitting vnethis sene.
Doug. Virgil, 58. 12.

Abdiderat sese, atque aris invisa sedebat.
Virg.

Rudd. views this as the same with *Coy*, q. v. If so, this is rather a distinct sense. Could we suppose it to be a different word, it might be considered as allied to Teut. *koye*, a cave, or a place where cattle are inclosed and rest; Isl. *kui*, id. septum vel claustrum; Verel.

To KOYT, *v. a.* To beat, to flog, S. B.

Perhaps only a metaph. sense of *quit*, solvere. Isl. *kwitta;* as the *v. pay* is also used.

To KOPPIE, *v. a.* To chide, to reprove, Mearns. Su.G. *kapp-as* certare.

KOW, *s.* A goblin. V. Cow, 2.

KOW, *s.*

From this day forth se na Prelats pretend—
At Prince or Pap to purchase ane commend,
Againe the *kow* becaus it dois offence.
Lyndsay, *S. P. R.* ii. 257.

Mr Pink. views this as synon. with *kew*, usage, practice. V. KEWIS.

KOWSCHOT, CUSHAT, *s.* The ring-dove; Columba palumbus, Linn. *cowshot*, *cruchet*, A. Bor. *cushie-dow*, S.

The *kowshot* croudis and pykkis on the ryse.
Doug. Virgil, Prol. 403. 22.

The *Cushat* croudis, the Corbie crys.
Cherrie and Slae, st. 2.

A. S. *cusceote*, id.

KRANG, *s.* The body of a whale divested of the blubber, and abandoned by the whale-fishers.

KRINGLE, *s.* A kind of bread brought from Norway.

Sw. *kringla*, a kind of bread made in a particular form; Wideg. *Kringla* signifies a circle.

KRISP, *s.* Cobweb lawn. V. CRISP.

To KRUYN, *v. n.* To murmur, to cry as a bull does, in a low and hollow tone.

The beist sall be full tydy, trig, and wicht,
With hede equale till his moder on hicht,
Can all reddy with hornes *kruyn* and put,
And scraip and skattir the soft sand wyth his fut.
Doug. Virgil, 300. 14. V. CROYN.

To KUTER, CUTER, *v. a.* 1. To cocker, to nurse delicately. It is used in reference to a person who exercises the greatest care about his own health or that of another, and who is also at pains to have such meats and drinks prepared as will be most grateful to the palate; S.

2. In some parts of S. it signifies to coax, to wheedle.

In the former sense, it might seem allied to Teut. *koester-en*, fovere, nutrire delicate; in the latter, to Germ. *kutter-n*, Su.G. *quittr-a*, garrire, cantilare.

END OF THE FIRST VOLUME.

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